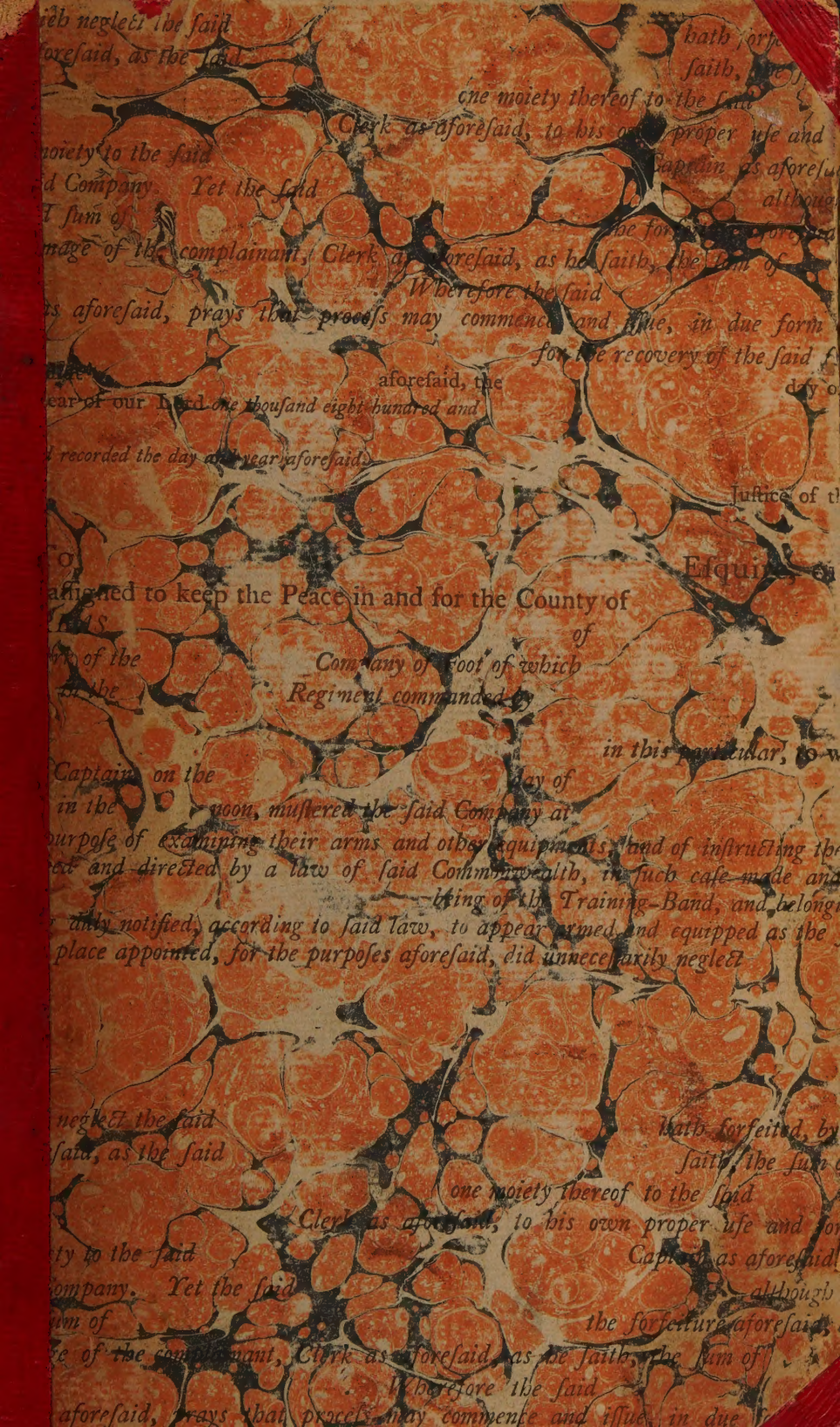

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THE

CHRISTIAN DISCIPLE,

PUBLISHED MONTHLY.

Vol. I.

FOR 1813.

"SPEAKING THE TRUTH IN LOVE." *ST. PAUL.*

BOSTON:

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1813.

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THE

CHRISTIAN DISCIPLE.

No. 1. *MAY*, 1813. Vol. I.

THE CHRISTIAN DISCIPLE INTRODUCED.

JOSHUA xxii. 10, 11, 12.

"*And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there an altar by Jordan, a great altar to see to.*

"*And the children of Israel heard-say, Behold the children of Reuben, and the children of Gad, and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.*

"*And when the children of Israel heard of it, the whole congregation of Israel gathered themselves together at Shiloh, to go up to war against them.*"

Thus by a mere *hear-say* nine and a half of the tribes of Israel were agitated, put in motion, and gathered together to go to war against their unoffending brethren. They "heard-say," that their brethren had set up an altar; and so much was true; but this might be without any criminal intention; yea, from the most pious motives. But the hear-say excited a jealousy, that the new altar had been erected in rebellion against the Lord. One stirred up another; the fire of jealousy spread like lightning through the tribes; and prior to making any proper inquiry, as to the motives of their brethren, a vast army was assembled to go to war. But God suffered them not to commence the expected slaughter. Phinehas, the son of Eleazar the priest, and ten princes, were sent to expostulate with the supposed rebels, to bring them to a sense of the evil they had done. They went with full confidence, that their brethren had committed a great trespass against the Lord. Nor does it appear that it had occurred to their minds, that possibly the error was on their own part; for, instead of making a friendly inquiry, they introduced their business by an implicit charge of rebellion. As ambassadors of a numerous people, they opened their embassy in this manner—"Thus saith the whole congregation of the Lord, what trespass is this, that ye have committed against the God of Israel, to turn away this day from following the Lord?" And as though this were not enough to say prior to inquiry, they proceeded—"Is

the iniquity of Peor too little for us, from which we are not cleansed until this day (although there was a plague in the congregation of the Lord) but that ye must turn away this day from following the Lord? And it will be, seeing ye rebel today against the Lord, that tomorrow he will be wroth with the whole congregation of Israel."

Phinehas was probably the chief speaker on this occasion; but he spake in behalf of the ten princes, and of the tribes they represented. After hearing such a confident charge, and solemn expostulation, from so good a man as Phinehas, who would imagine that it was still possible, that the accused brethren were innocent of the crime alleged against them? But before we approve the conduct of the accuser, let us hear the reply of the accused.

"Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered and said to the heads of the thousands of Israel—The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, (save us not this day) that we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat-offering, or to offer peace-offerings thereon, let the Lord himself require it: And if we have not rather done it, for fear of this thing, saying, In time to come your children might speak to our children, saying, What have ye to do with the Lord God of Israel? For the Lord hath made Jordan a border between us and you;—ye children of Reuben and children of Gad, ye have no part in the Lord: so shall your children make our children cease from fearing the Lord. Therefore, we said, let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice; but that it may be a witness between us and you, and our generations after us, that we might do the service of the Lord—that your children may not say to our children in time to come, Ye have no part in the Lord."

Thus the accused brethren vindicated themselves in respect to the charge of rebellion against the Lord, and against the other tribes. So far had it been from their hearts to rebel in building the altar, that they had done this thing from attachment to the worship which God had instituted, and from a desire that the connexion, which had existed between them and their brethren, might be perpetuated from generation to generation.

Although we cannot but disapprove the rashness of Phinehas and the ten princes, in accusing their brethren of rebellion against the Lord, yet we cannot but be pleased with their candor in hearing the reply of the accused. The candor, with which they heard, may justly be inferred from the happy effect, which the explanation had on their own minds. "When Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel, which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them. And

Phinehas, the son of Eleazar the priest, said to the" accused brethren, " This day we perceive, that the Lord is among us, because ye have not committed this trespass against the Lord: Now ye have delivered the children of Israel out of the hand of the Lord." Thus Phinehas, with becoming frankness and candor, expressed his entire satisfaction in that conduct of his brethren, which, before the explanation, had appeared to him so criminal, as to be a just ground of war.

This portion of sacred history contains important lessons of instruction and admonition. In the first place, we may see the importance of inquiry respecting the motives, by which our fellow-men are governed, before we censure their conduct. It would have been much to the credit of Phinehas and the ten princes, had they suspended their accusations, until a fair and friendly inquiry could have been made respecting the design of their brethren in erecting the altar. Such a candid course of proceeding would have saved a great expense and a great disturbance. It would also have saved these ambassadors from the mortification they felt, in reflecting on the folly and impropriety of their conduct in judging a matter before they heard it. As good men, they must have been pleased on finding, that they had no ground of complaint against their brethren; but it would have added to their happiness, if, on reflection, they had found as little ground of complaint against themselves.

In the second place, we may observe, from the example of Phinehas, that even good men are liable to be unduly influenced by hear-says, to indulge unreasonable jealousies, and to judge and censure too precipitately. But these are faults against which we cannot guard with too much care. From these faults originate a great part of the contentions which exist in society. It is believed, that nine tenths of all the difficulties and alienations, which have taken place among christians, would have been prevented, had there been due care in these particulars. And in ten thousand instances their hasty censures one of another have been as groundless as were the accusations brought against those who set up the altar of witness. Nor are men always so prudent and candid as Phinehas and the princes were on that occasion. Too often it has been the case, that, after men have rashly accused others of great crimes, they have not had candor enough to hear what the accused might say in their own defence. However, for the honor of religion, we feel bound to say, that darkness is not more opposed to light than such conduct is to the spirit of christianity. A willingness to see and to confess our faults is essential to the christian temper.

In the third place, we should remark, that although good men of ancient times had their failings, yet these are not recorded for our *imitation*, but for our *admonition*. By carefully observing the things in which they failed, we should be put on our guard, lest we imitate the worst part of their characters. We

may admit, that the zeal of Phinehas was the occasion of his imprudences; but we must also admit, that in those instances of imprudence, his zeal was not according to knowledge, or charity. It is probable, that many men make their zeal in a supposed good cause an excuse for their rashness in condemning others. But we ought to remember, that the second commandment is like the first; that no part of our conduct is more pleasing to God, than that in which we do unto others, as we would that they should do unto us; and, that rash and censorious judging is as strictly forbidden, as idolatry or blasphemy. It will be in vain for us to plead our love to God, as an apology for hating our brethren; and as much in vain to pretend that love to the souls of men, to truth, or to the welfare of Christ's kingdom, led us to treat our fellow-creatures unkindly. True christian *zeal* is but the *fervor* of christian *love;* and the more we possess of this, the more careful we shall be "to do justly, to love mercy, and to walk humbly with God;" the more we shall exercise a godly jealousy in respect to ourselves, and the more candor we shall feel towards others.

Within a few weeks, many of the several tribes of professed christians in New England, have "heard-say," that a new ALTAR, or a new *periodical work*, was about to be set up in the vicinity of Boston. What feelings, or what jealousies, this hear-say has excited, we know not; and we feel happy in not knowing, that our motives have been rashly condemned. But, if any of our brethren have so far indulged jealousy, as to accuse us of erecting this altar in rebellion against the Lord, or with a desire to effect a schism among the tribes of Israel, we hope they will imitate another part of the conduct of Phinehas, by candidly hearing our explanation and defence.

If we have not misapprehended our own motives, we may humbly say, "The Lord God of gods *knoweth*," and our brethren *will know*, that we have no wish to withdraw ourselves from the worship of the God of Israel, or to establish, or promote, a party interest in opposition, or even in contradistinction, to the common interest of all the friends of christianity. Our *altar* is intended as an *altar of witness* and not of *rebellion*. By this we mean to witness before the world, our love to God, his word, and his worship; our love to the the Lord Jesus, and his institutions; our love to our fellow christians of different denominations; our concern for those of our fellow men who are in a state of alienation from God; our desires for the prosperity of Christ's kingdom, and for the peace and welfare of society.

With deep regret and concern, we have witnessed an increase of a spirit of bitterness and alienation in our land, and even among those who profess to be the disciples of Jesus. We mean, that our altar shall be a witness for us, that we cordially disapprove such a spirit; and, that it is our aim to cultivate in ourselves, and in others, the mild, candid, benevolent, and forgiving temper recommended by the precepts and the example of the Prince of life.

While we may bear testimony against what shall appear to us erroneous in opinion, in temper, and in practice, we hope not to forget our own liability to err, and our need of the candor of others. In expressing our opinions of the doctrines and the duties of christianity, we shall aim to make the Bible our standard, and not "teach for doctrines," or for duties, "the commandments of men." As the field of religious knowledge is boundless, and as all our forefathers have been liable to err, we shall cherish the spirit of humble and free inquiry, and disapprove the spirit of bigotry and intolerance. Neither the *antiquity*, nor the *novelty* of any opinion will be admitted by us, as any certain evidence of its *truth* or its *incorrectness*. Error, as well as truth, may be old and grey-headed, and may have had the sanction of great, learned, and even good men, for many centuries. And we have no fear, that christianity will suffer by the severest scrutiny, or the most thorough investigation. Yea, should such a scrutiny even undermine some of our own present opinions, we may have the happiness of exchanging darkness for light, and dross for gold. In such a case, nothing would be lost which we wish to retain.

Believing that it was the great object of our Saviour's mission, to bring "life and immortality to light," and "to redeem to himself a peculiar people, zealous of good works," a people to be distinguished as his friends by their "love one to another," these things will be kept in view as of the first importance. Therefore, the friends of Christ of every denomination may expect, that in this work, they will be treated with candor; and that no attempts will be made by us, to destroy their characters, or abate their usefulness. If they differ from us in opinion, we hope to remember, that we differ as much from them; and, that God hath committed all judgment to his Son, and not to us. The rights, which we shall claim for ourselves, we shall allow to others. And the right of private judgment in matters of faith is a right, which we shall not *surrender* in respect to ourselves, nor *deny* in respect to those who may dissent from our opinions.

It is our settled opinion, that christianity will never appear to the best advantage, until its professors shall be brought to *believe*, and to *feel*, that "LOVE is the fulfilling of the law," and that without love they are nothing, as to the approbation of God. So far as a belief in unintelligible doctrines of human invention shall be regarded as the grand criterion of the christian character, or as essential to it, so far we may expect that bitter animosities will be the disgrace of professed christians; and so far professors will treat the apostle's exhortation with contempt, or disregard, —"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering: forbearing one another, forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also, do ye. And above all things put on charity, which is the bond

of perfectness; and let the peace of God rule in your hearts, to the which also ye are called, and be ye thankful." But, if professors of religion can be brought to a cordial compliance with this exhortation, they will then shine as lights in the world, and others seeing their good works will glorify our Father who is in heaven.

While we implore the divine blessing on our labors, may we not also affectionately invite all the friends of Christ, of every denomination, to become workers together with us. If there be any object of human pursuit, respecting which we might hope for the favor of God, and the co-operation of all *good people*, such we believe is the object of this work. Do professors of religion wish the conversion of the wicked, who are eye witnesses of their daily walk, or the conversion of the heathen in distant lands? What course can they adopt, more direct and effectual, for the accomplishment of their wishes, than the one now proposed? Is it not in vain for them to talk to their neighbours about the excellency of the christian religion, its tendency to unite men in one common interest, to subdue their lusts and pride, and to make them kind, humble, forbearing, and peaceable; while there is to be seen, among professors themselves, so much of the genuine fruits of *party spirit*, bitterness, wrath, clamor, evil speaking one of another, envying and strife, &c. &c.? The conversion of the heathen is indeed an important object. But to what do we wish to convert them? To christianity? or to a party interest, and such a state of alienation among themselves, as actually exists among professors of religion in this land? If in our attempts to propogate the gospel among the heathen, we could assure them, that in our own land it had produced among its professed friends love, joy, peace, long suffering, kindness, forbearance, and unity; and set aside envying, strife, clamor, reviling, and censoriousness; so that professors of religion can be distinguished from the world by their love one to another; what a motive would this be to the heathen to listen to the instructions of the gospel? But if our missionaries state to the heathen the *whole truth*, in respect to the manner in which professors of religion in this country treat one another, will not their hearers naturally infer, that the christian religion would be of little advantage to them, as to their peace and happiness in the present life? Would they not be likely to say to us, *Physicians, heal yourselves?* If your religion be *love*, why do you *hate* one another?

From these reflections it appears, that to heal divisions, and to unite the friends of Christ, must be in effect to strengthen the cause of christianity. To aid us in this work, we cordially invite the ministers of the gospel, the editors and writers of theological works, and all the friends of the Lord Jesus. The cause is good, the field of labor is extensive, and there is ample employment for all who "pray for the peace of Jerusalem." And to all who cordially engage in this work, we may say, by way of encouragement, "Great is your reward in heaven."

SKETCH OF THE CHARACTER OF THE REV. DR. ELIOT.

The following is an extract from a sermon, delivered at the Thursday lecture in Boston on the day of the interment of Dr. Eliot. Some of the friends, who knew him best, were of opinion, that the view here given of his character is true to nature; and at their request it is inserted in the Christian Disciple.

THERE are few cases, I believe, where our hope can be more full of assurance, than in that of the beloved and respected man, whose remains we are in a few hours to follow to the tomb and commit to its peaceful and sacred custody. I could wish, that the office of speaking of his character had fallen on one, more worthy of delineating it, as it merits to be drawn. Yet in truth it would be an offence against its singular and perfectly unaffected modesty, to attempt to adorn it by the pomp of splendid and formal eulogy. I am not willing therefore to suffer this occasion to escape, without at least a passing tribute of my affection and respect for a man, who was my father's friend, and, I may be permitted to say it, mine own friend.

Dr. Eliot was one of those men, who are and who deserve to be universally beloved for qualities, which, while they claim the truest respect, do not repulse the most familiar affection by their overpowering grandeur. The peculiar habits of his mind led him perhaps to delight more in inquiry and research, than in very abstruse and original thinking; rather to collect and treasure up what is already known, than to employ himself in arranging the mass of knowledge or enlarging its limits by his own speculations. The extent of his reading on subjects connected with theology and general literature was not, I presume, surpassed by any among us. The strong power of his mind was memory; and he had collected and retained a great fund of curious and very uncommon learning, particularly on the history of the church and the history and biography of our own country. This knowledge, together with his knowledge of mankind—for without any ostentation he was a most acute and judicious observer of human character—made him an universally pleasing companion. There is no one, who ever knew him, who does not remember with complacency and affection the readiness and copiousness with which he communicated his knowledge; the vein of perfectly chaste and innocent pleasantry, which ran through his conversation; the essential good nature and sound judgment, which characterised his remarks; the occasional beams of fancy, which played over his thoughts; and the smile of most sweet and ineffable benevolence, the unclouded "sunshine of the soul," which always lighted up his countenance.

But Dr. Eliot had higher qualities than these. He possessed all the elements of a thoroughly virtuous and christian character. His life was always governed by a predominant sense of duty to God. His heart was alive to all the charities of our nature. He had not a particle of envy or ma-

lignity, not a single drop of gall in his whole composition. His breast was a stranger to deceit; he was an Israelite indeed, in whom there was no guile. Though the gentler virtues were evidently most congenial to his disposition, yet, when the occasion required it, he did not fail to show, that he was not deficient in more energetic and commanding qualities of the mind. There was in him an uncommon healthiness and purity of principle, a singleness and openness of heart, an integrity which nothing could bend and nothing pervert; and to all his good qualities he united a transparant simplicity of character, which you might expect to find and could not fail to admire and love even in a child.

He filled up the duties of life with fidelity and honor. He was a tender husband, a most affectionate parent, and a true and steady friend. Our university never lost a sincerer advocate; the numerous literary and charitable societies, of which he was a member, a more faithful associate; and the cause of truth, and civil and religious freedom, a more conscientious and unfailing supporter.

As a minister of the gospel, his claims to respect were not few. In his theological opinions he was moderate and liberal—a temperate, yet not a timid critic—neither an enthusiast nor a latitudinarian—in short one of that class of christians, which, if not the most systematic and, if you please, philosophical in their theories, have yet probably kept the great practical and essential truths of christianity more steadily before their eyes, than any religious denomination in christendom. In his official ministrations you all knew him; and if any should say, that there are others to whom Providence has entrusted greater gifts of eloquence and interest; yet, in the more private and perhaps more useful offices of a christian pastor—the tears of his congregation bear me witness when I say it—you will not easily find a more faithful, affectionate, and devoted servant of Christ.

How deeply and sincerely he was impressed with the truths of that religion, which he taught, no one, who knows the sublime composure, the unostentatious dignity, the perfect submission with which he met his last summons, will need to be assured. I can never forget the few moments, which, in the interval of his severe agony, I was permitted to pass with him—when I received the last affectionate pressure of his hand—when he faultered out his expressions of joy at my recovered health; his prayers for my future usefulness and fidelity; his acquiescence in the divine government in removing him from the world; his testimony that the views of the religion he had preached gave him consolation and support, even while the hand of death was pressing heavily upon him.*—In such a frame of

* "You know what my religious opinions have been," said he. "They have been liberal, though not so liberal as those of some others. Such as they are, I have endeavoured to take them all from the Bible. Through life I have always valued every man, of whatever sentiments, according to his character. My views of religious truth give me support in this hour." I

mind as this, did this truly good and venerable man wait the appointed time of his change. And I do not fear to say, that if he had done nothing else, as a minister, for the cause of religion than this—if he had left behind him no other memorial of his usefulness—the eloquence of such a death, the value of such an exemplification of the efficacy of religious impressions in giving serenity to the close of life and shedding so divine a ray of consolation over the darkness of the tomb—this alone would be sufficient to vindicate his claims to a place among the powerful and persuasive preachers of the gospel.—He has gone to receive his reward:—"And I heard a voice, saying unto me, write: blessed are the dead which die in the Lord; for they rest from their labors, and their works do follow them."

AN ADDRESS TO CHRISTIANS ON FAMILY RELIGION.

It is not to be concealed, that the salutary discipline of domestic government, the great business of religious education, and, above all, the reasonable and interesting practice of family worship, have fallen into a degree of disuse, of which it is more easy to conjecture the extent, than to counteract the example—more easy to lament the symptoms, than to predict the consequences. This address is designed to awaken the attention of christians to this important subject.

Christians! The worship of God in your families is a *reasonable* service, and may be rendered a most *profitable* service. These are the two heads of our remarks.

First, then, it is a *reasonable* service. If there be any who doubt this, their reasons are to me utterly beyond conjecture. It is not easy to imagine any reasons, which can be suggested in favor of public congregational worship, which are not equally strong in favor of the worship of families. The same God, whose providence governs communities, presides over the small circles of which communities are composed. It is he who setteth the solitary in families. It is he who has united them in ties more intimate, than any which can bind together the members of a large society.

Is it of any consequence, that the public should be impressed with reverence for God and his government? Surely then no practice can be indifferent, which will make those impressions early, stamp them deeply, and give ideas of religion an intimate association with the most tender, amiable, and lasting affections of the human heart.

It is not necessary to insist on the authority, which the head of a family possesses for this service, and which it is his duty to

observed to him, that in moments of danger those points, on which Christians differed, seemed to lose their importance, and the mind rested on those great essential truths, on which all men agree. He assented to this with eagerness. He added after a pause—"I trust in the mercy of God, declared by Jesus Christ his Son." His extreme faintness made it necessary here to close the conversation.

exercise with fidelity and affection. However much the relaxation of the sentiments of religion, conspiring with other maxims of insubordination, may have enfeebled the authority of parents and masters in this age and under this government; the *obligation* of those, who are at the head of families, to provide for the religious wants of those, who depend on them for support, is still commensurate with the power—for it is the power which every where constitutes the obligation; and I shall refuse to believe that the power is extinct, till some serious attempt to revive and exercise it shall have failed. The father and the master may yet be the priest of his household.

But you ask, is it not enough that we observe our private devotions, in which we pray *for* our families, but must we also pray *with* them? I might reply by asking—is it enough that I give orders for the provision of the day, though I never take a repast with my family? Is it enough that I secretly wish my children should possess knowledge, which I take no care to communicate; or habits of which I set not the example; or principles which I take no pains to enforce? Unless it is first taken for granted that the practice which we recommend is either unnatural, unreasonable, or useless, no man, much less a christian, can have fulfilled his parental and domestic obligations, while he neglects to make an experiment at least of family worship?

Can any one imagine that topics will be wanting, while there are so many subjects of family congratulation and thanksgiving—so many occasions for acknowledging domestic sins—so many family anxieties and afflictions, wants and mercies, hopes and fears? Is not every occasion, which you are still disposed to acknowledge in public by the notes which you send to be read in the sanctuary, an occasion for domestic gratitude, or supplication, or acknowledgment? Surely every truly devout sentiment, which you are ready to make the subject of public expression in the house of God, is worthy of being expressed on the spot where it was excited—in the circle where it is most intimately felt; and how many occasions are there, which it would be painful or improper to notice in any other place?

If we look back to the manners of the ancient world, and to the practice of the very heathens themselves, we shall find the rites of family religion every where prevailing. It was a dictate of nature to those Gentiles, who, having not the law of Moses or any express revelation, were a law unto themselves. Who can avoid discerning this fact in the frequent mention of the household gods of the Pagans? How touching that passage in the Roman poet, where the old Anchises is represented, escaping from the flames of Troy, and taking in his hand the images of his domestic deities?

> The good old man with suppliant hands implored
> The gods' protection and their star adored:
> Now, now, my son, no more delay,

I yield, I follow, where heaven shows
the way:
Keep, O my country gods! our
dwelling place,
And guard this relique of the Tro-
jan race,
This tender child!———

What! Shall the images of the heathen world cry out against us; and the voice of nature be preserved only in the fictions of poetry and the records of idolatry? Shall the men of Troy rise up in judgment against this generation, and condemn them?

Our *second* assertion was, that it is a *profitable* practice. If any thing can effectually revive and secure the fidelity of parents, the affection of husbands and wives, the moral restraint and early piety of children, the peace of domestic life, the attachment of servants, and the general order of families, it must be the revival of family religion. This must impose a check on the impetuosity of our passions, and give to the conversation of the household a sobriety and purity, which nothing else can so effectually secure. It is not easy to believe that profaneness and riot should ever find their way, much less take up their abode, in a house where the presence of God is every day acknowledged, his protection sought, his bounty acknowledged, his pardon implored.

There is also another consideration, which is by no means of little moment. By the regular reading of the scriptures in select portions, as introductory to the acts of family devotion, there is given to the young a knowledge of these sacred writings and a reverence for them, which can be in no other way so early and so easily acquired. If it could for a moment be supposed, that the heads of families stood not in need of this instruction, and that they would derive from it no advantage, yet a pious and benevolent regard to our children and domestics ought to render us all willing, punctual, and faithful in the performance of a service, which would produce the happiest and most lasting effects.

Yet there are those, who, insensible to those moral and spiritual benefits, and looking only at present and visible advantages, ask, with a most deplorable unconcern, what is the Almighty, that we should serve him, and what profit shall we have, if we pray unto him? If you think it nothing then to have those about you impressed with the fear of God; if you think it a poor consideration to raise a seed to preserve the sentiments of religion and pure christianity for succeeding generations; if you think it nothing, that those who leave your families, to establish families of their own, should carry with them the spirit of prayer and the faith of the gospel—at least reflect on the influence which the blessing of God thus faithfully sought may have upon your own industry and temporal circumstances; and upon the happiness of domestic life. The curse of the Lord is in the habitation of the wicked, but he blesseth the habitation of the just.

You complain of the irregularity and perversities of youth, that you have lost the control of your children, and that you cannot correct the evil habits which they

have early and unguardedly formed. Do not lament the wickedness of the times, and complain that your children are ruined; but think, what have you done for them? You have neglected to call into your aid, in the government of them, that most powerful of principles, the early fear of God. Could they fail to feel a powerful reverence for the name of God, if they had been daily witnesses of domestic worship? You are shocked with their profaneness—Think where they first learned it, and where they might first have been guarded against it. Do you complain of their ingratitude, their irreverence for your advice and correction? Ah! they have not been taught their duty to the Great First Parent! Do you complain of the negligence and unfaithfulness of servants? How should it be otherwise, when so little care is taken to sanction and enforce, with the sense of religion, the sentiment of fidelity? Where are the domestics who are accustomed to hear in the families in which they live these injunctions of the apostles?—"Servants, be obedient unto your masters in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men."

There is also another consideration, which powerfully enforces this most interesting duty; and this is—that it will prepare your children and domestics for the public services of the sanctuary. Little benefit comparatively can be derived from the instruction, which is attempted to be conveyed from the pulpit, if some provision of religious rudiments and of serious impressions has not been made at home. They hear the preacher; but, without any thing to guide their thoughts, the services are to them a mere show, which engages their eyes, or sounds which strike their ears: If they have not been trained up in habits of devotion, accustomed to serious deportment at prayer, and instructed in the scriptures and the elements of christianity else where, can you expect them to enter with pleasure and interest into the service of the house of God?

I confess, when I look at the awful strides, which, from the circumstances in which we have been placed, vice, fraud, and general unprincipledness have made and will continue to make among us, my heart sometimes sinks within me. Where then, ye patriots, ye lovers of your country, who tremble for her safety—where can a check be placed to this increase of corruption, if it be not placed at home? The force of moral principle can never be preserved, if lost, or restored, but by the aid of religion; and if the little domestic societies, of which every community is composed, are not first well principled, the day of reformation is removed to an indefinite distance, and the day of evil is not far off. It is in your houses, and not in a larger association, that you can form nurseries of good men and good citizens. These are the fountains, into which the salt must be cast, or the streams, which

issue from them, will yet flow corrupting and corrupted, and every year will swell this dead sea with new pollution, till it spreads pestilence over our country, and overwhelms the city of our God.

Some, however, who do not feel for their country, may yet feel for themselves. To such I would say—religion is the great business of our lives, and these lives are short and precarious. This is our day, in which we are exhorted to mind the things which belong to our peace, before they are hidden from our eyes forever. "The fear of God is the beginning of wisdom," and this fear will not *cease* to be our truest wisdom, when the maxims and the fashions of the present age shall have vanished like a dream.

B.

ILLUSTRATIONS OF SCRIPTURE.

The holy scriptures, in all which concerns our salvation, are sufficiently level with the understandings of men in general, so that no one who inquires with a humble, devout, and diligent mind, and faithfully follows the guidance of the light which God will give him, will be exposed to any errors, endangering his final and eternal interests. In our researches for divine truth, the grand inquiries therefore should be, have I the humble, devout, and diligent mind, which becomes a disciple of Christ? Am I sincerely disposed to receive the instruction which he communicates, and to bring my will, and affections, and conduct, into entire obedience to his commands?—"So seek, and you *will* find. So knock, and it *will* be opened to you."

But every one, who is accustomed to read the scriptures, is aware, that they contain names of sects and offices, of which it is desirable to know more, than the sacred writers have informed us;—that there are in them many references to sentiments and customs, which were perfectly intelligible in the times in which they were made, but are now necessarily obscure to those, who have no source of information concerning them, but the scriptures. The influence, which established sentiments and customs have upon modes of thought and of expression, is well known to those who have traced phraseologies and opinions to their sources; and it is universal. Indeed so many examples of this influence might easily be exposed in our common conversation, that no one who knows any thing of the nature of language, will for a moment consider the obscurity, which is occasioned by such references, as an objection to the scriptures. It would have required many volumes, in addition to the Bible, to have given such an account of every name, and such an illustration of every slight reference which it contains, as would have conveyed all the knowledge, which many readers in common life would gladly have possessed. But happily, we have volumes, which contain the information which we want; and

though they are not accessible to all christians, much labor is not demanded, either to acquire, or to communicate it.—Confining our attention, in these numbers, to the New Testament, we intend, under the title below, to give to our readers a series of these illustrations.

The object of these numbers is, first, to excite attention to the gospels; and second, to assist those who love the word of God, and are endeavouring better to understand it. We are persuaded that this department of our miscellany will be interesting to many, who read the New Testament with care and seriousness, but who have neither the leisure nor books, which are requisite, for a regular and minute investigation; and we cannot but hope that, by the momentary gratification of curiosity, which in some instances we may give to others, they may be induced to read the records of our religion, which they have neglected;—and that in the pursuit, to which they are thus prompted, of the most valuable knowledge, they may catch the spirit of their Master, and become in truth his disciples.

To each illustration, we shall attach the authorities from which we have derived it; and we shall follow the order of texts, as they are arranged by Lightfoot.

Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners, and customs among the Jews in the time of our Saviour.

1.

Luke i. 15. "He shall be called great in the sight of the Lord, *and shall drink neither wine nor strong drink*, and shall be filled with the Holy Ghost, even from his mother's womb."

The words which we have printed in italics indicate, that John was to be a Nazarite from his birth.—But what is a Nazarite?

The name was derived from the Hebrew verb *nazar;* that is, *he was separated.* It was first applied to Joseph, who was separated from his brethren; but though it had no such meaning in its application to him, it was afterwards used to imply a peculiar separation and devotedness to God; and on that account was applied to the Nazarites. A Nazarite was separated by a profession of holiness, beyond the common prescription of the law; and he who made this profession, and practised the purity to which it bound him, was ranked with the high priest, and was supposed to possess the highest sanctity of character. There were however two sorts of Nazarites. 1. Those, who in their infancy, or before their birth, were devoted to God by their parents. 2. Those who devoted themselves. The first were always Nazarites for life. The second, only for a limited time. The rabbies say, that the shortest term, for which this vow of separation could be made, was thirty days.

The Nazarites, who voluntarily separated themselves to God, when the days of their vow were fulfilled, shaved their heads at the door of the tabernacle of the congregation, and burnt their hair in the fire under the sacrifice of the peace offerings. Hence

probably, the Gentiles obtained the custom of sacrificing their hair to their gods; a custom which Lucian represents as common, and with which he himself complied. Suetonius says also, that Nero cut off his first beard, and put it into a golden box set with jewels, and consecrated it to Jupiter Capitolinus. Apollo is called in Homer "the nourisher of hair," and Æschylus speaks also of hair, which had been nourished and consecrated.

"The law of the Nazarites" may be read in the sixth chapter of Numbers. But a remarkable passage concerning this class of Jews occurs in the book of Amos. "I raised up of your sons for prophets," said God, "and of your young men for Nazarites. Is it not even thus, O children of Israel, saith the Lord? But ye gave the Nazarites *wine to drink*, and commanded the prophets, saying, prophesy not." [See chap. ii. 11, 12.] These expressions indicate, that the Nazarites enjoyed no small degree of the favor of God. The interdiction concerning *wine* was more strict upon them, even than upon the priests, for they were forbidden "to taste any thing that came of the vine tree, from the kernel, even to the husk." It was probably from this prohibition, that the Jewish doctors derive the opinion, which they assert without the least hesitation, that the vine was the tree in Paradise, by tasting the fruit of which Adam disobeyed and fell.

But three instances of Nazarites from their birth are named in the scriptures:—Sampson, Samuel, and John the Baptist. The habit, worn by a Nazarite during his separation, was a garment of hair. Such an one was worn by John, and by Elijah before him; and Grotius thinks it not unworthy of remark, that he who came in the spirit and power of Elias, and who was called Elias by the prophets, should resemble his prototype in his dress.

So high was the estimation which the Jews had of those who were separated to God as Nazarites, that they were considered, says Maimonides, as possessing for the time the sanctity of the high priest; the purpose of their separation being, their closer attention to the study of the law and the other exercises of religion. In this sentiment of the Jews, we find perhaps the best illustration of the words of our Lord in Matthew xi. 18 and 19. "*John came neither eating nor drinking, and they say, he hath a devil. The Son of Man came eating and drinking, and they say, behold a man gluttonous, and a wine bibber; a friend of publicans and sinners.*" At least his reproach, in this application of it, has great force. In reference to their sentiments of the holiness of a Nazarite, he reminds them that John, the promised Elias, whom they had rejected, was a Nazarite from his birth. But to intimate at the same time the divine benignity of his own dispensation, and the greater freedom to which the gospel admitted its believers, he told them that the Son of Man came eating and drinking:—he ate and drank *with publicans and sinners.* [See Jenning's Jew. Antiq. v. i. p. 415,

and seq. Lewis' Orig. Heb. B. 2. chap. xix. Lightfoot's Hor. Heb. in text. Grotius in Matth. iii. 4.]

2.

Matthew i. 18. "Mary was *espoused* to Joseph."

Before the giving of the law, says Maimonides, if a man and a woman agreed to marry, he introduced her into his house, and she became his wife:—but after the giving of the law, it was a precept in Israel, when a man would marry a woman, that he should receive her before witnesses, and *afterwards* that she should become his wife. This reception of a woman, with an intention and agreement of marrying her on a future day, was called an *espousal;* and not only was it customary, in many places, for a man to espouse a woman for a considerable time before he intended to marry her; but espousals even of their young children were not unfrequently made by parents. Lightfoot's Hor. Heb. in Matth. i. 18. and Calmet's Dict. on the word *marriage.*

3.

Luke i. 63. "He asked for a *writing table.*"

Not for a "writing table," but for a *tablet.* The ancient tablets were made of wood, of brass, or of ivory. They were square, or oblong, with a hole either on one side, or at one end, by which they might be suspended against the side of a room. Children were taught to read and to write upon them; and they appear to have been used as registers of domestic expenses, &c. The sort of tablet, for which Zacharias asked, was made of pine, from which it derived its name, and was covered with wax, on which it was very easy to write. It is apparent therefore how easily he might be accommodated, when he asked for *a writing tablet.* [See Schleusner on the word, and Taylor's Fragments, 1st hundred, p. 128.

4.

Luke ii. 7. "She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the *inn.*"

The place which is here called an *inn,* is called by travellers in the east, a "caravansary;" some of which are simply places of rest, (by the side of a fountain if possible;) and being at proper distances to accommodate travellers, are so named, though they be merely naked walls.—Others have an attendant, who is supported by the benevolence of passengers;—and others are more considerable establishments, where families reside, and where travellers may be supplied with provisions. Of this sort, without doubt, was that of Bethlehem.—Just behind these caravansaries, says Tavernier, are the stables, where the lodgings are many times as comfortable, as in the chambers of the house; and some, on account of their warmth, prefer them in winter.—The manager of the caravansary of Bethlehem was probably well known to the shepherds, and was therefore as accessible by night, as by day. [See Taylor's Frag. 1st hundred, p. 45. and 3d hundred, p. 160.

5.

Luke ii. 8. "There were in the same country shepherds, *abid-*

ing in the field, watch over their flocks by night."

These were flocks of the desert, which were driven out for pasture about the time of the passover, which answers nearly to our March, and returned home at the first rains, which are said to begin on the third, or the seventh of the month Macheshvan, which corresponds to parts of our October and November. Even now, in the East, they drive their flocks into the deserts, or plain-fields, and there feed them through all the summer, watching them through the day and night. Our Lord was therefore probably born between the months of March and November.

If we consider what was the winter climate of Judea, it will appear still more improbable, that the birth of our Lord should have been on the 25th of December. "He giveth snow like wool," says the Psalmist; "He scattereth the hoar-frost like ashes; He casteth forth his ice like morsels; *who can stand before his cold.*"

Nor is it probable that Augustus would, at that season, have required all persons, women as well as men, to repair to their respective cities, to be taxed, or enrolled. That it was a time most inconvenient for travelling, may be inferred from the admonition which our Lord gave to his disciples, in predicting the destruction of Jerusalem, and the sufferings of the Jews, "pray that your flight be not *in the winter.*" William of Tyre, in speaking of Saladines' troops, after their defeat in the neighbourhood of Ascalon, says, that they *sunk under the cold, and the tediousness of the ways, and were not only taken prisoners every day, but sometimes threw themselves in the way of their enemies, rather than perish with cold and want.* And one of the Jewish rabbies mentions it as an instance of the clemency of God, that the destruction of the first temple occurred in the summer, and not in the winter.

The question, what was the exact date of the birth of Christ, is indeed of little importance. There is however much more evidence that it was in the summer, or autumn, than in the winter. But one emotion of sincere love of his character, or one act of obedience to his will, will advance us farther in his favor, than the knowledge of all mysteries, while our hearts are unrenewed by his instructions. [Lightfoot's Hor: Heb: on the ver. and on Matth. xxiv. 20. Jenning's Jew. Antq. v. 2. p. 240. Harmer's Observ. v. 1. 21, 22.

ON HUMILITY IN THE INVESTIGATION OF CHRISTIAN TRUTH.

To obtain as clear conceptions as possible of the truth, which Jesus Christ brought from heaven, is one of the first duties of a christian disciple. What teacher can be compared with Jesus? What an attestation did he receive from the infinite God, when there came

to him this voice from the excellent glory, "Thou art my beloved Son, in whom I am well pleased?" Can we prize too highly a religion, which fell from the lips, and was sealed by the blood of the Son of God? Can we search for its truths with too earnest and assiduous attention?

There are several qualities or dispositions, which are necessary or important to the acquisition of Christian truth. To illustrate and recommend these, will be a leading object in the Christian Disciple. One of these dispositions is humility, an excellent virtue, which cannot too frequently or too seriously be enjoined, as a preservative from error, and a guide to truth. But perhaps the true nature of this virtue has not been sufficiently explained. Perhaps it has not been sufficiently distinguished from counterfeits. A timid and abject spirit, at once unfavorable to truth and degrading to the character, has often been recommended as humility, and been cherished as a virtue on account of the honorable name which it has borne. In the following dissertation, I wish to consider what is intended by that humility, which we ought to carry with us into our inquiries after religion. And for the sake of greater clearness, I will begin with pointing out what this humility does *not* imply.

1. To search for truth with christian humility does not imply, that we consider ourselves incapable of judging for ourselves, and that we resign our understanding to the guidance of others. This is a humility, which aspiring and haughty men very naturally recommend, for it is the great foundation of spiritual dominion. But we ought to be just to ourselves and to the powers which God has given us. We ought to feel that we are rational and moral beings, bound to exert our faculties, and accountable for their improvement. We ought not indeed to overrate our capacities. We ought to see and to acknowledge the superiority of those who surpass us—But because our powers of mind are inferior to those with which others are gifted, are they unworthy of cultivation? Must we cease to exert them? Must we leave to others the task of thinking for us, and passively receive whatever they deliver as truth? Let us remember, that we are responsible only for the powers we possess, and that nothing is required of us, but to employ these with uprightness and assiduity. We are not expected to see as far as those who are blest with a more piercing vision; but as far as we *can* see, we are bound to look with our own eyes, and not to trust implicitly to the guidance of others.

There is one consideration, which should encourage common christians to examine the scriptures for themselves. The scriptures were designed for the great mass of mankind, and are in general adapted to their capacities. This we infer from the fact, that Jesus Christ addressed his instructions to the common people of a country, much less enlightened than our own. He did not repair to the schools of the learned, and entrust his truth to a few

exalted minds, to be dispensed by them, in the form which they should think best, to the inferior classes of society. His school was in the open air, in the streets, in the fields. His hearers were the poor and ignorant, as well as the rich and learned. Unto the poor was the gospel preached. Who then will say, that persons of ordinary understanding are incapable of attaining, by the honest exercise of their faculties, to a sufficient acquaintance with the instructions of Jesus, as they are preserved and transmitted in the sacred scriptures? Why must they yield their understandings to others?

If indeed we were assured, that any human being was infallible, we might safely commit to him the keeping of our consciences. But where is this privileged mortal, whose understanding is a region of unclouded light, a temple of truth too holy for the entrance of a single error? Who will dare, in so many words, to claim this exemption from human frailty?

Some indeed talk with great boldness of the perfect assurance which they have attained, as to the truth of the most disputed doctrines. But who are these bold and confident men? Are they distinguished by the patience of their inquiries, the calmness of their minds, the deliberateness of their judgments, the humility and meekness of their tempers? Or are they the precipitate, ardent, vain, and ignorant?

Some men are sure, that they are right on points where the wisest have doubted, because light has flashed upon their minds from heaven. They carry *within* them an indescribable feeling, which assures them of the truth of their sentiments. They have received sudden, irresistible impressions, which are worth more than a thousand arguments. Are these the men we are prepared to follow?—Then there is no extravagance of sentiment or practice, which we must not embrace.—There is no absurdity of which some weak enthusiast has not felt the certainty.

Some men owe their confidence not so much to enthusiasm as to their ignorance. Perhaps nothing produces so much positiveness, as narrowness of views. No difficulties ever strike that mind, which looks only at one side of a question. No doubts disturb him, who will not inquire.

If then loud claims are not to be believed, how are we to choose the guide to whom we may resign our understanding? A thousand offer to conduct us to truth and heaven. Whom shall we follow? We must at least compare their different systems; and what is this but saying, that we must employ our own understandings on religion, that we must judge for ourselves?

Am I told by some of my readers, that they intend to take for their guides, not enthusiasts or the ignorant, but men of enlarged minds, more favored than themselves with the power and means of discovering truth? To this the answer is obvious:—If men of enlarged minds were united in their views of christian doctrines, the presumption would be strong in favor of their correctness. But who does not know, that on several subjects the

wise are divided—that every age has teemed with the controversies of the learned—that great names are ranged under very different standards—that every sect can number among its advocates profound reasoners and laborious inquirers. The fact is, that the most vigorous minds are accessible to error, that the wisest men cannot escape all the prejudices of education, all the biases to which they are exposed from their connexions and pursuits. Great men are often very weak. Some are blinded by attachment to old opinions, which they began to defend, before they had examined them. Others are perverted by a passion for novelty, and by the proud hope of raising a name on the ruin of ancient systems. Before we attach authority to another man's opinions, we should not merely ask, is he intelligent and profound? we should inquire, how was he educated? where has he lived?—and especially we should inquire, whether his reputation or interest be not in some degree connected with the sentiments he defends. And after all, how poorly can we judge of the degree of impartiality with which the mind of another has conducted its inquiries after truth.

But some will say, that they choose for their guides, not the learned, but the most *pious* class of christians, and that they can hardly err in the company of saints. But, my friends, let me ask you, who has constituted *you* the judges of other men's piety? Are the hearts of men so easily searched, are the marks of goodness so obvious and undoubted, are false professors of piety so easily detected, that you feel no hesitation in deciding, to what denomination of christians the purest piety ought to be ascribed? For myself, I had much rather be the judge of doctrines than of characters. If you act upon the principle of making the most pious your spiritual guides, you will probably attach youselves to those, who make the loudest professions of religion. But are you sure, that you will find among these the profoundest humility and the tenderest love of God and Jesus Christ? Do those who make the longest prayers always wear the purest hearts? Suppose that you had lived in Judea in the time of our Saviour, and had determined to take the most eminent saints as your spiritual directors, what guides would you probably have followed? There was at that time a class of men, whose reputation for sanctity rang through the land. They fasted often; they prayed often; they were solemn in their manners; they were too holy to commune with ordinary people; they would not suffer the Sabbath to be broken even by an act of mercy; not the minutest forms and expressions were overlooked; they were filled with indignation at the deficiencies of others; they were unsparing in their censures; even Jesus Christ was a glutton, wine-bibber, and sabbath-breaker, when compared with the rigid rules of their sect; and their ears were too much shocked with the impiety of his sentiments, to permit them to hear him. How naturally would you have been led to take for your guides men so imposing in their appearance, who

asserted so loudly their holy zeal, and of whom all around spoke in the language of veneration—and yet, what would these men have made of you? formal hypocrites, hard-hearted bigots, enemies of your Saviour. Under their guidance, you might have embrued your hands in his blood, and then have lifted them to God with a confident hope of his approbation.

I am far from applying this character of the Pharisees to any class of Christians. Whilst every denomination has its hypocrites, there is no one, I trust, which, as a body, is marked by hypocrisy. I only mean to say, that loud pretensions and fair appearances are not always to be trusted; that popular opinion may invest with peculiar sanctity the very sect, which is most unsound in faith and practice. The purest piety is modest, unobtrusive, retiring. It is often concealed, or only discloses itself to the eye of friendship. It is not ambitious of controlling the opinions of the world, and puts in no claim to obedience from the multitude. How then shall we be sure that the class of christians, whom we may select as our guides, are the purest who bear the christian name?

Another objection may be made to the principle of choosing the pious as our spiritual directors. If we look round on the christian world with candid and inquiring minds, we shall see marks of the purest piety in every denomination. Every church will exhibit to us its saints. It is a delightful thought, that religion is confined to none of those enclosures of sect and party, which are so often the limits of *our* narrow charity. As protestants, we shrink from the corruptions of the church of Rome. But what venerable sanctity has adorned many of its members? Who can pronounce the name of Fenelon without thinking better of human nature? Calvinism numbers among its disciples the fathers of New England, men of exalted piety, who breathed the spirit of the early martyrs. On the other hand, who can number the host of worthies, who have looked with a shuddering abhorrence on the doctrines of Calvin? Into what perplexities shall we be thrown, into what opposite paths shall we be attracted, if we choose to believe whatever the pious have believed?

Let us love and respect the good, but let us not lean upon them as if they could never fall into error. The best heart is not always guided by the most enlightened mind. Sometimes very conscientious men are weak and timid. They are alarmed by the denunciations of the positive, fear to inquire, and thus yield themselves slaves to gross superstitions. Sometimes very excellent men have more fancy than judgment. They delight in the marvellous, and find hidden meanings in the plainest language of scripture; they send their thoughts into the spiritual world, and mistake their vivid and pleasing dreams for divine communications. Where shall we not be led, what absurdity shall we not adopt, if every opinion is to be embraced which has found a place in the minds of the devout?

Christians, let us be humble; but let us remember, that he, who commands us to be humble, also commands us to call no man our master. Let us, according to our capacities, try by the scriptures what others teach as christian truth; and let us receive nothing, which we do not clearly see to accord with that unerring standard. Let not strong assertion pass with us for argument. By trusting implicitly to the judgment of others, we expose ourselves to inexpressible hazard. We shall probably fall into the worst hands. Men of true humility and of patient inquiry will tremble to take on themselves the responsible office of dictating to us the articles of our faith. The bold, self-sufficient, and domineering will offer themselves as our guides, and impose their crude and extravagant conceptions on our yielding credulity. It is to this timid dependence on the superior wisdom and sanctity of others, that we owe the extension and duration of some of those monstrous systems, which have borne the name of Christianity. The multitude were awed into submission; were taught to consider religion as something too awful and mysterious to be examined by their narrow faculties; were menaced with the flames and endless torments of hell, if they should dare to resist the authority of their guides; and in this prostration of understanding, they acquiesced in sentiments, which common sense, could it have gained a hearing, would have rejected with instantaneous abhorrence and contempt.

I have extended my remarks on this head far beyond my original design. But I see at the present day so much of the false humility, which I have labored to expose, so much fear of man, so much submission of understanding to assertions and threats, that I cannot pass over this subject with indifference. I have witnessed extreme distress and alarm in very good people, because they have been unable to reconcile, with scripture or reason, certain doctrines, enforced upon them as essential to salvation by men, whose superior wisdom and sanctity they held it criminal to doubt. Great names are still employed to subdue and palsy the minds of christians. To the doubts of the sincere is opposed the authority of the holy and zealous of the present and past ages. A passive state of mind is thus induced. Those inquiries, which give vigor and activity to intellect, and which providence, by permitting diversity of opinion, designed to awaken, are put to rest. The traditions of the fathers are imposed on the children—and the errors, which have been consecrated in an age of darkness, become the inheritance of many succeeding generations.

[The subject will be continued in the next number.]

EXTRACT FROM TENNANT'S INDIAN RECREATIONS.

[As the public attention has been called of late to Foreign Missions, we have thought, that an extract from Tennant's Indian recreations, giving an account of a Moravian Mission in the south of Africa, might not be unacceptable—and we offer it, as containing some useful reflections.]

"On the banks of *Zonder-End* river, near Bavian's Kloof,* in Southern Africa, three Moravian missionaries have gradually attracted to their society a number of the wandering and destitute Hottentots of that district. As their conduct has been successful, in every difficult and almost hopeless case, it forms a rule for the guidance of future missionaries, among the most savage of the Oriental tribes: they began by supplying their corporeal, before their intellectual wants.

"By gradually accustoming them to cleanliness and industry, they have succeeded in changing the natural habits of the Hottentots so completely, that they have now not only a relish for dress, but are enabled to subsist and clothe themselves by the produce of their own labor. They are already acquainted with many of the duties, and aspire to the comforts of rational beings; an effect that probably never could have been produced by holding to them vague and temporary harangues on speculative tenets, before their minds were rendered capable of comprehending them, by a previous education.

"The comforts enjoyed by this little society, have, on various occasions, drawn to it such accessions from the destitute savages of that neighbourhood, as have greatly increased its original number. During the short period of the British government in that part of Africa, it had amounted to above six hundred souls; new proselytes were however so frequently added, that the missionaries had found it expedient to send to Europe for a farther supply of instructers.

"At the period when Mr. Barrow passed through this district, his attention was drawn to this society while assembled in the open field on Sunday, for the purpose of performing divine service. A scene so novel in this part of Africa, and so different from what he had been accustomed to observe among this unhappy class of beings, at once gratified his feelings, and excited a lively curiosity regarding the nature of an establishment which could produce such beneficial effects.

"The three missionaries, from whom we learnt the particulars of this society, belong to a sect of Moravians, termed Hernhuters, from the name of a vallage in Saxony, which had afforded them an asylum, when driven from Moravia. "They were plain and decent in their dress," adds this traveller, "of modest manners, and intelligent in conversa-

* Bavian's Kloof, or *pass*, is seventy or eighty miles east from Cape Town, near the cape of Good Hope. It is situated inland on Zonder or Fonder-End river, a branch of Breed's river, which runs southeast into St. Sebastian or St. Catharine's Bay.

tion." Although zealous in the cause of their mission, they were free from bigotry and enthusiasm.

"Around the different dwellings of these missionaries, and those of their flock also, every thing participated of that neatness and simplicity, which forms the strongest feature in their character: the church which they had built was a plain and neat edifice: their mill for grinding corn was superior to any in the whole colony: their gardens were also kept in good order, and produced abundance of vegetables for the supply of the table: almost every thing that had been done, was by the labor of their own hands; for, agreeably to the rules of the society of which they were members, each missionary had learned some useful profession. One was skilled in every branch of smith's work, the second was a school master, and the third a tailor.

"The six hundred proselytes, who had joined these teachers, were cantoned in a valley adjoining the river, and in huts, with a small portion of ground annexed to each, for the purpose of raising sustenance. The various stages of their improvement were still visible, and marked with exactness the length of time they had joined this community: the earliest converts were best clothed, cleanest, and most perfectly accommodated; a circumstance which afforded a pleasing demonstration that their improvement was gradual, and that the amelioration of their state was progressive, arising from a change both in their manners and industry. The condition of the greater part had already become preferable to that of the poor in some parts of England.

"The circumstance, which seems chiefly to have enabled these missionaries to overcome the indolence and filthy habits that distinguish the savage life, is, their first endeavouring to accustom the Hottentots to bodily labor and cleanliness, before proposing to their minds any abstract doctrines or theological tenets.

"A method, the very reverse of this, has frustrated the labors of by far the greater part of European missionaries, in almost every part of Asia: in the case now under review, every individual Hottentot, who chose to learn a trade, was immediately paid for his labor, as soon as he could earn wages. Some, in consequence of this, hired themselves for a limited time to the neighbouring peasants; some made mats and brooms for sale; others reared poultry; and not a few supported themselves and their families by their cattle and sheep. The greater part of the society was, by these means, enabled to purchase decent clothing; and to appear at church dressed in printed cottons, instead of the filthy habiliments which had invariably distinguished that tribe in their natural state, and which had conferred upon them a sort of pre-eminence in wretchedness and loathsome barbarity.

"These various improvements, thus effected among this tribe of Hottentots, are not to be considered as precarious or transient in

their nature; for since they are gradual, and have proceeded upon rational principles, as well as a thorough conviction among the natives themselves of their utility, they have continued, and must continue in a state of gradual advancement. Every individual being at last fully persuaded that cleanliness is greatly conducive to his health and his comfort, he is willing to bestow any little money he can spare in purchasing clothes, instead of spirits and tobacco, which in his unreclaimed state, constituted the supreme objects of his desire, although they had occasioned the greater part of those evils and mischiefs which had embittered his condition.

"Such have been the effects of the judicious arrangements and instructions of the missionaries at Bavian's Kloof. That enthusiasm and fanatical spirit, which has so often characterised the Moravian sectaries in Europe, having found no place in this society, their discourses are there short, and replete with good sense and useful advice; and so far are they from making any ostentatious display of a large list of new converts to their persuasion, that they have ever been remarkably cautious in conferring either the name or privileges of their new profession upon any of the proselytes at an unseasonable period.

"Not more than sixty, of ten times that number of converts, had, at the period alluded to, been admitted members of the christian church, by the initiatory rite of baptism. Their conduct, in this respect, has also been as different from that of other missionaries in the East, as the consequences which have been the result of it. In that country it has been too common to publish at the different stations, and to transmit to Europe a pompous catalogue of converts to the christian church, not without strong suspicion of its magnitude being increased by the artifices of these converts themselves; the same persons presenting themselves at different places under feigned names.

"This successful example of the Moravians in Africa, which has thus been given in detail, on the authority of Mr. Barrow, is, in every particular, consistent with the personal knowledge of several English gentlemen, who were then upon the spot: But to such as are in any degree acquainted with the character of that writer, no additional testimony will be necessary to authenticate any fact, recorded in his volumes.

"As many important inferences are to be drawn from this conduct of the Moravians of Bavian's Kloof, they ought not to rest on a solitary example; the same lesson may be drawn from a thousand instances, as will appear in the sequel.

"1. We have to infer from it, first, as a rule for the guidance of future missionaries, that they ought to learn the more useful of the *mechanical trades.* The primary lesson, which savage man seems capable of receiving, is to labor with his hands; this nature seems to have ordained, as an early provision against cold, hunger, and other urgent wants.

Even in the communicating of this instruction, the missionary must meet with many disappointments, and he ought to possess, along with mechanical skill, great patience, and much practical acquaintance with human character.

"2. As the individuals of foreign and independent tribes are free, and cannot be compelled to attend the instructions of their teachers, they can only be attached to them by motives of interest: every new lesson ought to be productive of some benefit: it ought either to convey a positive comfort, or remove some want. Hence the missionaries of rude and unreclaimed nations must be men of *active* and unwearied benevolence; they ought not, as heretofore, to be drawn from the haunts of the solitary and recluse; where the mind is too often soured by the acrimony of polemical doctrines, and where the students are generally unqualified by any acquaintance with those mechanical labors which must supply the primary wants of man.

"3. The missionaries must beware of magnifying the extent and importance of their own labors, by giving premature admission to their new converts into the rank and privileges of christianity. By a contrary method the natives will be too apt to disgrace its doctrines by the grossness of their conceptions, and will perhaps still oftener offend the purity of its precepts, by the immorality and extravagance of their conduct.

"4. The missionaries ought assiduously to apply to the instruction of the young; not merely in the elements of learning, as signifying the knowledge of letters, but in communicating habits of domestic industry and useful labor. For these purposes a course of discipline will be found more effectual than oral instruction.

"Fifthly, the missionary must 'shew his faith by his works.' His conduct must at all times prove an ornament, not a disgrace to his profession; for of all the human causes of the speedy diffusion of Christianity among the heathen nations, this has justly been regarded as the most powerful, namely, the upright and blameless life of its early professors.

"Should these rules of evangelizing rude nations be observed, and this mode of instruction, it will be attended with equally good effect among every savage people.

"For if the same happy fruits have not been reaped from missionary labors in India and among the other Oriental nations, it must be attributed to the neglect of these necessary means: it cannot assuredly be ascribed to any greater indocility in the natives, or to any superior difficulty of communicating instruction to the peaceable Hindoos. Notwithstanding the boasted permanency of their system, the great reformer, Nanuk, has conuverted the whole nation of the Seeks to a different faith.

"Our failure so often in these countries must have arisen from the adoption of a less judicious mode of instruction, from the promulgation of mysterious doctrines, previous to the communi-

cation of knowledge sufficient either to appreciate their value or to comprehend their meaning.

"The same cause will, in a great measure, account for the small benefit or advantage which has hitherto been reaped from their new faith, by the converts themselves, whether in the knowledge of duty, or in the conduct of life. Neither the remnant of Portuguese christians in the East, nor the new proselytes to our faith from among the heathens, enjoy any superior reputation for integrity of conduct or respectability of character; nor are they in any respect more trust-worthy in the transaction of ordinary business. The Oriental convert, as we have hitherto seen his education conducted, on his admission into the church changes his name only; no additional information is conveyed to his understanding, nor any new motives afforded him for the practice of duty.

"In those circumstances, finding the ties of his former system, whatever they were, completely broken, a laxity of principle is to be apprehended, rather than a more rigid adherence to virtue. From such a conduct, on the part of the missionaries, and from such a plan of instruction, little benefit could be expected: yet the failure of it has occasioned this indolent and unphilosophical conclusion, that no effort of ours can improve the Oriental nations."

REVIEW.

I. *Observations on our Lord's conduct as a Divine Instructer: and on the excellence of his moral character. By William Newcome, D. D. Archbishop of Armagh.* Charlestown, Samuel Etheridge, jun. 1810. pp. 516, 8vo.

We do not expect to fulfil all the duties, and therefore lay no claim to the name or the honors of professed reviewers. In this age, when the number of books is so greatly multiplied, there would be great use, no doubt, in a work which should give a full and impartial account of their merits and defects. Those, which are truly valuable, might, in this way, be sooner brought into extensive circulation; and neither the money nor time of readers would be thrown away upon those, which are useless or bad. To perform this office well however requires a great deal of real learning, a very sound judgment, and no common share of christian candor. We have so often seen it done ill; reviews are so frequently made vehicles for disseminating personal and party animosities, prejudices, and jealousies; that we do not think, that we shall often trust ourselves to expose the demerits of those writers, with whose opinions we may not happen to agree. Our chief object will be, to give an account of the merits of such theological works, as fall in with the general design of the Christian Disciple, and whose circulation therefore we think it useful to attempt to promote. And,

We begin with a work of Arch-

bishop Newcome, and propose to endeavour to aid those of our readers, who may not have seen it, in forming a judgment of its value. Its great object is, to assist the christian inquirer, in studying the doctrines of our Saviour in their native simplicity, as they fell from his own lips—to bring together the various traits of his character, as they appear in the different incidents of his life, scattered through the narration of the evangelists—to illustrate those evidences of his divine mission to which he himself appealed—to discuss the chief difficulties relating to the phraseology and to the subject matter of the gospel history—and, in one word, to make all that is to be found in the gospels familiar to the understandings of every reader. We do not know how we can better convey an idea of the advantage and necessity of the studies, which this book is designed to illustrate, than by an extract from the author's preface:—

"A diligent attention to our Lord's discourses and actions has been highly satisfactory and delightful to me. The life of Jesus is a most instructive, a most interesting, and a most important subject. The Deity, when we contemplate his discoveries of himself in the works of creation, cannot be sufficiently admired and adored. But in the gospels we see him, as it were, face to face; we seem to converse with him, as a man with his friend; and we behold his perfections as vividly represented in the person of Jesus Christ, as the limited capacity of human nature admits.

"It is my earnest wish and prayer, that, by a more general cultivation of biblical criticism, the lovers of the scriptures may better understand and more deeply admire them; and that those, who neglect a due examination of them, or who deny their authority, may be convinced of their importance, and may discover the signatures of truth stampt on them. My ardent love and admiration of these divine writings lead me to conclude, that they cannot be seriously and carefully read without pleasure and conviction. I lament, that they are impiously interdicted to a large body of Christians; that they are so much disregarded, and of course misunderstood, by the bulk of Protestants among ourselves; that many of our clergy, unmindful of the solemn engagement at their ordination, do not devote their time to the study of them; and that, while learning is making a rapid progress in its various branches, the religion of Christ is almost every where overwhelmed by human formularies and systems. Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original." pp. vii, viii.

The work is divided into two parts: and the first into three chapters. The first chapter is devoted to the consideration of the *matter of our Lord's instructions;* and displays successively all that our Lord teaches of God the Father—of his own nature and office—of the Holy Spirit—of his own manifestation in the flesh and of the ends for which he died—of the life to come and the general condition of the gospel covenant, &c. &c. This is done by collecting under each head every representation, which our Lord gives us, relating to these most interesting topics, with references in the margin to the chapter and verse of the Evangelists, where they are found. The difficult passages, as they occur, are carefully illustrated

by a short paraphrase or commentary; and, when necessary, by a full discussion in the text or the notes.

The second chapter is occupied with considering the *manner, in which our Lord taught.* In this are given examples of the authority with which our Lord spake —of the restrictions which he sometimes gave to his precepts— of the reasons which he occasionally gave for them—of the beauties which occur in his discourses —of the occasions out of which his instructions frequently arose, and the familiar objects from which he drew his images, &c. &c. This chapter abounds in interesting and original remarks.

The third chapter contains the *proofs, which our Lord gave of his divine mission,* under the heads of his prophecies and his miracles. In the first section of this chapter there will be found, among other things, the most complete and best account, with which we are acquainted, of the fulfilment of the prophecy of the destruction of Jerusalem, with a minute narrative of the circumstances of the siege and destruction of this celebrated city.

The first chapter of the second part is devoted to the consideration of illustrations, which the example of our Lord has given, of the various virtues and graces of a perfect character. The remarks are arranged under the divisions of his piety, his benevolence, his compassion, his justice, his temperance, his meekness, his humility, &c. No one can attentively meditate on this picture without wonder, delight, and improvement. We shall gratify our readers with an extract from the concluding section, which contains a recapitulation of his character.

"Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon, one who can command legions of angels, the Giver of life to whomsoever he pleaseth, the Son of God, who shall sit on his glorious throne to judge the world. At other times, we find him embracing young children, not lifting up his voice in the streets, not breaking the bruised reed, nor quenching the smoking flax; calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things heavenly and earthly, searched and laid open the inmost recesses of the heart, rectified every prejudice and removed every mistake of a moral and religious kind, by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God 'who inhabiteth light inaccessible.'

"Such a character must have been a real one. There is something so extraordinary, so perfect, and so godlike in it, that it could not have been thus supported throughout by the ut-

most stretch of human art, much less by men confessedly unlearned and obscure." pp. 484, 485.

The work is concluded by three short chapters on the testimony, which has been borne to our Lord's character by his enemies; on the manner in which the evangelists delineate his character; and proofs in his conduct that he was not an impostor.

We hope that the view of the design and the outline of the contents of this book, which we have thus given, will induce our readers to examine it for themselves. We can hardly name a work, which we think may be more profitably studied. We wish that it may find a place in every family library, and may be considered as part of at least the Sunday reading of every domestic circle. Of course we do not pledge ourselves for the perfect accuracy of every opinion of this or any other uninspired author; though we certainly think there are few writers on similar subjects, who may be read with more confidence in their fairness, learning, judgment, and piety. The reader will find nothing of the bitterness of controversy, and no attempts to strain the plain language of scripture to a conformity to preconceived metaphysical theories. If he study this book in the temper in which it is written, we feel confident, that he will find himself making advances both in charity and knowledge. The example and teachings of our Saviour can never be contemplated with attention, seriousness, and prayer, without producing a spirit of gentleness and meekness, of devotion and benevolence; without fitting us for the duties of life, and preparing us for the happiness of eternity.

ANECDOTES.

OF AN ITALIAN BISHOP.

THERE was an Italian Bishop, who had struggled through great difficulties without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the prelate, if he could communicate the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and with great facility; it consists in nothing more than making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the bishop. "In whatever state I am, I first of all *look up to heaven*, and remember that my principal business is to get there. I then *look down upon the earth*, and call to mind what a small space I shall occupy, when I come to be interred. I then *look abroad into the world*, and observe what multitudes are there, who are, in all respects, more unhappy than myself. Thus I learn where true happiness is placed; where all our cares must end; and how very little reason I have to repine or to complain."

OF ONE OF THE UNITED BRETHREN.

In the last war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly any thing but woods could be seen. In the midst of it stood a little cottage; on perceiving it, he went up and knocked at the door; out comes an ancient Hernhuter (Moravian) with a beard silvered by age. "Father," says the officer, "shew me a field where I can set my troopers a-foraging."—"Presently," replied the Hernhuter. The old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," says the captain.—"Have patience for a few minutes," replies his guide, "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther, they arrived at another field of barley. The troopers immediately dismounted, cut down the grain, trussed it up, and remounted. The officer upon this, says to his conductor—"Father, you have given yourself and us unnecessary trouble, the first field was much better than this."—"Very true, Sir," replied the good old man, "but it was not mine."

POETRY.

DIVINE LOVE.

FROM POEMS BY THE REV. HENRY MOORE.

My God, thy boundless love I praise;
How bright on high its glories blaze!
How sweetly bloom below!
It streams from thine eternal throne!
Through heaven its joys forever run,
And o'er the earth they flow.

'Tis love that paints the purple morn,
And bids the clouds, in air upborne,
Their genial drops distil;
In every vernal beam it glows,
And breathes in every gale that blows,
And glides in every rill.

It robes in cheerful green the ground,
And pours its flowery beauties round,
Whose sweets perfume the gale;
Its bounties richly spread the plain,
The blushing fruit, the golden grain,
And smile in every vale.

But in thy gospel see it shine
With grace and glories more divine,
Proclaiming sins forgiven;
There faith, bright cherub, points the way
To realms of everlasting day,
And opens all her heaven.

Then let the love that makes me blest,
With cheerful praise inspire my breast,
And ardent gratitude;
And all my thoughts and passions tend
To thee, my father and my friend,
My soul's eternal good.

Dart from thine own celestial flame
One vivid beam to warm my frame
With kindred energy;
Mark thine own image on my mind,
And teach me to be good and kind,
And love and bless like thee.

RELIGIOUS INTELLIGENCE.

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

A society with this designation has been recently established. Its object is "to suppress the too free use of ardent spirits, and its kindred vices, profaneness and gaming, and to encourage and promote temperance and general morality." With a view to this object, "the society recommend the institution of auxiliary societies in the different parts of the commonwealth."

"No person is eligible as a member, who is not of a fair moral reputation, nor shall any one be admitted as a member, unless nominated in open meeting and approved by the votes of two thirds of the members present at the time. Any person, thus nominated and approved, may become a member by subscribing the constitution, or announcing his acceptance of his election and paying two dollars for the use of the society. All clergymen in the commonwealth are considered as members, on their giving notice of their desire of becoming such, or subscribing the constitution; and they are exempted from the payment of two dollars, as above provided respecting other members."

NOTICE.

On Thursday, the 27th of May, inst. a sermon will be delivered in Brattle street church, at eleven o'clock, A.M. before the Convention of Congregational ministers, by the Rev. John T. Kirkland D. D. LL. D. President of Harvard University. After sermon there will be a contribution for the relief of the poor widows of Congregational ministers.

Among the multiplicity of objects, which are continually soliciting the aid of the charitable, this, it is hoped, will not be deemed of inferior moment.

Owing to the small salaries of clergymen, particularly in country towns, many of their widows are left in circumstances peculiarly indigent. It is true, that they sometimes have connexions, who afford them all necessary aid; and some of them have the happiness to live in parishes, where they find friends, who act the same benevolent part. But it too commonly happens, that, at the death of a minister, the care of the society to provide for his family entirely ceases. To afford assistance to widows, under such circumstances, is well worthy the attention of the christian public, and of our Capital in particular, long renowned for deeds of munificence, the best evidences of "religion pure and undefiled."

That the liberally disposed may bestow their charities without fear of misapplication, it may be well to inform them, that every widow, who receives any portion of the contribution, is put on the list by express vote of the Convention; that twenty one were on this list the last year; and that whatever is contributed on the day of Convention, unless otherwise appropriated by the donors, goes to the immediate relief of these objects of charity.

Candidates for the Ministry in Boston and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden.
Mr. Samuel Sewall, Cambridge.
Mr. John L. Abbot, do.
Mr. John White, do.
Mr. Isaac Hurd, Charlestown.
Mr. Francis Parkman, Boston.
Mr. Charles Eliot, do.
Mr. Joseph Field, jun. do.
Mr. Thomas B Gannett, Cambridge.
Mr. Lemuel Capen, Dorchester.

☞ Several articles of Religious Intelligence, prepared for this number, are omitted for want of room.

THE

CHRISTIAN DISCIPLE.

No. 2. *JUNE*, 1813. Vol. I.

THE OBLIGATIONS OF CHRISTIANS TO LOVE ONE ANOTHER.

A true christian, is one who cordially and practically acknowledges the Lord Jesus as *his* Lord and Master.

Without cordial obedience, the most correct opinions, and the most solemn professions will entitle us to nothing better than a name to live, while we are dead. Could we speak with the tongues of men or even of angels, if we have not charity, or christian love, we are no better than sounding brass, or a tinkling cymbal. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Such is the nature of that love, without which we are nothing; and the *want* of which can never be supplied by the greatest share of mental endowments, or the highest claims to orthodox opinions. On the contrary, if we possess this love, no defect of knowledge, no error of sentiment, can "separate us from the love of God, which is in Christ Jesus our Lord." As *without* love we are nothing, so *with it*, all things are ours, for "we are Christ's and Christ is God's."

In his affectionate discourse to his disciples, the evening before his crucifixion, our Saviour, in the most particular and impressive manner, urged his disciples to "love one another." We may conceive, that it was indeed of special importance, that the apostles should love one another. Their success, as the apostles of Christ, greatly depended on this. It was highly important, also, as it respected their own comfort in this world, and their happiness in the world to come. The same love, one to another, is important for all the ministers of the gospel, and for all the professed friends of Christ, in every age of the world. We may, therefore, attend to the language of Christ to his disciples, with application to ourselves.

"Herein is my Father glorified, that ye bear much fruit; so shall

ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—"This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."—"These things I command you, that ye love one another."—"By this shall all men know that ye are my disciples, if ye have love one to another."

Such were the dying counsels and commands of our Saviour to his disciples. May we not hence safely infer, that love, one to another, is of vast importance to his followers? As we cannot, at this time, illustrate all we have quoted, let us fix our attention on one particular:—"*This is my commandment, that ye love one another, as I have loved you.*"

It behoves us here to observe, that love one to another is not merely recommended, as a matter of prudence, but solemnly commanded, as an indispensable duty. Not only so, the love of Christ to his disciples is made the standard of their love to each other—*that ye love one another, as I have loved you.*

The love of Christ to his disciples was sincere, impartial, tender, faithful, fervent, forbearing, and forgiving. Such should be the love of christians one to another. All these qualities of the love of Christ are worthy of illustration. One of them, however, will at this time be more particularly considered:—His love to his disciples was of a *forbearing* nature.

Had there been no imperfection in them, there would have been no opportunity for him to display towards them the spirit of forbearance. But they were imperfect creatures, they were bewildered by their prejudices and entertained some very erroneous opinions. By misinterpreting the prophecies, and probably by traditions received from their fathers, the Jews expected, that their Messiah would be a glorious temporal Prince; that he would literally sit on the throne of David, and reign as king of the Jews; that he would deliver them from their subjection to the Romans, and exalt the nation to independence, happiness, and glory. During the time of our Saviour's ministry, such were the expectations, both of the *believing* and the *unbelieving* Jews. It does not appear, that the believing and unbelieving Jews were divided in sentiment respecting the *object* of the Messiah's mission, or the nature of his kingdom; but they were divided on the question, whether JESUS were the promised Messiah. The apostles themselves appear to have entertained the same opinions respecting the object of the coming of the Messiah, which were entertained by the Jews in general, until sometime after the resurrection of their Lord from the dead. Under the influence of these errors, they "disputed among themselves, which should be the greatest;" that is, which should be prime minister of state,

under the reign of the Messiah. With the same false opinions the mother of Zebedee's children requested of Jesus, that one of her sons might sit on his right hand and the other on his left, in his kingdom. In this request James and John concurred. With the same views the two disciples, on their way to Emmaus, after the resurrection, said to Jesus, not knowing who he was, "We trusted that it had been he who should have redeemed Israel." In his last interview with his disciples after his resurrection, they put this question—"Wilt thou at this time restore again the kingdom to Israel?" Their hopes, that he would deliver the Jews from the power of the Romans, were confounded, or suspended, by the event of his death; but they were revived on seeing him alive after his resurrection. Hence they were led to interrogate—"Wilt thou at this time restore again the kingdom to Israel?"

Such were the *errors* of the apostles; and thus did they *continue* in error under the ministry of the Son of God. They believed in him as God's Prophet, as God's Ambassador, as God's Messiah, as God's Son; as such they loved him, honored him, trusted in him, hearkened to his instructions, and obeyed his commands. This love, faith, and obedience, secured to them the character of disciples, notwithstanding the enormous errors they entertained: Errors so great, that if any professed christians should advance them, at this day, their sentiments would probably be denominated "*damnable heresies*," and the persons professing them, would be treated as infidels. However sincere they might be in their profession, however pious, benevolent, and exemplary in their walk, yea, however much they might display the meek and lowly temper of Jesus, they would be rejected, we fear, by multitudes, as the enemies of Christ.

Yet such, in fact, were the *errors* of the apostles of Jesus, until the very moment he was taken up into heaven, "and a cloud received him out of their sight." Nor was he unacquainted with their erroneous opinions. How then did he treat these disciples, while they were so blinded by their prepossessions, and in such a degree under the dominion of error? Did he cast them off, exclude them from his fellowship, and brand them with infamy? Or did he exercise towards them a sincere, tender, and forbearing love? Let his evangelists answer these questions.

One of them relates that on a certain time Jesus asked his disciples—"What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed, which should be the greatest. And he sat down and called the twelve, and said to them—If any man desire to be first, the same shall be servant of all. And he took a child, and set him in the midst of them: And when he had taken him into his arms, he said unto them—whosoever shall receive one of such children in my name receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me." Thus with a

mixture of kindness and faithfulness, he instructed them to be humble, and reproved them for their ambition.

On another occasion James and John presented their request, that they might have the two highest offices, in his power to bestow. The words after "but" —*it shall be given to them*, in the common translation, are not in the original; and they change the sense of the passage. Christ did not deny his having a right to give these places to those for whom they were prepared by his Father. "Jesus said unto them, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him, we are able. And he said unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, but for whom it is prepared of my Father." The other disciples, on hearing this request, "were moved with indignation against the two brethren." This indignation of the ten probably arose from something in themselves of the very ambition which had been manifested by James and John in presenting their request. A contention was thus likely to arise among the disciples from unjustifiable desires of preferment, and from mistakes about the nature of Christ's kingdom. Our Saviour then interposed, "called them to him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Thus, again, he taught them to be humble, and to suppress all desires of *dominion* one over another. These admonitory instructions, probably, put an end for that time to the dispute between his disciples; and we should suppose, that he very clearly distinguished between the nature of his kingdom, and the kingdoms of this world; but it does not appear, that his disciples fully apprehended his meaning, or gave up their expectations of a secular kingdom. Yet Jesus continued his fellowship with them, as his friends and disciples; and continued to instruct and to employ them. Having loved his own, he loved them to the end of his ministry. The very evening before his death, he ate the passover with them as his disciples, instituted for their observance the memorial of his death, and condescended to wash their feet, as an example of the humility and kindness which they were to exercise one towards another. At the same time, he said unto them, "Ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto

you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither is he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them."

After this, he discoursed with them in the most tender manner, and endeavoured to comfort and fortify their minds respecting the approaching events. He assured them of the expediency of his going away, gave them the promise of "the Comforter, which is the Holy Spirit," and enjoined it on them to show their friendship to him by obedience to his commands, and by love one to another.

Having finished his discourse, he "lifted up his eyes to heaven," and in the most fervent manner prayed for them, that they might be "ONE, even as he and the Father are one." At the same time he prayed, that such might be the case with all who should believe on him through the instrumentality of their preaching.

We should remember, that during all the time of this display of love and fellowship, on the part of Christ towards his apostles, they entertained *gross errors in sentiment;* for, after this, they manifested, that they had not been cured of their prejudices in favor of a temporal kingdom.

In our common translation, there is something which has the appearance of bitterness in the answer of Jesus to the two disciples on the way to Emmaus, after they had said—"We trusted, that it had been he who should have redeemed Israel." Jesus is represented as replying, "O fools and slow of heart, &c." I shall, therefore, give his answer according to the translation of Dr. Campbell. Then he said to them, "O thoughtless men, and backward to believe things, which have all been predicted by the prophets! Ought not the Messiah thus to suffer, and so to enter into his glory? Then beginning with Moses, and proceeding through all the prophets, he explained to them all the passages relating to himself."

His answer implied *reproof;* but such language, uttered with that affectionate temper, which characterized our Saviour's reproofs, was not calculated to offend any person of a humble mind. While he faithfully reproved, he gave them the kindest instructions, "opened to them the Scriptures" in a manner calculated to convince them of error, and to remove their unbelief.

Just before his ascension, when his disciples were together, "they asked him, saying, wilt thou at this time restore again the kingdom to Israel." At this time, also, his reply implied *reproof;* and likewise a gracious promise for their encouragement. "He said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power; but ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses for me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight."

Thus ended the interviews be-

tween Jesus and his apostles. For wise reasons, no doubt, he left them in error on some points of great importance. One reason might be this, that in his conduct towards them, we might have a more striking example of that *forbearing love*, which we are bound to exercise one towards another.

From the brief history we have had of the forbearing nature of Christ's love to his erring disciples, we may, in some measure, discover the force and extent of his command, "that ye love one another, as I have loved you." That we may love one another as he loved his disciples, our love must not be confined to those, who agree with us in opinion. When our love is thus circumscribed, what is it better than *party affection?* Where is the resemblance between our love and the love of Christ? And what is such love better than that love of "publicans and sinners," which Christ condemned.

Had there been no diversity of opinion betwen Christ and his disciples, how much less striking would have been the evidence of his love to them! We may here see, that by the diversity of opinion among the professed friends of Christ, they all have opportunity for the *trial* of their love; to see whether they love one another, as Christ loved his disciples. If our love be not of a nature to bear this *test*, on what ground can we hope for the approbation of our Lord and Judge? Will he accept of our hatred, or bitterness, towards one another, as equivalent to the love which he has required? May we expect his approbation of such bitterness because it appears under the pretext of love to him? If his love to himself and to his Father did not lead him to exclude from his fellowship his erring disciples, how can we imagine that *true love* to him will lead *us* to treat our erring brethren in a manner directly contrary to his example? Let it now be supposed, that during the ministry of Christ, some of his apostles had made greater proficiency than others; that some of them had been cured of their prepossessions in respect to the object of the Messiah's mission, and the nature of his kingdom; and that others still retained those erroneous opinions: Let it also be supposed, that Christ continued his fellowship with both classes, the strong and the weak; but, that the disciples themselves, on account of their different opinions, fell out by the way, and one part excluded the other from fellowship, and treated them as unworthy of the name of disciples. What a contrast would *their* conduct have been to the forbearing example of their Lord and Master?

If the command of Christ, which has been more particularly considered, be as binding on professors, at this day, as it was on the apostles, to whom it was addressed; and if love one to another be still a criterion, by which the real disciples of Jesus are to be distinguished and known; it is surely a question of the most serious moment to all professors of the present time, whether it does appear to the world, that they are the real disciples of Jesus. To be consistent with ourselves

in urging the spirit of forbearance, we shall forbear to apply this subject to any particular sects of Christians. We have no doubt that great deficiency is to be found in every sect, in relation to the duty we have endeavoured to enforce. It is not our wish to wound the feelings of any, by making uncharitable distinctions. The reproofs of our Lord were all tempered with love. Such should be the case with all the reproofs of his disciples one to another. The censure implied in the illustration of the subject before us, we hope to regard, so far as it may be applicable to ourselves; and we pray, that such may be the case with each of our readers. To all of them, who may attend impartially to the subject, we think it will be evident, that there has been a lamentable deficiency among the professed disciples of Jesus; and, that a thorough reformation, in this particular, would give a new aspect to christianity in our land, and greatly conduce to the happiness of individuals, to the peace of society, to the general welfare of Zion, to the honor of our Saviour, and to the glory of God, the Father.

EXTRACT FROM THE LIFE OF DR. DODDRIDGE.

[The attention of our readers is respectfully called to an extract from the life of Dr. Doddridge by Orton. We shall be gratified, if this extract shall lead any to peruse the whole of that interesting work. The character of Dr. Doddridge was one of the happiest exemplifications of the spirit of Christianity. His piety was zealous, fervent, active, unwearied in labor for the honor of God and the salvation of mankind. But his zeal had no violence, no asperity. It was tempered by the gentlest and kindest feelings. The following extract will show the temper, which he maintained towards those, who differed from him in opinion. May we imbibe his peaceful and heavenly spirit.]

"Dr. Doddridge had diligently studied the gospel, and had just ideas of the extent and importance of christian liberty. He had impartially examined the controversy between the established church of England, and the Protestant dissenters, and thought it his duty to adhere to the latter."

"But his generous heart never confined truth and goodness to one particular sect, nor in any other respect appeared bigotted to that, or uncharitable to those, who differed from him."

"He behaved with the utmost candor to the members of the established church. 'I would be far,' saith he, 'from confining all true religion to the members of our own congregations. I am very well aware, that there are a multitude of excellent persons in the establishment, both among the clergy and laity, who, in their different stations, are burning and shining lights; such as reflect a glory on the human nature and the christian profession.' He always spoke of the established religion of our country with respect. In explaining those texts of scripture in his Family

Expositor, in which he could not avoid showing his sentiments in some points of discipline, different from those which generally prevail, he conscientiously abstained from all reproaches; 'to which indeed,' saith he, 'I am on no occasion inclined, and which I should esteem peculiarly indecent, where the religious establishment of my country is in question; and above all, where a body of men would be affected, many of whom have been, and are, among the ablest advocates and brightest ornaments of christianity. I have been also careful to adjust my Expressions with as much tenderness and respect, as integrity and that reverence, which an honest man would owe to the judgment of his own conscience, were it more singular than mine, would admit.'—He never made any petulant objections against the worship or discipline of the church of England, nor uttered any severe or unkind reflections upon it. Indeed he very seldom mentioned the grounds of the difference between it and the dissenters in the pulpit; and when his subject naturally led him to it, he took occasion to show, how small the things in debate were, compared with those important principles and truths, in which they agreed. —He always spoke in the most respectful terms of the worthy clergy of the established church; thought himself happy in the intimate friendship of some of them, and kept up a friendly correspondence with others, even with some of the highest rank in it. Upon the same principles, he rejoiced, when he had opportunity, as he sometimes had, of serving any of them in their secular or ministerial interests. —He deeply lamented, that a separation from the communion of that church was, in his apprehension and that of many other good men, made so necessary. He heartily wished and prayed for a greater union among protestants; and longed for the happy time, when, to use his own words, 'the question would be, not how much may we lawfully impose, and how much may we lawfully dispute? but on the one side, what may we wave, and on the other, what may we acquiesce in, from a principle of mutual tenderness and respect, without displeasing our common Lord, and injuring that great cause of original christianity, which he hath appointed us to guard.' Having mentioned to one of his friends a candid letter he had received from a bishop, he adds—'O that God would open a way to a stricter union among protestants of every denomination! But the darkness of our minds, the narrowness of our hearts, and our attachment to private interest make it, I fear in a great measure, impracticable.'—'I greatly rejoice,' saith he on another occasion, 'when I see in those, whom, upon other accounts, I most highly esteem, as the excellent of the earth, that their prejudices against their brethren of any denomination are subdued, as mine against the writers of the establishment early were, and that we are coming nearer to the harmony, in which I hope we shall ever be one in Christ Jesus.'

"He illustrates and confirms his thoughts and hopes on this head, by the words of a familiar letter he had received, from a worthy member of the church of England, well known in the learned world. 'I am glad,' saith his correspondent, 'that christianity begins so well to be understood and taught by so many men of parts and learning in all sects; the fruits of which appear in a candor and charity, unknown to all ages of the church, except the primitive, I had almost said, the apostolic age. Doth not this give you a prospect, though perhaps still very distant, of the completion of the famous prophecy, that speaks of the lion and lamb lying down together in the kingdom of the Messiah? Lions there have been in all churches; but too many fierce, greedy, and blood thirsty lions, though often disguised like lambs; and some lambs there have been, simple enough to think it expedient for the flock to assume the habit and terror of lions. But I hope they now begin to undeceive themselves, and to consider christianity, as intended to bring back the world to that state of innocence, which it enjoyed before the fall. To attain this happy state, all christians should unite their amiable endeavours: and instead of looking out for, and insisting upon points of difference and distinction, seek for those only, in which they do or may agree. They may at least sow the seeds of peace and unity, though they should not live to reap the fruit of it in this world. Blessed are the peace-makers, saith the prince of peace, for they shall be called the children of God: an appellation infinitely more honourable than that of Pastor, Bishop, Archbishop, Patriarch, Cardinal, or Pope; and attended with a recompense infinitely surpassing the richest revenues of the highest ecclesiastical dignities.' 'I join,' adds the Doctor, 'my hearty wish and prayer, with those of my much esteemed friend, that we all more and more deserve this character, and attain its reward.' I am persuaded, that nothing ever appeared, in his lectures, correspondence, or private discourse, inconsistent with these sentiments, which he hath publicly avowed; especially in his Sermon on christian candor and unanimity. He labored to promote a like candid and friendly spirit in his pupils. He exhorted them to treat their brethren of the establishment with respect; never to utter any invectives against the constitution or forms of the Church of England; and if Providence should fix them near humble, peaceable, pious clergymen, to honor and love them, to cultivate a friendship with them, to study to serve them and promote their reputation and interest. These were the advices of the Lecture room: and I have the pleasure to know, that those of his pupils, with whom I am acquainted, have acted upon these catholic instructions, and been remarkable for their candor and moderation, in consequence of the pains he took, by his instructions and example, to instil these virtues into them, and his laying before

them the arguments on both sides of contested questions.

"Whoever considers how numerous the protestant dissenters in this kingdom are; that they claim a liberty of choosing their own ministers, of judging for themselves of the sense of scripture, and what rites and modes of worship that enjoins; and where there is no particular rule, of determining for themselves what is most subservient to christian edification; whoever considers this, will not wonder that there have been, and are, different sentiments among them; that they are ranged under different denominations, and that there are sometimes divisions and contentions among them. These Dr. Doddridge saw and lamented; and was as careful, as he could be, consistently with keeping a good conscience, to be upon friendly terms with them all, to shew a candid temper to those of a different persuasion, and promote the like in them. 'He was very little inclined to contend about technical phrases of human invention, which have, with equal frailty, been idolized by some and anathematized by others.' A rigid spirit, and a stiffness about indifferent things, he very much disliked, especially when attended with uncharitableness. He thought 'there was always reason to suspect those persons and principles, that would alienate our hearts from any of the faithful servants of Christ, because they do not agree with our sentiments about the circumstantials of religion; and that Christians had great need to be cautious, lest they abuse their liberty to gratify those irregular passions, which, to whatever high original they may pretend, were indeed to be traced no higher than a carnal principle, and to be numbered among the works of the flesh.' It grieved him to see impositions upon conscience any where; especially among dissenters, as they were so evidently contrary to their own principles. 'Our interest,' saith he, 'hath received great damage by unscriptural impositions and uncharitable contentions with each other.' It appears from what was said above of his behaviour to his pupils, that he thought it unjust in itself, and very injurious to the interests of religion, to be rigorous with young ministers and students about their particular sentiments, and to tie them down to profess their assent to formularies, containing points of a very abstruse or a very doubtful nature: He thought it also foolish in the imposers, as being likely to prejudice them against those points, and drive them into the opposite, and perhaps worse, extreme. When therefore the Author of *Christianity not founded on argument* had derived this practice, he left others to defend it, who were chargeable with it, or approved it. It was an inviolable maxim with him, 'never to condemn his brethren as having forfeited all title to the name of Christians, because their creeds or confessions of faith did not come up to the standard of his own; yea, he thought that if it were a matter that seemed of so great importance, as to give some reason to suspect, that the mistake was

fatal (which surely nothing can be, which does not greatly affect men's tempers towards God and each other), even that consideration should engage us to gentleness and tenderness, rather than severity, if peradventure we may remove their prejudices.

To the Editors of the Christian Disciple.

GENTLEMEN,

EVERY periodical publication, with which I have been acquainted, has been fair in promise. Yours, I hope, will be among the very few, which have not disappointed expectation.

Permit me to observe, that I am much pleased with the title which you have chosen. If I understand your object in the selection of this name, and if this object should be accomplished, it will give a charm to your book, which, if it do not increase the number of its readers, will be most salutary upon the hearts of all who shall resort to it for instruction. I suppose the name to be designed to indicate *the spirit* of the book, to which it invites our notice; the intention of its editors to give to their readers a work, in reading which they will feel the same emotions, the same affections, which would be excited and exercised by familiar intercourse with a disciple, whose dispositions, affections, and objects were all modeled by the instructions and the example of our benevolent and holy Master. You intend, I hope, to shew us what a "christian disciple" should be; to exhibit and to inculcate at once the principles and the temper which was in Christ. You have my hearty prayers, that God may speed so good a purpose; and if you do not loose sight of it, I am confident that he will not withhold his blessing.

I need not suggest to you, Gentlemen, that much knowledge of the scriptures may be possessed by men, who appear to be scarcely less strangers to the spirit of our religion, than if it had not inculcated meekness, and candor, and forbearance, and love. Much, I am sorry to believe, is also possessed by some, of whom I hope that it is not uncandid to say, that their want of *seriousness* is not only a very great defect in their own characters, but perhaps one of the most important causes, why their endeavours to extend christian knowledge have so little influence. While therefore I look to the pages of the Christian Disciple for valuable information; while I anticipate in it a book to which I may direct those who inquire of me, where they may find, in the cheapest form and the shortest compass, the knowledge which they would obtain concerning the different books, and the doctrines of the scriptures; I am particularly desirous of seeing in it an *exemplification* of that *seriousness*, which is certainly a constituent part of a christian character, and of that *charity*, which "vaunteth not itself, doth not behave itself unseemly, seeketh not her own, and thinketh no

evil." Knowledge, conveyed with this spirit, will descend from the head into the heart, where it will gradually obtain authority over the will and passions, and bring them into subjection to the principles of christian piety and virtue. It is the want of this spirit, I believe, more than any other external cause, which has made so many books, otherwise most valuable, to be of so little efficacy.

We are accustomed to use the word *seriousness*, as we do many others, with a latitude of meaning, which renders its definition of some importance, when we employ it with such an emphasis, and attribute the prevention of so much good to the want of it; and some will think perhaps, that even in the service of religion, it has been so often misunderstood by some, and used only as a cloak of hypocrisy by others, that on these accounts also it is not less necessary, that its objects and operations should be clearly marked, and its limitations prescribed. Indulge me then for a moment, while I attempt to express my sentiments more fully upon the subject.

By seriousness, I certainly do not mean either the gloom of despondence, or merely a solemnity of countenance and of manners, assumed as occasion requires, and employed only to obtain a reputation of more than ordinary piety and virtue. But I mean that feeling, or *that disposition of the mind, which is produced by a deep sense of the importance and obligations of religious truth, and which is nourished and supported by a faithful application of principles to our own practice.* Equally remote from levity, which implies either thoughtlessness, or indifference; from artifice, which would be thought to be undisguised, even while it most cautiously seeks concealment; and from melancholy, which is induced by erroneous views of religion, or by dwelling with too much intenseness on some of its subjects, to the exclusion of others; seriousness is a disposition of the mind, at once considerate, and tranquil; unostentatious, but sincere; consistent with every innocent enjoyment, but averse from every indulgence, the pleasure of which would be interrupted by a remembrance of accountability. Or it may be considered as that *preparation* of the mind for the contemplation, or the discussion of religious truth, and the performance of its duties, which becomes a creature, living constantly under the eye of God, accountable to him, and destined to immortality. It will indeed affect the manners of men, and their modes of conversation; but it will neither give a stiff and formal air to address, nor a dull, and cold, and repulsive character to their sentiments, or their expressions. It neither partakes of depression, nor is adapted to excite it. It has none of the uncharitableness of bigotry, or of the untempered zeal of fanaticism.

Every man must and will be serious, who deliberately considers, that the rules of religion and virtue are the principles, by which he will be judged, and his eternal condition decided. But the momentary disposition which

most men occasionally feel, to a more than usual thoughtfulness upon religious subjects, is very far short of the seriousness which religion demands. To be worthy of a place among the qualities of a christian character, it must be a habit of the mind. This sense of the importance of religion will make us equally inquisitive to know the truth, and cautious to escape error; equally attached to sentiments obtained by gradual and progressive conviction, and candid in judging the sentiments of others. It will make us earnest in the pursuit of every object, in proportion to the relation which it bears to our own, and to the religious and moral good of others; and as it is induced by practical views of religion, so it is adapted, in turn, to secure the practical influence of every principle which it embraces. This is the disposition which I wish that you could assist me to exercise; and the excitement of which in others, I deem of far more importance, than the discussion of disputed texts, or the most ingenious defences of any contested doctrines.

So far as my own information extends, there is a great want of this seriousness in many of the professors, in every denomination of christianity; and the charge, though I think very unjustly, has been made particularly against those, who are called "liberal christians." If the want of seriousness be particularly applicable to liberal christians, the cause is to be sought elsewhere, than in a want of principles which are adapted to make men serious. The doctrines of the *moral government* of God, and of *human accountability*, applied as rules of life, will alone produce a far deeper reverence of God, and a far more solemn consideration of our conduct, than it has been my happiness to witness, at least in many, even of those in whom no one would complain of a deficiency of faith. But I feel far less solicitude to attempt a vindication against this charge, than I have to see men affected, as they should be, by sentiments which they profess to receive, as instructions from God, and rules by which they expect to be judged. That christianity has little influence, compared with what it should have, upon the tempers and lives of men—that there is great coldness and indifference upon the greatest subjects which can engage human attention, is a truth which all who reflect will acknowledge, and all who think seriously will deplore. Most earnestly do I hope that the Christian Disciple will be a favored instrument of "rousing professors from their slumbers; of breathing into them a spirit of mild, but earnest devotion; of opening at once their understandings and their hearts to the excellence, the goodness, and the authority of God, and of the love of Jesus Christ, who shed his blood for their redemption."

The importance of a charitable and conciliating spirit to the union, order, and happiness of our churches, and to the advancement of religion in the hearts of men, is comparatively unfelt in places like our metropolis, where every man, without inconvenience, may choose his place of

worship, and find a large number, with whom he may associate, who think almost precisely like himself. But in the country, and especially in towns not large enough for division into two or three societies, without exposure to all the dangers of anarchy and contention, a bigoted and uncharitable mind in a few individuals, produces the most unhappy consequences. Here then is likewise a wide sphere for your exertions. You may not be able, in many instances, by courses of argument, to correct erroneous sentiments. But you will do much, very much for the cause of the gospel, by inculcating and exhibiting the temper, with which christians, who differ in opinion, should converse on the subjects of their differences; by marking out that common ground, on which they may meet with the purest love, and unite in the worship of God. The differences of christians in common life are much less in number, and when they can be brought to mutual and friendly explanations, of much less importance, than are those which divide men who are fond of speculation, and whose object it is to build their own, upon the destruction of the systems of others. Shew them their differences and their points of union, without exciting at the same time the party spirit which they are too much accustomed to indulge, and I am persuaded that your efforts, if they sometimes fail, will often be rewarded with success.

I shall wait, Gentlemen, with some impatience, for your work. If its spirit accord with my anticipations, and with its promises, I shall hail it as a harbinger of great good. From my heart, I wish grace, mercy, and peace to all men; and for myself, I wish nothing greater in this world, than to be indeed and in truth a Christian Disciple.

EXTRACT FROM DR. PRICE'S DISSERTATION ON PRAYER.

The following extract from Dr. Price's excellent dissertation on prayer is offered to our readers, not only on account of its intrinsic merit, but as it is a valuable and unsuspicious testimony to the reality and happiness of a devout character. There are persons, who, when they hear of the pleasure of communion with God, pronounce it at once delusion, or enthusiasm, or hypocrisy—But Dr. Price is too well known to be exposed to these inconsiderate reproaches. He was a man of a vigorous, cultivated, and philosophic mind; composed, and mild, and steady in his feelings; and singularly humble, unostentatious, and sincere in his temper and manners—He was one of the last men to make a show of piety, to affect a fervor which he did not feel, to boast of a happiness to which he was a stranger. Let the following extract be read, as the language of an upright and enlightened mind—and let us learn from it the elevated piety of which our nature is capable, which is the highest end of our being, and the purest felicity we can attain in this world, or in the world to come.

"I WOULD recommend this duty from the consideration of the pleasures that attend the due discharge of it. Prayer, as has been before observed, is the ex-

ercise of our highest affections on their highest object, and the intercourse of our minds with uncreated and sovereign goodness. It must therefore be the foundation of the highest pleasure. What delight does a virtuous man often feel when he puts himself solemnly into the presence of his Maker, and considers him as one with his soul and as observing every motion within it; when he implores all suitable blessings from him with a lively faith in his readiness to give him more than he can ask or think; when he adores his inconceivable excellencies, and magnifies and blesses that love which gave being to the world; when he commits his whole existence to him with boundless hope, and gives full scope to every pious and grateful affection? What rapture and ravishment attend such exercises, and how high do they lift our souls?—Words are indeed wanting here; nor is it possible properly to describe the pleasure there is in all the acts of devotion; in addressing our desires, with a pure heart to our almighty Parent; in praising him for his innumerable benefits; in beseeching him to cause us to grow in every amiable disposition; in interceding with him for those we love; in feeling benevolence, gratitude and hope kindling within us before his eye; in spreading our wants and perplexities before him, and seeking direction and help from him; in throwing our cares and burdens upon him, and referring ourselves to his disposal, so as not to retain any wish of any thing which he is pleased to forbid or deny. Even the tears of penitential sorrow and contrition, or of sympathy and benevolence, into which a devout person may sometimes be melted, have a sweetness in them not to be expressed, and are more to be desired than the greatest joys of the irreligious.—Am I, reader, now talking to you a language you do not understand? Have you never felt any of the pleasures I am now speaking of? Do you not know what it is to look up to God in private and to pour out your soul before him?—Unhappy then are you, and a stranger yet to what you ought to be best acquainted with.

It cannot be doubted but that the pleasures I am now speaking of will constitute a principal part of our happiness in every future period of our existence. We can indeed enjoy them but very imperfectly here. Many low cares and desires are continually forcing themselves into our minds, and distracting their attention, and rendering it impossible for us to disengage them enough from sensible objects, and to acquaint ourselves with God in the manner we desire. But hereafter we may hope to get nearer access to him, and obtain clearer views of his glory and majesty. All that now retards the flight of our souls to him, and checks their happiness in him will be removed. Every cloud that now hides him from our sight will vanish, and we shall be able to feel his presence with us in a manner we cannot now conceive. How high then will the pleasures of devotion rise? With what ardor and

transport shall we be able to worship and to praise him, to cast our souls before him, and to delight ourselves in him?—But let it be remembered, that this is a happiness, which will never be enjoyed by any who forget God now. If we allow ourselves in guilt and irreligion, or cultivate no acquaintance with the Deity in this life, we cannot be fit for seeing him and dwelling with him in another life. A course of present devotion, as it will give us some foretastes of the happiness of heaven, is also necessary to inure us to it and prepare us for it.

"I cannot omit observing further, under this head, that devotion is not only, in the *immediate exercise* of it, thus a source of happiness, but also constitutes a general temper, conducive in the highest degree to happiness. The spirit of prayer is the spirit of hope, humility, gratitude, and resignation; and must therefore, as far as we are possessed of it, be productive of an inward satisfaction and tranquillity which are preferable to all sensible delights. A mind thus turned, has many sources of pleasure peculiar to itself. It is elevated above the tumults of this world, and can preserve self-enjoyment in all circumstances, and take up its rest in God in the midst of outward troubles and calamities. —A truly devout temper is indeed the very temper of bliss. It cherishes and strengthens all the tender and agreeable affections, and checks all the turbulent and painful ones. It disposes us to receive pleasure from every object about us, gives new lustre to the face of nature, renders every agreeable scene and occurrence more agreeable, heightens the relish of every common blessing, and improves and refines all our enjoyments. How blest is that man whose desires are continually directed to heaven; who is always exercising gratitude to the Deity and trust in him; whose heart is kept close with him, and whose thoughts are full of him; who tastes his beneficence in whatever gives him pleasure; who terminates all his views in him, and has learnt to carry his attention from every degree of beauty and good, in created beings, to the inexhaustible fountain of all beauty and good? What peace and serenity must fill a mind, assured that its affairs are under the *best* direction; conscious of its interest in almighty love; and whose regard is habitually fixed on that unsearchable wisdom which conducts all events?

"I will add, that devotion greatly improves the pleasure attending all inquiries into nature, and advances in the knowledge of it. The difference between the pleasure, received by a devout and an indevout mind in observing the universe, is like that between the pleasure, received from the same cause by a man and a brute. It is the consideration of the universe as God's work, and the observation of his power, wisdom, and goodness, displayed in it, that clothe it with its chief beauties, and render it in the highest degree a delightful spectacle. There is no greater incentive to devotion than an attentive consideration of the

glorious order of nature; nor is there any tendency within us more natural, than that arising from hence to religious adoration. And there is an inexpressible pitifulness in the character of a man who stifles this tendency; who confines his views to *second* causes, and forgets the *first;* who sees not the Deity in his works; who devotes his time to philosophical researches, but satisfies himself with mere speculation; who can survey the world, enjoy its pleasures, and reflect on its wonderful structure, without lifting up his heart to the Author of it, without being warmed into praise, or feeling any pious and devout emotions."

ON MISTAKES OF THE TERMS OF ACCEPTANCE WITH GOD.

The terms of acceptance with God, or the methods by which the divine favor may be obtained, deserve our most serious regard. The design of this communication is to point out some common mistakes on this most interesting subject.

1. In the first place; it is a very prevalent opinion, that a character good upon the whole, when in the opinion of the world there is more virtue than vice, will at last be accepted by God, though the person is conscious of some favorite sin, which he deliberately and habitually practises, or of the prevailing omission of some duty, which he cannot but know the strictness of christian virtue to require. Such a man's ground of security is this; that although he lives from day to day in the violation of some well known obligation, God will take his character on the whole as it affects society, and striking a balance between his virtues and his vices, receive him at last into favor, or at least screen him from punishment.

It is impossible for me to express in language sufficiently strong, the danger and madness of such a state of mind. St. James has said, that whosoever shall keep the whole law, and yet offend in one point, is guilty of all. His meaning is sufficiently plain; that the observance of one or more obligations can never be an atonement for the habitual or deliberate violation of another of equal authority. This would be in fact to annihilate the very nature of religion, of virtue, of obedience; because the deliberate indulgence of any one sin, or the deliberate omission of any one duty, is such a disrespect for the authority, by which our whole duty is enjoined, as cannot consist with any sincere principle of obedience. In this way might the whole decalogue be successively broken, and yet the offender esteem himself secure, because it is impossible to be at the same time guilty of every offence. If you have for a moment believed, that because you happen to be honest, or temperate, or charitable, or devout, you may live in the deliberate violation of any other law, or in the habitual neglect of any practice, which is as clearly a duty, as honesty, temperance, charity, or devotion, abjure, I beseech you, such terrible presumption; for it

puts eternal happiness at risk, and as God is true, you cannot in such circumstances be safe.

2. In the second place; another mistake of the terms of acceptance with God is to rely upon faith only for salvation. As this mistake, like many others, is founded on the ground of certain passages of scripture, let us hear what is so often quoted on the subject. "By grace are ye saved through faith;" and "a man is justified by faith without the deeds of the law." Does Paul then mean to declare, that a bare belief in Jesus Christ, without repentance and obedience, can secure to any man the gift of eternal salvation? Let his brother James answer, as he has, in terms which nothing can render more explicit. "What does it profit a man, if he say he have faith, and have not works? Can faith save him? No! faith without works is dead, being alone."

If however we will attend to the meaning of Paul in these favorite passages, we shall find no necessity of confronting him with the authority of James. "By grace are ye saved through faith." Observe the expression—ye *are* saved.—Does he mean then that the Ephesians, to whom he was writing, had already entered, or were as safe, as if they had entered, on their everlasting reward? No, surely; for we find from his repeated and earnest exhortations, that they were yet in danger of falling into sin, and of losing all their present hopes, and future prospects. How then were they by grace *already* saved thro' faith? The proper answer is—the salvation to which their faith had introduced them, and which was the only salvation he intended, was a deliverance from the former ignorance and habits of vice, in which they were sunk, before they were acquainted with christianity. From these they were now saved. By their faith in Christ they had now entered on a new and merciful dispensation; and this salvation was to be ascribed to God's grace, for it was a favor, which they had in no way deserved. Thus were they rescued from a deplorable state, and placed in the way of salvation, in which, if they faithfully continued, and steadily improved, they would lay hold on eternal life. Thus were they "justified by faith, without the deeds of the law;" that is, notwithstanding all which the conceited Jews might tell them about the necessity of circumcision and the law of Moses, they might be assured, that if they were virtuous, and improved their christian advantages, they would enjoy the present and final favor of that God, who is no respecter of persons; without the deeds of that ritual law, to which the Jews wished to reduce them.

3. A third and very similar mistake of the terms of acceptance with God, is found among those who profess to rely on the merits of Christ. It is not uncommon to find men, who have never discovered any sentiments of religion, or given any satisfactory evidence of repentance and reformation, using, when they leave the world, this too familiar language. For does not an apostle assure us, say they, that

"now if any man sin, we have an advocate with the father, Jesus Christ the righteous, who is a propitiation for our sins, and not for ours only, but for the sins of the whole world." But for what sins, my christian friends? For those which we have not forsaken, or of which we have not repented? For those sins which we every day commit without remorse, without consideration? Suppose the merits of Christ to be infinite and invaluable? Can they supply our deliberate and sinful omissions of duty? Christ has done nothing, which will ultimately benefit the unrepenting man, nothing which will benefit him, whose presumption on a Saviour's merits is thought sufficient to excuse him from aiming at any virtue of his own.

The application of Christ's righteousness to ourselves is in truth a phrase altogether unscriptural and absurd. The word of God conveys no such meaning as this phrase bears in the mouth of an irreligious man. It is true indeed, that the worth of our Saviour's character is beyond all estimate; and his obedience to death was, in the sight of God, inexpressibly precious; but never can this worth become ours; except so far as we imitate his excellence; and whatever may be the efficacy of his death, never, never let it be imagined that it is a propitiation for the sins which we still retain, the sins which we will not forsake!

Lastly. Are there any of us looking forward to some future day of repentance, as the ground of our security? What do we understand then by repentance? This sentiment is most alarming, because nothing is more true, than that every resolution to repent at a future time, is necessarily, and in the very nature of it, insincere, because it implies a preference of a man's present habits, to a course of obedience.

But you have seen examples of effectual repentance on a death bed. Effectual, my friends? God only knows how far the last agonizing exercises of the dying can alter the very grain and texture of the soul, or essentially affect the character. Of all the sorrow in the world, this dying sorrow would seem to be the most worthless. It may be, if God so please, not without its effect; but in the apprehension of man, it appears the least worthy of consideration, for it is the exercise of a feeble mind; it is the offering of an affrighted soul, the anguish of a frame already in dissolution; in short it is the resolution of a spirit, which can never prove its sincerity, the prayer of a man who must receive his answer in another world.

But you say, did not the thief on the cross repent just before expiring, and express a faith in Christ, which was accepted.—Repent, my friends? We know nothing of his guilt, or of his character. He was crucified, it is true, as a malefactor; but I know not that he discovers any traces of what is commonly understood by a deathbed repentance. All the dispositions, which he then expressed, are those of a well disposed, patient, meek, and christian sufferer. It is true, that he seems to have then, for the first time, expressed his faith

in Christ, but how know we that he had ever before had an opportunity of seeing or hearing our Saviour? His disposition at this solemn interval authorises us to conclude, that if he had before been acquainted with our Saviour, he would have been one of his followers.

But you say, are there not those who are called at the eleventh hour? what else is the meaning of that parable? We answer, this parable, which originally refers to the introduction of the Gentiles into the church of God, whom the Jews despised because they had been introduced before them, can never be applied to the circumstances of those, who are born within the limits of the christian enclosure. It was at the eleventh hour indeed, that the Gentiles were called; it is still later that the gospel is now made known to many nations of the earth; but, alas, what is that to us, who have had line upon line and precept upon precept; who have been called incessantly from the first hour to the eleventh; and of whom many now see that the day is far spent, and the night is at hand, while yet they have done nothing of that work, for which they were sent into the world.

Reader, whoever you are, delay not a moment to fulfil your christian obligations; waste not life in successive resolutions of amendment. It is not resolutions which God requires—it is amendment itself. And is this life so long, so much within our power, that any of us may say, I will be a christian hereafter? What can authorise us to delay for a moment a single duty? Is it difficult? Will time then diminish, or will it increase this difficulty? Time surely will not do that for us, which time has already made it so difficult to do. It will not change that habit, which it has already made so difficult to change.

But we fondly hope, that years will wear out our evil inclinations, and impair our predominant passions, whatever they may be. Ah, years may bring with them some new habits more difficult to be corrected or excused, but when, oh when, without our own care and cooperation, did time ever cure the diseases of the mind, or change its vitiated humors?

But suppose that age, at last, should cure those evil affections, which have already by age gained so much strength, yet who can promise us a long life? Or suppose it to be granted us, what ingratitude is this! To give at last to God the remnant of a poor, decaying, useless, insignificant life! To serve him most faithfully when your passions are extinct, and you can serve your sins no longer!—Is this virtue? Is this religion? Was it for this, probationary man was sent into the world;—to relinquish what he can no longer retain! and alter a course, which he can no longer follow! Let us not then talk of abandoning our sins. At this period, it is sin which abandons us.

What then shall we say to these things? Shall not all that has now been urged to shew the unreasonableness of hopes, built on any of the pretences, which we have now suggested, separat-

ed from a life of righteousness and true goodness; shall it not determine us to lay hold of the present opportunity, and to work out our salvation, while the day lasts, because the night cometh —the night of sickness, or the night of death—when no man can work.

Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners, and customs, among the Jews, in the time of our Saviour.

6.

Luke ii. 25. "There was a man in Jerusalem, whose name was Simeon; and the same was just and devout, *waiting for the consolation of Israel.*"

Waiting for the consolation of Israel—That is, expecting the Messiah. The expression is derived from a custom of the Jews, of reading the 40th chapter of Isaiah on the sabbath after the fast, in which they commemorated the burning of the temple by Nebuchadnezzar. The chapter begins with the words, *comfort ye, comfort ye my people, saith your God.* Hence the predicted Messiah was called, *the consolation of Israel;* and hence the custom among them, at that time, of swearing by their desire of seeing *the consolation of Israel.* So eager indeed, at that time, were their expectations, that every imposter who promised to accomplish their hopes, was immediately surrounded with followers, who hazarded all which they had, to support him. Of this expectation among the Jews, there are several intimations in the gospels. See John i. 19—24. Luke iii. 15. John xxiii. 50, 51. But of its extent and its influence we shall form more correct conceptions, by recurring to the testimonies of profane historians.

"That which principally encouraged them to the war," says Josephus, "was an ambiguous oracle, *found likewise in the sacred writings*, that, about that time, some one from their country should obtain the empire of the world." Antiq. B. ix. ch. 2. § 2, and B. vi. ch. 31.

Two heathen historians have likewise mentioned the same thing. Suetonius, in his life of Vespasian, says, "there had been for a long time, all over the East, an opinion firmly believed, that it was in the fates, [in the decrees, or books, of the fates,] that at that time, some from Judea would obtain the empire of the world." Lib. viii. § 4.

After relating many calamities of the Jews, and prodigies, which preceded the destruction of Jerusalem, Tacitus says, "the greatest number of them had a strong persuasion, that *it was recorded in the ancient writings of the priests, that the East should prevail, and that some, coming from Judea, should possess universal dominion*, which ambiguities foretold Vespasian and Titus. But the common people, according to the accustomed course of human passions, having interpreted in their own favor this grand prediction of the fates, *could not be reclaimed to the*

truth, even by all their adversities." Hist. l. v. c. 13.

Celsus, also, an enemy of christianity, who flourished not long after the middle of the second century, reigning in the character of a Jew, says, "how could we, who had told all men there would come one from God, who should punish the wicked, despise him if he came?"—Without, at present, referring to the preconceived sentiments of the Jews concerning the Messiah, we have endeavoured only to shew the prevalence of the expectation of his coming.

See Beausobre and L'Enfant's Introduction to the New Testament, in Watson's Tracts, p. 222. This is the edition to which I shall refer as an authority. And Lardner's works. vol. i. pp. 132, 133.

7.

Matt. ii. 1. "There came *wise men* from the *east*, to Jerusalem."

"Arabia," says Tacitus, "was the bound of Judea eastward;" and the Arabians are sometimes called in the scriptures, the men of the east. Judges vi. 3. Job i. 3.—The Arabians, Idumeans, and Chaldeans, all eastern people in respect of Judea, valued themselves on their wisdom; and the name of Magus, in those countries, signified a philosopher —a man who studied wisdom. There is, however, concerning these Magi, a great but unimportant diversity of opinions. The star, which guided them to Jerusalem, was probably a very extraordinary meteor, which appeared in that direction; and it is not improbable that the report, to which we referred in the preceding illustration, that a great prince was at this time to arise in Judea, induced them to follow the star. The coincidence of the report, and of this extraordinary light, account satisfactorily for their inquiries in verse second.—"*Where is he that is born King of the Jews?* for we have seen his star in the east, and are come to worship him." [See Whitby on the verse, and Calmet on the word *magi*.]

8.

Matt. ii. 3. "When Herod the king heard these things, *he was troubled*."

The Pharisees, says Jesephus, had predicted, that God had decreed to put an end to the government of Herod. This prediction probably originated in their confidence, that the Messiah would soon make his appearance; and this prediction, with the general and well known expectation of the nation, account to us for all the fears, which the evangelist says were felt by Herod. [See Lardner's works, vol. i. p. 281.]

9.

Matth. ii. 5. In "*Bethlehem*, of Judea."

It was a commonly received opinion, that the Messiah should be born at Bethlehem, as the scribes told Herod; and Christ being born there, they affected to call him a Galilean, designing, by this means, insensibly to wear out the remembrance of his being born in Bethlehem. [See Beausobre's and L'Enfant's introduction, p. 273.]

10.

Matt. ii. 16. "Herod, when he saw that he was mocked of the wise men, was exceeding wroth,

and sent forth, and *slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under*, according to the time that he had diligently inquired of the wise men."

This destruction of the infants of Bethlehem is not mentioned by Josephus, nor by Greek nor Roman historians. But is it therefore improbable? Josephus has related many things of Herod, which are not even intimated by the evangelists, but which prove him to be capable of any enormity. We subjoin some of the cruelties which he has recorded of Herod, but which are not glanced at in the gospels.

When he had obtained possession of Jerusalem, he persuaded Antony, by a bribe, to put Antigonus, his rival, to death.—Aristobulus, brother of his wife Mariamne, was murdered by his directions, because the people at Jerusalem expressed some affection for his person.—In the seventh year of his reign, he put Hyrcanus to death, the grand-father of his wife, then eighty years of age, and who had saved his life when he was prosecuted by the Sanhedrim.—His wife, the beautiful and virtuous Mariamne, was publicly executed; and soon after, her mother, Alexandra, was also put to death.—Instigated by jealousy, he caused his two sons by Mariamne, Alexander and Aristobulus, to be strangled in prison, after they were married and had children.—And in his last sickness, a little before his death, he sent orders throughout Judea, requiring the presence of all the chief men of the nation at Jerico. His orders were obeyed, for they were enforced by the penalty of death. When they arrived at Jerico, he caused them to be shut up in the circus; and calling for his sister Salome, and her husband Alexas, he said to them:—"My life is now but short, I know the dispositions of the Jewish people, and nothing will please them more than my death. You have these men in your custody. As soon as the breath is out of my body, and before my death can be known, do you let the soldiers in upon them, with commands to kill them. All Judea, and every family will then, though unwillingly, mourn at my death."—Josephus adds, that, "with tears in his eyes he conjured them, by their love to him, and their fidelity to God, not to fail of doing him this honor."—These bloody orders were not executed;—but was this Herod incapable of commanding the destruction of all the infants of Bethlehem?

Macrobius, a heathen author, who flourished in the latter end of the fourth century, says, that when Augustus heard that among the children within two years of age, which Herod, king of the Jews, commanded to be slain in Syria, his own son had been killed, he said, "it is better to be Herod's hog than his son."—Macrobius has probably mistaken the occasion of the jest, as none of the early christian writers have said, that one of the children of Herod was killed in the slaughter of Bethlehem. But there is no reason to doubt that the jest is genuine; and that the slaughter of the infants in Judea was well known in the time of

Macrobius, and was not contested by the heathens. [See the subject of this number very amply treated in Lardner's works, vol. i. pp. 329—338.

ON HUMILITY IN THE INVESTIGATION OF CHRISTIAN TRUTH.

In the last number of the Christian Disciple, this subject was proposed for discussion—and to place it in a clear light, we began with considering what this humility does not imply. Our first remark, to which we then confined ourselves, was, that we are not called, by this humility, to resign our understandings to the guidance of others.—The second remark is this:—

2. To search for truth with christian humility does not imply that we renounce our reason, and yield our assent to inconsistent or contradictory propositions. A humility of this kind is sometimes urged. We are told that the human mind cannot penetrate the depths of divine wisdom; that it is pride to bring God's truth to the bar of our reason; that we are to receive the obvious meaning of scripture, however it may contradict our previous conceptions of truth and rectitude; and that our humility is proportioned to the readiness, with which we embrace what shocks our understandings.

Every man must have met with language like this, not very precise, and not altogether erroneous, but yet adapted to produce unhappy effects, to terrify and subdue the spirit of inquiry, and to prepare men for the reception of any absurdity, which is urged on them, as a revelation from God.

I wish it to be remembered, that in this discussion, I understand by *reason* our intellectual powers, exercised with deliberation, impartiality, and the love of truth. Now it is readily granted, that these powers are feeble, and that human comprehension is narrow, when compared with the wisdom and operations of God. It is readily granted, that the wisest men know little of what may be known, and that a revelation from God may be expected to unfold truths, which have never before entered our minds, and of which nature and providence give us no intimation. But because our faculties and improvements are limited, we ought not to expect that we shall ever be called by our Creator to yield assent to doctrines, which, *after deliberate and impartial attention*, clearly appear to contradict one another, or to contradict the truths, which God is teaching us by reason and by nature. If our rational powers are among the best gifts of God, if they form, in no small degree, the distinction and glory of our nature, and if it is our duty to employ and improve them, can we expect a revelation, which will require us to renounce them, and will introduce into our under-

standings, perplexity, and confusion? Ought we not rather to believe, that our kind Father will ever adapt his instructions to the faculties he has given us?

Let me ask, why is it that a revelation has been made to man, rather than to inferior animals? Is not this the plain answer, that man is a rational being? Is not the possession of reason the very ground, on which this signal benefit is conferred upon our race; and can we suppose then, that revelation contradicts reason, that it calls us to renounce the very faculties which prepare us for its reception?

It is indeed wonderful that any person acquainted with christianity, can imagine that this religion is unfriendly to the exercise of reason. The fact is, reasoning, reflection, inquiry, and the most serious exercise of our intellectual powers, are demanded by christianity; both that we may perceive its truth, and that we may attain to a just apprehension of its doctrines.

Let me ask the intelligent christian, why he believes christianity to be from God? Have you had, my friend, an immediate communication from heaven, which has relieved you from all trouble of inquiring into this subject? Has a sudden beam darted into your mind, or has a loud voice proclaimed, that christianity is divine? No. You have been obliged to examine the proofs of this religion, to inquire into its original, to study its spirit, to trace its influence. In other words, you have been obliged to reason about it, and reason has taught you to receive it as from God. Thus *the great question, whether christianity be true*, has been entrusted by God, to the decision of human reason. This is a very weighty consideration. This does not look as if reason were to be renounced. Let it be remembered, that christianity appeals to us as rational beings, that it comes to us with proofs, and commands us to weigh them. It asks to be received only upon scrutiny, only because it offers arguments sufficient to convince an unbiassed understanding. Is it then conceivable, that christianity contradicts reason, the very principle to which it thus makes its appeal, to which it addresses the proofs of its divine authority?

If we next consider some of the arguments on which christianity rests, we shall have further proof of the sentiment we wish to establish. Why do we believe christianity to be divine? We answer, because we see it to be worthy of God; because it bears the impress of his wisdom, rectitude, and goodness; because it breathes a spirit so excellent and pure. Now if this language be just, if christianity claim belief on the grounds here stated, then it follows, that this religion would forfeit its claim and be unworthy our reception, were its doctrines clearly to appear, after the best use of our powers, repugnant to the divine perfections, or to any clear principles of truth or duty.

Is it said, that we are too ignorant to judge in any case of the inconsistency of doctrines with the character of God? Let us imagine a christain, who holds this sentiment, disputing with a Ma-

hometan—The latter asks him for his objections to the Koran. —He answers, your Koran is full of incongruities; it is often at war with the perfections of God. The indignant Mahometan replies, 'Presumptuous man! dost thou, a child of yesterday, presume to fathom the wisdom of the Infinite, or to pronounce on this or another doctrine, that it is inconsistent with those attributes which thou canst not comprehend?' I see not how this reply is to be evaded, if the principle assumed by the christian be correct.

I have thus endeavoured to shew, that the exercise of reason is the proper and appointed method of attaining to a belief of the heavenly origin of christianity. I now proceed to show that, from the manner in which christianity is communicated, we must continually employ upon it our reasoning powers, if we would acquire an accurate knowledge of the instructions which it offers. Christianity is not conveyed to us in language so precise that it cannot be misunderstood. The true meaning does not always glare upon us, so that it *must* be seen unless we obstinately shut our eyes; but great care is often necessary to discover it. Christianity is not handed down to us in a regular and systematic form, in a few connected propositions. It was conveyed by Jesus most frequently in familiar conversation, which grew out of the circumstances in which he was placed. It was often conveyed by the apostles, in epistles or letters adapted to the condition of individuals or churches. And these conversations and letters have been transmitted to us in a language, which is no longer spoken. Must they not of necessity be attended with obscurity? Nothing is less formal and precise, than the manner in which christian truths are communicated. They are expressed, now in bold and glowing figures; now in short and pointed proverbs, familiar at the time, but no longer in use; now in allusions to customs, the traces of which can hardly be discerned. Need I tell you, that such writings, as have now been described, require the exercise of reason, to determine their import, to separate what is local from what is of universal application, and to assign the proper limits to every expression? Sometimes a variety of interpretations will offer themselves, and we must select one from the number. But how is this selection to be made? The only answer is, we must employ our reason; we must inquire which interpretation agrees best with the views of the writer, with other portions of scripture, with the divine perfections, with experience and common sense; and we must not hesitate to reject an interpretation which is inconsistent with these, although it may be suggested by the literal and most obvious sense of the words. Without this exercise of our reasoning powers, we shall continually pervert the scriptures, lose the sense in the sound, and be led into a thousand absurdities.

From these remarks on the manner in which scripture is communicated, we learn the error of those, who say, that the

first and obvious meaning of scripture ought humbly to be received, and that to depart from this, because it may not suit our ideas of what is right and fit, is to bend the scriptures to our proud and carnal reason. But if it be pride to depart from the first and obvious meaning of scripture, where is the Christian on whom this crime is not to be charged? Hear what the sacred volume says. "If thy hand or foot offend thee, cut it off." "If thy eye offend thee, pluck it out." "If any man sue thee at law, and take away thy coat, let him have thy cloak also." "If any man hate not his father and mother, he cannot be my disciple." Here are plain passages; but who is contented to receive them in their first and plainest sense? Where are the Christians, who present themselves to our notice, with only one eye and one hand, without garments, and without any natural affection? You should remark, that these passages are found among the practical parts of scripture, where as much precision is certainly to be expected, as in the statement of doctrines; and yet, what christian does not feel himself bound to explain these passages with a certain latitude? Who does not see, that reason and common sense are as necessary guides in the interpretation of scripture, as of any other volume?

Many of the remarks just made will apply with equal force to those, who say, that God is an incomprehensible being, and that we are therefore not to reject a doctrine, because it interferes with our conceptions of his character. Suppose that I take with me this principle, and open my Bible? I very soon read that God repents, and now that he is furious, and now that he has hands and feet—I ask the Christians, who have told me that I am incapable of judging of what is repugnant to the divine perfections, whether I must understand these literally? They answer with one voice, No. God is immutable and spiritual, and these passages are therefore to be taken in a figurative sense. Were I disposed, might I not borrow their own language, and say, 'Presumptuous men! dare *you* pronounce on the perfections of God? Because your feeble reason cannot reconcile repenting, fury, and hands and feet to the attributes of God, will you rashly affirm that they cannot be reconciled? These attributes are incomprehensible, and may therefore be consistent with what appears most opposite to them in the judgment of erring man.'

It is hoped that these remarks will show, that christianity requires no renunciation of reason. To be christians, we need not cease to be rational. There is no such hostility as many seem to represent, between reason and revelation. Revelation addresses its proofs and instructions to reason. Both are God's gifts, both are beams from the same source of light, both are consistent, and both designed to conduct us to perfection and immortality. Let it be remembered, that I am speaking of reason, when exercised with seriousness, deliberation, and impartiality. Will any say, that this deserves no respect, no confidence? What then becomes of the great doctrines of God's existence and of

the truth of Christianity? These are conclusions of reason, and must stand or fall with the faculties, by which their evidence is discerned.

I am sensible that those, who hold the language, which we have endeavoured to combat, sincerely think that they honor God, when they receive interpretations of scripture opposed to reason; for this, they say, is to exalt divine wisdom above their own. But to me it appears, that we honor God more, when we employ our best faculties on his word, with patient and serious attention, and seek to derive from it the most consistent, harmonious, and exalted views of his character and will. How do we discover our regard to the honor of a respected friend? By slowly admitting any thing, which throws a shade on his excellence, and by seeking and joyfully receiving those explanations of his language and conduct, which consist with the high character we ascribe to him. A regard for God's glory will make us anxious to place him before our own and others' minds in the most venerable and attractive light, and will lead us to distrust any interpretations of scripture, which carry in them a repugnancy to any of his attributes.

Let me conclude these remarks with observing, that the honor and influence of christianity are connected with the refutation of the error, that this religion is at war with reason. This opinion has often exposed its truth to suspicion; and what is worse, it has prepared many christians to admit gross absurdities, as doctrines of revelation. Their minds have indeed revolted against the sentiments imposed upon them; but they have been silenced by the reflection, that their understandings are infinitely incompetent to judge of God and his operations. They have been addressed, as if the merit of belief were exactly proportioned to the incredibility of the doctrines proposed. To this principle we owe the extension of many errors, which have tarnished the lustre of christianity, and exposed it to contempt. We ought to feel that christianity will be suspected and disregarded, just in proportion as scripture is interpreted in a manner, which shocks the clear and established principles of reason and conscience; and that one important method of recommending this religion is, to show that it is a consistent and "reasonable service."

(To be continued.)

HERESY, AS IT HAS BEEN UNDERSTOOD.

When Latimer (afterwards bishop of Worcester,) had obtained great celebrity by his zeal and efforts against the errors of popery, Dr. Buckingham, prior of Black Friars, endeavoured from the pulpit to expose the dangerous tendency of his opinions; and particularly inveighed against his heretical notion, of having the scriptures translated into English. "If that heresy," said he, "were to prevail, we should soon see an end of every thing useful among us. The plowman, reading, that 'if he put his hand to the plow, and should happen to look back, he was unfit for the kingdom of God,' would soon lay aside his labor. The baker likewise, reading, that 'a little leaven will corrupt his lump,'

would give us very insipid bread. The simple man also, finding himself commanded 'to pluck out his eyes,' in a few years we should have the nation full of blind beggars." BRITISH PLUTARCH, vol. i. p. 193.

EXTRACTS EXPRESSIVE OF CHRISTIAN CHARITY.

"THE more opposition we meet with in these labors, the more honorable it will be to us, provided we meet that opposition with the true spirit of christianity. And to assist us in this, we should frequently reflect, that many of our opponents are probably men, who wish as well to the gospel, as we do ourselves, and really think *they do God service* by opposing us. Even prejudice and bigotry, arising from such a principle, are respectable things, and entitled to the greatest candor. If our religion teaches us to *love our enemies*, certainly we should love, and, from a principle of love, should endeavour to convince those, who, if they were only better informed, would embrace us as friends.

"The time will come, when the cloud, which for the present prevents our distinguishing our friends and our foes, will be dispersed, even that day in which *the secrets of all hearts will be disclosed* to the view of all. In the mean time, let us think as favorably as possible of all men; our particular opponents not excepted; and therefore be careful to conduct all *hostility*, with the pleasing prospect that one day it will give place to the most perfect *amity*.

INSTRUCTIVE ANECDOTES.

ANACHARSIS the philosopher was a Scythian by birth, and was reproached by a haughty Athenian on account of his country. The philosopher replied—"My country, you think, is no great honor to me; and you, Sir, in my opinion, are no great honor to your country."

IN a conversation with Solon, Anacharsis compared *laws* to *cobwebs*, which only entangle little flies, while wasps and hornets break through them.

PERIANDER invited the wise men of Greece to visit him at Corinth. While at table, one of the company proposed this question:—Which is the most perfect popular government? The several philosophers answered as follows:—

Solon. "That, where an injury, done to any private person, is such to the whole body."

Bias. "That, where the law has no superior."

Thales. "That, where the inhabitants are neither too rich nor too poor."

Anacharsis. "That, where virtue is honored and vice detested."

Pittacus. "That, where dignities are always conferred on the virtuous, and never upon the wicked."

Cleobulus. "That, where the citizens fear blame more than punishment."

Chilo. "That, where the laws are more regarded and have more authority than the orators."

POETRY.

THE DEATH OF THE RIHGTEOUS.

SWEET is the scene when virtue dies,
When sinks a righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves the expiring breast!

So fades a summer-cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies the wave along the shore.

Triumphant, smiles the victor brow;
Fanned by some angel's purple wing;
Oh grave, where is thy victory now?
Invidious death, where is thy sting?

A holy quiet reigns around;
A calm which nothing can destroy;
Nought can disturb that peace profound,
Which their unfettered souls enjoy.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell,
How bright the unchanging morn appears,
Farewell, inconstant world, farewell!

Its duty done, as sinks the clay,
Light, from its load, the spirit flies;
While heaven and earth combine to say
"Sweet is the scene when virtue dies."

ANON.

RELIGIOUS INTELLIGENCE.

NAPOLEON AND POPE.

Paris, Jan. 28, 1813.

ON the 19th, the Emperor visited Fontainbleu. He immediately repaired to the apartments of the Pope, and held a conversation of nearly two hours with the Holy Father. The next day his Holiness, accompanied by the Cardinals Bayonne, Daira, and Kuffo, the Archbishop of Tarro, and several Bishops, returned the visit to the Emporor, who received him in his great apartments. His Holiness then visited the Empress, who shortly after returned the visit of the Pope. On the 25th, after repeated conferences, his Majesty and the Holy Father signed the Concordat, which has terminated all the differences which have arisen respecting the affairs of the church. The act was signed in the presence of the Cardinals and Prelates.

CONCORDAT.

His Majesty, the Emperor and King, and his Holiness, desirous to terminate the differences which have existed between them, and to remove the difficulties which have arisen in several affairs of the church, have agreed to the following articles, to serve as the basis of a definitive arrangement.

Art. 1. His Holiness shall exercise the Pontificate in France and in the kingdom of Italy, in the same manner, and with the same forms as his predecessors.

2. The ambassadors, ministers, charge d'affairs of powers near the Holy Father, and the ambassadors, ministers, or charge d'affairs of the Pope with foreign powers, shall enjoy the immunities and privileges which are enjoyed by other members of the *Corps Diplomatique.*

3. The dominions which were

possessed by the Holy Father, and which have not been alienated, shall be exempt from every species of impost; and shall be administered by his agents or charge d'affairs. Those which have been alienated shall be restored, paying a composition of two millions of franks revenue.

4. Within six months, following the usual notification of the nomination by the Emperor, of the archbishops and bishops of the empire and of the kingdom of Italy, the Pope shall ordain them, agreeably to the *Concordats*, and in virtue of the present *indult*. Previous information of which shall be given by the Metropolitan Archbishop. If at the expiration of six months, the Pope shall not have given the ordination, the Metropolitan shall proceed to the ordination of the bishop named, in the usual manner.

5. The Pope shall nominate, in France or in Italy, to ten bishoprics, as shall ultimately be agreed upon in concert.

6. The six *suburbicaire bishoprics* are re-established: They shall be nominated by the Pope. Their remaining effects shall be restored; and they shall take measures respecting those which have been sold. On the death of the bishops of d'Anague & Rieti, their dioceses shall be united to the six bishoprics, agreeably to an agreement between his Majesty and the Holy Father.

7. In regard to the bishops of the Roman states, absent from their dioceses from circumstances, the Holy Father shall exercise in their favor the privilege he has a right to bestow on bishops *in partibus*. He shall bestow on them salaries equal to those which they have formerly enjoyed, and they shall be nominated to places, as they become vacant in the empire or in the kingdom of Italy.

8. His Majesty and his Holiness shall concert measures at a suitable time, for the reduction to be made, if necessary, in the bishoprics in Tuscany and the Genoese countries, as also for the bishoprics to be established in Holland and the Hanseatic departments.

9. The *Propagande* and *Penetencerie*, and the Archieves shall be established in the place where the Holy Father shall sojourn.

10. His Majesty grants a free pardon to all the cardinals, bishops, priests, *laics*, who have incurred censure in consequence of events.

11. The Holy Father agrees to the foregoing dispositions in consequence of the existing state of the church; and in the confidence which his Majesty inspires in him, that he will give powerful protection to the numerous wants of religion in the times in which we live.

NAPOLEON,
PIUS VII.

Fontanbleau, Jan. 25, 1813.

LETTER FROM INDIA.

[It is with great pleasure that we offer to our readers the following letter from Dr. Marshman, a missionary in India, to Samuel Salisbury Esq. of Boston, acknowledging the receipt of the money, which was subscribed about a year ago for the translation of the scriptures into the languages of India.]

Serampore, Oct. 20, 1812.

"DEAR SIR,

"By our brethren, Mr. Johns and Mr. Lawson, we have been favored with the fruits of the regard which our American friends bear to the sacred scriptures—the sum of 4640 dollars. So large a sum subscribed for the word of God, almost wholly by two towns, Boston and Salem, fills us with equal gratitude and surprise. Nor can we pass by unnoticed your personal exertions in this almost unprecedented effort of christian liberality, which you so much forwarded, both by your own liberal contribution, and, what was still more important to us, by your voluntary services in rendering the generous efforts of others efficient, through their confidence in your diligence and integrity in conveying the whole to us. We intreat you to add another favor to those for which we are already indebted to you, by conveying to our worthy friends with you, in any way you judge best, the deep sense we have of this their labor of love to the Sacred Word, and to the souls of the heathens, who are sitting in darkness and the shadow of death, for want of the light thereof;—and to acquaint them with a fact, which it would be unjust to withhold from their knowledge, that by this exertion of Christain liberality *two towns* have sowed the word of life for a *whole nation*: this sum being fully sufficient to defray the expenses of translating and printing a first edition of the New Testament in almost any one of the dialects of India; so that the fruit of their christian love may, through the Divine blessing, (which we intreat them constantly to implore thereon) spring up from age to age in the country thus enlightened even to the day of Jesus Christ. Glorious thought! yet nothing less will be the fruit of this one effort of christian liberality, (perhaps begun and ended in a month,) if it be wisely and faithfully applied, which it shall be ours to do to the utmost of our ability. We inclose the last statement of the Translations in our hands, which you are welcome to communicate to the gentlemen to whom we feel so much indebted, in any way you like.

With our warmest thanks to them and to you, I remain, dear Sir, (for my brethren) your obliged friend and servant in our common Lord,

JOSH. MARSHMAN.

Deacon Salisbury, Boston.

Editorial Notice.

THE Editors of this work will gratefully receive communications adapted to its design, and free from expense. They wish their correspondents to keep distinctly in view the object of the work, and the pledge which has already been given, that it shall be conducted on the principles of christian candor and charity. As it is their wish not to wound the feelings of pious readers of any sect, so it is their design to treat with becoming respect, all their correspondents. It will be their aim to decide impartially on the comparative merits of such pieces, as shall be kindly communicated; yet, considering how few pages they have to fill in each number, and the numerous sources of supply, they anticipate some difficulty in making their selections, so as to give universal satisfaction. It is probable that many pieces, which will deserve a place in the work, must be deferred for a considerable time, and some finally excluded, for want of room. It is therefore hoped, that such occurrences will give no offence. To preclude as much as possible every occasion of displeasure, the Editors now give notice, that they shall not adopt the practice of publicly giving reasons, for declining to insert any communications which may be sent to them. If any writer shall be dissatisfied by the delay of publishing any thing of his, he may expect his manuscript to be returned to him, at his request, without any public marks of disapprobation. Short pieces, well written, will be most pleasing, and most sure to find a place in the Christian Disciple.

THE

CHRISTIAN DISCIPLE.

No. 3. *JULY*, 1813. Vol. I.

THE EFFICACY OF RELIGION AS CONTRASTED WITH INFIDELITY AT THE HOUR OF DEATH.

There is no period in the life of man, more important than its close; and there is none in which we stand in so much need of support and consolation. In a time of health, and amidst the busy scenes of life, the spirit of a man will often "sustain his infirmity," but at the awful hour of death, when health and vigor have fled, and earthly objects have lost their power to charm, the spirit must sink under its burden, unless supported by other comforts, and cheered by other hopes than this world can afford. Blessed be God! in the gospel of Jesus Christ a remedy has been provided for the evils of life, and for the terrors of death. That divine religion, which can solace the heart when oppressed with affliction, and even render that affliction productive of real good, can also fortify the mind, banish its fears, and infuse into it serenity and joy, when the scenes of life are receding from before our eyes, when the king of terrors is approaching, and eternity, with all its awful realities, is opening on our view.

So important, indeed, is the influence of religion, at that period, that there are few, however they may have despised its promises, its encouragements, and hopes in the midst of life, who are not desirous of partaking of its consolations at the hour of death. It is a natural sentiment of the heart, "Let me die the death of the righteous, and let my last end be like his." We can present a striking illustration of these remarks in a case which has recently occurred; a brief narration of which may be interesting and useful.

A female person of a strong and considerably cultivated mind, whose character was amiable, and whose life had been correct, was visited, by the appointment of Providence, with a severe, but lingering disease. She apparently sustained with patience the attack of sickness, and submitted without murmuring to the will of God. The prospect of death, however, occasioned apprehension, and the last enemy appeared, invested with many terrors. By the solicitation of her friends, she was led to seek for comfort in the conversation of a minister, and to inquire if he could not

suggest some method by which her apprehensions might be quieted, and the bitterness of death removed. When he came to her, he found her in the perfect possession of her senses, and capable, as it afterwards appeared, of close attention and patient investigation.

He addressed her, as he would have addressed any one in a time of sickness, with whose character he was previously unacquainted. He exhorted her to endeavour to profit by the dispensation of Providence, which had placed her in that situation, reminded her that the event of her sickness was uncertain, and, that as she was now unable to mingle in the society of her friends, and to engage in the active business of life, it was a time for serious reflection, and for humble, earnest prayer. He told her that such reflections and prayers would have no tendency to bring her nearer to the grave, but might inspire her with tranquillity, and thus promote the favorable operation of the means that were used for her recovery. He urged her to repent of her many imperfections and sins, spake to her of Jesus Christ, of his merits and mediation, his atonement and intercession, and told her that there was no other name given among men, whereby she could be saved.

She replied with great candor, that she believed in God, considered him as her Father, and her friend, and that she had endeavoured to discharge her duty with fidelity in the various relations of life; but that she had received early impressions unfavorable to the christian religion, that these impressions, from various circumstances, had been cherished and confirmed, and that she now derived no comfort from thinking of Jesus Christ, for she could not believe him to be the Son of God, or sent from God. She said, however, that she had never accustomed herself to ridicule religion, or to speak with irreverence of Jesus Christ; that she had occasionally read the Bible, thought it a good book, and that Jesus Christ was a good man.

She was congratulated on possessing so fair a mind, and was told that there could be no doubt she would become a believer in the gospel. "Perhaps I should be happier, if I were a believer," she replied, or in words to this effect, "for I feel a *void*, which that might fill, and a reluctance to die, which that might abate.

It was said to her, "you believe from a slight attention to the religion of Jesus, that its author was a good man, but do not believe that he was the Son of God. Does he not declare himself to be the Son of God, and to have been sent from God?" "Expressly," said she. "And do you think," it was asked, "that a good man would declare a falsehood?" She hesitated, "I do not know that he would. His object, however, was a good one, to improve mankind, and perhaps—" "We do not believe," it was replied, "that the end justifies the means. There is certainly an inconsistency here. You must either relinquish the belief, that Jesus Christ was a

good man, which I think you cannot do, or you must believe him, as he declared himself, to be sent from God."

A few powerful arguments in favor of the Christian religion were then presented to her mind, and were the subject of conversation. She was desired to think of them seriously, to endeavour to answer them, and candidly to declare, at their next meeting, any doubts or difficulties, that had arisen in her mind. "We are not afraid," said the person with whom she was conversing, "to have this subject thoroughly examined, and I have no doubts, in a dependence on God, that I shall be able to meet any objections, that may be brought against it. Above all, let me exhort you to earnest prayer, for every good and perfect gift cometh down from above."

The next day was the Sabbath. On the second day of the week, the writer called again, but she had just recovered from a severe attack of pain, and he thought it best to retire, without seeing her; but left for her perusal 'Leslie's Short and Easy Method with the Deists,' abridged by Wrangham, and 'Littleton's Conversion and Apostleship of St. Paul.'

It is unnecessary, however, to trace the successive steps, by which she was led from the cold and comfortless state of infidelity, to a belief in the pure and enlivening religion of Jesus. The author of this communication continued to visit her, and on a certain day, on inquiring how she felt, she answered, "I am *much, much* better. I do not mean," she continued, "that my health is better, but my mind is at ease; *I believe in Jesus Christ.*"

No words can convey an adequate idea of the pleasure, the delight, which was experienced by the person she was addressing, when she made this declaration. She was requested to give a reason of the hope that was in her. "I have seriously reflected on what you have said to me," was her reply. "I have read one of the books you left,* and am reading the other; and I have prayed very earnestly, that I might be led to the truth." She then repeated distinctly, some of the more powerful arguments that had been adduced, with her reflections upon them, and declared her thorough conviction of the truth, and divine authority of the Christian religion. By these steps, by a serious attention to the evidences of religion, and earnest prayer to God, she obtained a faith which overcame the terrors of death, a repentance, which I trust has not needed to be repented of, and a hope which entered within the veil, and excited ardent aspirations after the bliss of heaven.

When she became a believer in Christ, she read a part of his gospel, was more and more convinced of its truth, and derived from it a comfort, she had never before realized, and indeed of which before, she had no conception.

From the account now given, it will appear, and I wish it should distinctly appear, that,

* Leslie.

though this faith was "the gift of God," in answer to humble prayer, yet it was not a sudden conversion, produced by an irresistible operation, exclusive of means; but the fruit of a conviction, effected by the use of means, and by the blessing of God upon a calm, deliberate inquiry. I wish it also to be known, that it was not the effect of terror, nor was there any appeal to the passions, till the understanding was fully convinced.

On the day of her death, the humble instrument of this work was again with her, and had an opportunity of observing the effect of her new faith, and her new comforts, at the most trying period. She was perfectly calm; desirous of dying, that she might be with Christ, but willing to live, and even to endure years of pain, if it were the will of God. The words of St. Paul, in the fifteenth of Corinthians, 'O death,' &c. were repeated to her; and when it was said, "Christ has plucked out the sting of death," her answer was, "*I feel it, I feel it sensibly.*" In short there is reason to believe, that love to God in Christ Jesus was the last passion which warmed her heart, and it is certain, that the name of her Saviour was the last word that hung upon her lips. She fell asleep in Jesus, and, I trust, has received "the end of" her "faith, even the salvation of" her "soul."

To this narrative, it may be pertinent to subjoin a paragraph from a Sermon by the celebrated Mr. Jay.

"Many are too prone to look for a conversion, always uniform, not only in its effects, but in its operation, and too much bordering on the miraculous. The soul must be exceedingly terrified with fear; then overwhelmed with anguish; then plunged into despair; then suddenly filled with hope, and peace, and joy; and the person must be able to determine the day on which, and the sermon or providence by which the change was wrought. But this is by no means necessarily nor generally the case. There is a variety in the temperaments and habits of men, and in the methods employed to bring them to repentance. And we should remember, that there are 'differences of administration, but the same Lord;' that often he prefers to the earthquake, the wind, and the fire, the *small still voice;* that he can draw by the cords of love and the bands of a man; that he can work as effectually by slow, as by instantaneous exertion; and that he can change the soul, in a manner so gradual and mild, as to be scarcely discernible to any, but the glorious author. And here, my brethren, we are furnished with evidence from analogy. In nature, some of God's works insensibly issue in others; and it is impossible for us to draw the line of distinction. 'The path of the just is as the shining light, which shineth more and more, unto the perfect day.' But who can ascertain, which ray begins, or which ends the dawn. If you are unable to trace the process of the divine life, judge by the result. When you perceive the effects of con-

version, never question the cause. And if perplexed by a number of circumstantial inquiries, be satisfied, if you are able to say, 'One thing I know, that whereas I was once blind, now I see.'"

THOUGHTS ON THE SOVEREIGNTY OF GOD, AND THE BEST MANNER OF PREACHING ON THE SUBJECT.

MUCH has been said and written on the doctrine of divine sovereignty; but different ideas have been entertained on the subject, different modes have been adopted in representing it, and different feelings have been indulged in view of the doctrine. It is, however, certainly desirable, that our views of the subject should be correct, and that the best mode of representing the doctrine should be ascertained.

By the aid of analogy we obtain our ideas of the sovereignty of God. In early life we become acquainted with the sovereignty of earthly monarchs. The ideas we thus obtain, aid us in forming conceptions of the sovereignty of Jehovah. An earthly potentate, whose will is the law of his empire, is called an *absolute sovereign*, and his government, *absolute sovereignty*. But as such earthly sovereigns have generally reigned as *tyrants*, the idea of tyranny becomes too often associated with that of sovereignty. Hence, in the minds of many, to say, that God reigns as an *absolute sovereign*, is equivalent to saying, that he reigns as an *unfeeling tyrant*.

But sovereignty and tyranny are very distinct ideas, and not necessarily connected, although they are too often associated in the characters and conduct of earthly princes. To act as a sovereign, implies no more, than to act with *supreme authority*. But to act as a tyrant, is to exercise power, in a cruel and unreasonable manner. An earthly monarch may act as an absolute sovereign, and yet all his conduct may be according to the dictates of benevolence; and all the distinctions he makes among his subjects, may originate from the purest motives.

In representing the sovereignty of God, there should be great care that we do not associate with it the idea of tyranny. There are various purposes, for which the sovereignty of God may be represented; but no one of these purposes requires, nor even admits, the idea of tyranny to be associated. We may exhibit the sovereignty of God, to excite in men a sense of their obligations to love and obey him; to lead them to feel and suitably acknowledge their entire dependence for every favor, their guilt in transgressing his commands, the propriety of submission to his providence; and also to comfort the minds of his friends, under all their adversities, by showing them, that their "times are in the hands of the Lord."

But in what light does it behove the ambassadors of Christ, to represent the doctrine for either of these purposes? If they had occasion to persuade

men to love and obey an earthly sovereign, how would they naturally proceed? If they had ground for it, would they not endeavour to represent his character, as most excellent and lovely. Would they not expatiate on the wisdom and benignity, which had been displayed in the course of his administrations; his regard to the general welfare of his kingdom; his kindness and longsuffering towards the disobedient? If great distinctions had been made, in his treatment of different persons, would they not endeavour to show, that these afford no evidence against his integrity, or impartiality; that the punishments he had inflicted did not proceed from malignity, or an unfeeling, capricious temper? If there were any instances of the king's conduct, which appeared dark and perplexing to his subjects, would not these ambassadors endeavour to impress the ideas of his superior wisdom, his more perfect knowledge of all circumstances relating to such cases, and of what the good of the empire demanded? And from the many evidences of his kindness, and the general benevolence of his character, would they not lead people to infer the certainty, or, at least, the probability, that in those perplexing cases his conduct was governed by the same friendly temper? Would not such a course of proceeding be the most likely to excite love and veneration for the character of the king, and obedience to his laws? What better method could be taken to produce contrition in the minds of the disobedient, or to make the subjects feel pleased with their dependence on the sovereign; or to excite confidence and submission, under such trials as they might experience, by his general or particular arrangements?

If this would be the best method for winning the hearts of people, to an earthly sovereign, why is it not the best method for reconciling men to God? God is indeed an absolute sovereign; his will is the law of his empire; his counsel must stand; he will do all his pleasure. But he is not a tyrant; he is a wise, benevolent, and fatherly sovereign. He worketh all things according to the counsel of his own will; but his counsel is unerring, his will is rectitude, his heart is benevolence, "for God is love." He chastiseth his children, but "like as a father pitieth his children, so the Lord pitieth them that fear him." He punishes the incorrigible with death, but it is with the benevolence of a God:—"As I live, saith the Lord, I have no pleasure in the death of the wicked." Punishment is his strange work, not that in which he delighteth.

His counsel is unfathomable, his judgments are a great deep, his works are like himself, incomprehensible; yet much may be known of God, of his counsel, and of his works. Enough may be known, to afford ample ground, to represent him as a sovereign perfectly amiable, and to vindicate his character against all charges, or suspicions of tyranny, unfeelingness, or cruelty. From the fund of intelligence contained in his word, and from the boundless munificence of his

providence, towards sinful men, we may safely infer his wisdom and goodness, in those branches of his administration, which are to us "past finding out." We have evidence that "God is *greater* than man," and that he is *better* than man. On the ground of this evidence, we should all "Be still, and know that he is God." On the same ground, his ministers should answer the cavils of unbelieving and unreasonable men, and endeavour to persuade them to become reconciled unto God.

With proper views of the nature of that sovereignty, which God exercises over his creatures, it must be a delightful thought to the humble, that "The Lord God omnipotent reigneth." But it is the boundless wisdom and love, which he exercises in governing the universe, that renders his character amiable, and his reign a matter of joy. Therefore, in all we say of his sovereignty, his wisdom and benevolence should be displayed, as the fountain of his eternal purpose, and the source of all his operations. If this be neglected, we may indeed state, or rather *misstate* some facts, but we shall probably exhibit a tyrant, in the place of a benevolent Deity.

In describing the conduct of the most wise and benevolent earthly prince, it would be possible to represent him in the most odious light, while the speaker might confine himself to matters of fact. By stating the distinctions, which were actually made under his government, and concealing the reasons and motives of his conduct, he might exhibit the sovereign as a merciless tyrant. He might state, that the king promoted this and that man to office, and neglected hundreds of capable and well disposed citizens; that he caused one criminal to be imprisoned, another to be banished, and a third to be hanged, while he pardoned others, who were equally guilty; that some men were exempted from taxes, and favored with great salaries, while others were burdened for the support of these favorites; that from year to year many thousands were called forth, and sent into the army, to endure great hardships, or to be butchered by enemies, while others were allowed to be at home with their families; that he granted the petitions of some persons, and sent others away empty. Thus the speaker might proceed in enumerating the distinctions made by the king, in the exercise of his sovereignty, according to his own will, regardless of any opinions which might be entertained of his conduct. Before the declaimer had gone half through his discourse, his audience might be prepared to pronounce the king a tyrannical monster, deserving of a thousand deaths, and of the execrations of all mankind.

After hearing this description, another speaker might rise, and admit every fact, the first had stated, and still affirm, that the representation given of the king's character, was *really false* and *abominable;* and then proceed thus:—"The king, it is admitted, acts as a sovereign, but he is one of the most wise and benevolent

sovereigns, that ever ruled over men. His head and his heart are daily employed in devising or executing plans to advance the happiness of his subjects. He feels like a tender father towards his people, and delights in their welfare. He has a heart to rejoice with those who rejoice, and to weep with those who weep. He is merciful and longsuffering towards transgressors, and shows them every favor which may, in his view, be consistent with the good of his kingdom. It is true that he made the distinctions which have been stated, but in all those cases there were weighty reasons for his conduct. Although these reasons were not made known to every one, yet, from his general character and conduct, every obedient subject would have inferred, that the king did not act in a partial, capricious, and tyrannical manner."

Then, by adverting to public and well known facts, by which the kindness and munificence of the king had been displayed, he might remove all the false impressions the former speaker had made on the minds of the audience; and they might be prepared to exclaim, "*O king, live forever.*"

What magistrate, what physician, what minister of the gospel, or minister of state, would be willing to have his own conduct exhibited to the public, in such a partial, odious light, as we *sometimes* have the conduct of Deity represented from the pulpit? Does not every good man wish to have his own conduct displayed in such a manner, that his character shall *appear amiable* in the view of those, to whom the representation is made?

It is, however, not only important that preachers should make the benevolence of Deity conspicuous, in their representations of his sovereignty; but it is also important, that they should make their *own* benevolence appear by the *manner* of their speaking. As it is the character and conduct of a benevolent God, which they have occasion to illustrate, it is highly interesting that their own *feelings* and *manner* should correspond with their subject. What can be more intolerable and offensive, than to see a preacher, whose business it is to display the love of God to men, disposed to tyrannise over the feelings of his audience, by his manner of representing the sovereignty of God, and the condition of his hearers?

It is, indeed, a solemn and awful condition, to be as impenitent sinners, in the hands of a sovereign God. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." These are the glad tidings of great joy, which gospel ministers have to proclaim to sinful men. The same tender love which God displayed in the gift of his Son, and which the Son displayed in laying down his life for us, should be manifested by the preachers of the gospel in their addresses to men. They may justly view the state of impenitent sinners, as criminal and dangerous; but such objects should excite their

compassion, melt them into tenderness, and lead them to speak in a manner which shall evince to their hearers, that what they say, proceeds from the same temper which was in Christ Jesus. Faithfulness and tenderness are not inconsistent with each other. But do not some of the professed messengers of divine love, in displaying the sovereignty of God, fail to exhibit his benevolence, as the source of his operations? Or, if they bring it to view at all, do they not so place it in the back ground of the picture, that it is scarcely observable? Do they not often exhibit the sovereign purpose, and sovereign acts of God, in a manner so unconnected with his wisdom and benevolence, as to leave the shocking impression on the minds of their hearers, that there is but little difference between the sovereignty of Jehovah and the arbitrary government of an unfeeling despot?

Whether it be the *intention* of a preacher to leave this impression or not, if such be the fact, his preaching tends to defeat the very object of the gospel ministry. Instead of its tending to reconcile sinners to God, it tends to alienate their minds from the gospel itself. If a preacher cannot represent the sovereignty of God, without making such an impression on the minds of his hearers, would it not be evidently better for him to be silent on that subject, and attend to such subjects only as he can illustrate, in a manner which shall appear to be consistent with the benevolence of Deity?

(To be continued.)

FOR THE CHRISTIAN DISCIPLE.

An extract from the farewell address of the Rev. John Robinson, to a part of his church at Leyden, preparing to embark for America; with a brief notice of his character.

The name of *Robinson* will be cherished with interest and respect, as one of the first instruments in the settlement of New England. As early as the year 1602, a number of serious and devout christians, part of whom were those same christian heroes, who came to Plymouth in 1620, finding that they could not enjoy liberty of conscience or purity of worship in their native country, voluntarily exiled themselves to Holland. After suffering many difficulties, they established a church in Leyden. Of this church, Mr. Robinson was pastor. He had for several years faithfully served the same people in England, and was honored there, "as a man of a learned, polished, and modest spirit; pious, and studious of the truth; largely accomplished with gifts and qualifications to be a shepherd over this flock of Christ."

The year, in which Mr. Robinson came to Leyden, was remarkable for the death of the celebrated *Arminius*, one of the Theological Professors in the University of that city. To him succeeded the famous Episcopius, who, in his zeal for his particular sentiments, challenged Mr. Robinson to a public disputation;

The challenge was at first declined; but through the pressing importunity of the ministers of the city, was afterwards accepted; and Gov. Bradford, (the first Governor of Plymouth colony) who was then a member of Mr. Robinson's church, and probably present at the disputation, says, "that the learning and ability Mr. Robinson displayed on this and like occasions, procured for him much respect and honor from these great men and others."

When Mr. Robinson first came to Leyden, he was one of the most rigid separatists from the Church of England. This was partly owing to the severity, with which he and his followers had been treated. But by experience and habitual conversations with good men, he became *moderate and charitable, without abating his zeal for strict and real religion.* "It is a sign of a good heart, says his biographer, when a man becomes mild and candid, as he grows in years; and sometimes the choicest fruit is sour, before age has ripened it."* This was eminently true of Mr. Robinson. He learned to esteem all good men, of every religious persuasion; and charged his flock to maintain the same benevolent conduct. He was also possessed in an eminent degree of the talent of peace-making, was happy in composing differences among neighbours and in families. His genius, his modesty, integrity, and candor, were acknowledged by his adversaries. His manners were courteous and obliging. His preaching was instructive and affecting; and it is said, "that such was the reciprocal love and respect between him and his flock, that it may be said of them, as it was of the Emperor Marcus Aurelius, and the people of Rome, that it was hard to judge, whether he delighted more in having such a people, or they in having such a pastor."

This English Church had not been established ten years in Holland, before it was found necessary to remove. Their situation was attended with many inconveniences; and after mature deliberation, it was determined, that a part should go to America, to prepare the way for the whole. In the mean time, the majority were to remain at Leyden with their pastor. In July 1620, they all united in a solemn day of prayer, when Mr. Robinson preached a farewell discourse to those of his flock, who were about to leave him; and concluded with an exhortation, which breathes such a spirit of christian charity, and gives such a view of the character of this excellent divine, that I am sure it will be read with pleasure, by every one, who feels an interest in the history of New England, or in the wider and far more interesting cause of our common christianity.

"Brethren," says this good man, "we are now quickly to part from one another; and whether I may ever live to see your faces on earth any more, the God of Heaven only knows. But whether the Lord have appointed that or no, I charge you before God and his blessed angels, that you follow me no farther than

* Cotton Mather.

you have seen me follow the Lord Jesus Christ."

If God reveal any thing to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth, yet to break out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go, at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things."

"This is a misery, much to be lamented. For though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as ready to embrace further light, as that which they first received. I beseech you, remember it is an article of your church covenant, "that you be ready to receive whatever truth shall be made known to you, from the written word of God." But I must exhort you to take heed *what* you receive as truth. Examine it, consider it, and compare it with other scriptures of truth before you receive it; for it is not possible, that the christian world should come so lately out of thick antichristian darkness, and that perfection of knowledge should break forth at once."

"And I wish you by all means to study union in all things, wherein you can have it without sin, rather than in the least measure to effect division or separation. Neither would I have you loath to take another pastor besides myself; inasmuch as a flock, that hath two shepherds, is not thereby endangered, but secured."

Having said this, he most affectionately commended his departing flock to the grace of God; and the next morning they went on board; where Mr. Robinson, on his knees, in a most ardent prayer, again committed them to their divine Protector; and then with many tears they parted.

Poverty and other obstacles prevented Mr. Robinson from ever gratifying his ardent wish, to visit his American brethren. He remained with his church at Leyden, till death removed him to a better country, in the fiftieth year of his age, and in the height of his reputation and usefulness. The University and ministers of the city not only accompanied him to his grave with their accustomed solemnities; but some of the chief among them, with unfeigned grief, declared "that all the churches of our Lord Jesus Christ had sustained a great loss, by the death of this worthy man." And Mr. Prince, who visited Leyden almost a century afterwards, says, "that the most ancient people, then living, told him from their parents, that the whole city and

university, regarded him as a great and good man, whose death they sincerely lamented."

These particulars are chiefly selected from Mather's Magnalia, and Belknap's American Biography.

"Now see the man immortal; him I mean,
Who lives as such; whose heart, full bent on heaven,
Leans all that way; his bias to the stars.
The world's dark shades in contrast set shall raise
His lustre more; though bright without a foil:
Observe his awful portrait and admire,
Nor stop at wonder—IMITATE AND LOVE.

REASONS FOR INTRODUCING EXTRACTS FROM AUTHORS OF DIFFERENT SECTS.

As one object of this work is to unite the friends of Christ in the bonds of christian charity, and to eradicate the injurious prejudices, which keep the lovers of truth at an unhappy distance from each other; we shall take pleasure in quoting from able and worthy authors of different denominations. In doing this, we shall at once gratify our own feelings, in rising above party names and distinctions, and give our readers opportunity to see, that pious and benevolent sentiments, and useful writings, are not confined to any one sect of professing christians. We hope it will also be made to appear, that those who confine their reading to the writings of a party or particular sect, adopt a course of conduct, which is highly injurious to their own improvement and happiness. From experience, we can testify, that real advantages are to be derived from reading the works of authors, whose sentiments, on some important points, are very different from our own. Of such benefits we wish all our readers to be partakers with us. As many of them have neither access to a great variety of books nor much leisure for reading, we shall frequently favor them with valuable extracts from eminent writers of different sects. Our extracts will be of a nature, to improve their minds in useful knowledge, and to inspire their hearts with love to virtue, and with esteem for *good men*, by whatever other appellation they may happen to be distinguished, or known.

We are, however, far from being indifferent in respect to what sentiments we communicate and commend. By quoting with approbation from authors of different sects, we are not to be understood, as approving all that such authors have written. On the contrary, if we quote with marks of disapprobation, we are not to be understood, as disapproving every thing to be found in the writings of the author. Much less is our disapprobation of a man's opinion, to be understood as implying a censure of his moral character. We have not so learned Christ, nor so learned human nature, or the condition of mankind, as to feel ourselves at liberty to ascribe all

the mistakes or errors of a man's head, to the wickedness of his heart; or to censure him as a wicked man, because he differs from us in opinion. We have the happiness of believing, that there are many other adequate causes of error in sentiment beside the depravity of the human heart; and, in our opinion, it is not the part of christian candor, to infer the wickedness of a man's heart, from effects which may be rationally accounted for, on other grounds, or from other causes.

The opinion, that all error in sentiment is the fruit of criminal affections, is itself, in our view, a very great error; yet we should be unwilling to say, that *this* is always the fruit of a wicked heart. We can however say, that we hardly know of any error, which has higher claims to be so considered; for we know of none more injurious in its tendency, or which has occasioned more mischief among christians. In his own view, every man's sentiments are right; and if he have been led to believe, that all error in sentiment proceeds from wickedness of heart; as soon as he perceives, that his neighbour dissents from his opinions, he is prepared to view, and to treat him as a criminal. If his neighbour have adopted the same opinion, in respect to error in sentiment, a foundation is laid for mutual criminations, alienations, reproaches, and even persecutions. To this prolific error, we may trace the alienations, and disingenuous treatment, to be seen among christians of different sects, at the present day; and to the same malignant source, we may trace the innumerable persecutions, and martyrdoms, which have taken place since the crucifixion of our Saviour.

Nor are these, which have been mentioned, all the evils to be imputed to that error. As he, who has adopted it, is naturally confident, that his opinions on other subjects are according to truth; and that those opinions, which are in opposition to his own, are wrong and wicked; he will, of course, fortify himself against every thing, which has a tendency to shake his confidence in his own infallibility. To be informed that any particular book was written by one, whose opinions were different from his own, will often be a sufficient reason for refusing or neglecting to read it; or, at least, to read it with care and candor. For the same reason, he will refuse to hear perhaps the most instructive and pious preacher; or, if he hear, he will take effectual care not to be profited by what the preacher may deliver. On the same ground he will think himself authorised to censure the writings and the characters of others, without any other evidence, than mere hearsay, that they do not agree in sentiment with him. Thus every ray of light, which may rise in the church, will on its first appearance be reprobated as *heresy*. So the light of reformation from popery was denounced as *heresy*, the reformers as *heretics*, and their followers as *deserving of death*. On the same principle, our forefathers were compelled to flee from England, and to seek

an asylum among the savages of America. Many professed christians of the present age, can look back with abhorrence on the injurious treatment the reformers and our forefathers received, and yet act towards dissenters from their own opinions, on the same intolerant principles. By the voice of history they are admonished of their own liability to err, and of the possibility that they themselves may be in the error, and those in the right, who are treated by them as *heretics;* and by the voice of the gospel they are warned of the danger of assuming the prerogatives of the Judge of the world; yet as though it were impossible for them to err, and as though the prerogatives of the Lord Jesus had been transferred into their hands, they can censure, not only the opinions, but the characters of their dissenting brethren. If, instead of assuming the prerogatives of Christ as a Judge, they would assume the meek and benevolent temper, which he displayed towards his erring disciples, it would be happy for themselves and for society in general.

We rejoice to find that there have been learned, liberal, and enlightened men, of various sects, who have seen and lamented the evils we have mentioned; and who have dared to speak in favor of free inquiry, and to express sentiments of candor and friendship, towards such as have differed from them in opinion. The more this temper and practice is cultivated, the more rapid will be the advances in the knowledge of the scriptures, and the more will christian love, harmony, and peace, prevail in the world.

It is not *christianity* which leads professors of different sects to hate, despise, or reproach each other; and it is high time that this truth should be understood by all, who bear the christian name. By keeping at a distance from each other, by refusing to read with candor each other's writings, and by opening their ears to idle tales, reproachful observations and misrepresentations, good men of different sects may be led on from step to step, until each shall view his brother as little better than the Prince of darkness. But if, instead of this disingenuous course of proceeding, these same persons would mutually act on christian principles, they might find in each other, not only grounds for mutual charity, but for mutual esteem and complacency.

We cannot but lament, to see good men needlessly subjecting themselves to such *restrictions*, in regard to their intercourse one with another, as are at once injurious to their own happiness, and to the happiness of all within the circle of their influence. Their children, almost as soon as they are capable of distinguishing their right hand from the left, learn the party names of distinction among christians, imbibe the prejudices of their respective parents, and grow up with feelings of disrespect, if not of real hatred, towards such as dissent from the opinions of their guides. Instead of being taught to view error in sentiment as a *misfortune*, they

are taught to view it as a *crime;* and each child takes it for granted, that his pious father and mother are in the right, and, of course, that those who are of another persuasion must be very wicked people. Before children are capable of judging of the questions in debate, or even of understanding what they are, they are capable of being strongly prepossessed against those who dissent from their parents. These prepossessions may operate as an injury to them, as long as they live, and perhaps forever. If, instead of this malignant influence on the minds of children, they were formed by the precepts and examples of their parents, to tender, kind and respectful feelings, how happy would be the effects on the rising generation!

Nothing, which it may be in our power to do, will be considered as too much, to remove the unhappy prepossessions, which now disgrace the christian world; and to cultivate in all, that candor, moderation, forbearance, humility and love, which are so uniformly recommended and required by the gospel.

"Let not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe.
If I am right, thy grace impart
Still in the right to stay:
If I am wrong, O teach my heart
To find the better way."—POPE.

EXTRACT FROM DR. CAMPBELL'S SECOND LECTURE ON "SYSTEMATIC THEOLOGY."

"AY, but the teacher we assign him, say they, is celebrated for knowledge and piety, and is of great reputation among the orthodox, as an orthodox divine. As to his knowledge and piety, are we to sustain ourselves perfect judges of these accomplishments, or have not pedantry and hypocrisy sometimes imposed even upon the generality of men? But, admitting that the character you give him were in both respects perfectly just, do even these qualifications, however valuable, secure a man against error either in doctrine or practice? Have not several, whom in charity we are bound to think both knowing and pious, maintained in many instances opposite opinions, each extremely positive as to his own, and extremely zealous in defence of it? And as to orthodox, I should be glad to know the meaning of the epithet. Nothing, you say, can be plainer. The orthodox are those, who in religious matters entertain right opinions. Be it so. How then is it possible I should know who they are that entertain right opinions, before I know what opinions are right? I must, therefore, unquestionably know orthodoxy, before I can know or judge who are orthodox. Now to know the truths of religion, which you call orthodox, is the very end of my inquiries, and am I to begin these inquiries on the presumption, that without any inquiry I know it already? Besides, is this thing, which you call orthodoxy, a thing in which mankind are

universally agreed, insomuch, that it would seem to be entitled to the privilege of an axiom or first principle, to be assumed without proof? Quite the reverse. There is nothing, about which men have been, and still are more divided. It has been accounted orthodox divinity in one age, which hath been branded as ridiculous fanaticism in the next. It is, at this day, deemed the perfection of orthodoxy in one country, which in an adjacent country is looked upon as damnable heresy. Nay, in the same country, hath not every sect a standard of their own? Accordingly when any person seriously uses the word, before we can understand his meaning, we must know to what communion he belongs. When that is known, we comprehend him perfectly. By the orthodox, he means always those who agree in opinion with him and his party, and by the heterodox, those who differ from him. When one says then, of any teacher whatever, that all the orthodox acknowledge his orthodoxy, he says neither more nor less than this, "all who are of the same opinion with him, of which number I am one, believe him to be in the right." And is this any thing more than what may be asserted, by some person or other, of every teacher, that ever did or ever will exist? "Words," it was well said by a philosopher of the last age, "are the counters of wise men, and the money of fools." And when they are contrived, on purpose to render persons, parties, or opinions the objects of admiration or of abhorrence, the multitude are very susceptible of the impression, intended to be conveyed by them, without entering at all, or even inquiring into the meaning of the words. And to say the truth, we have but too many ecclesiastic terms and phrases, which savour grossly of the arts of a crafty priesthood, who meant to keep the world in ignorance, to secure an implicit faith in their own dogmas, and to intimidate men from an impartial inquiry into holy writ."

Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners and customs among the Jews, in the time of our Saviour.

11.

Matt. ii. 18. "*In Rama there was a voice heard, lamentation* and weeping, and great mourning;—*Rachel weeping for her children, and would not be comforted, because they are not.*"

THE Evangelist applies to the slaughter of Bethlehem, the figurative language of Jeremiah, in reference to the seventy years captivity of the Jews in Babylon. (See Jer. xxxi. 15.) To give an idea of the grief which this captivity occasioned, the prophet introduces Rachel, rising from her tomb, and weeping at the sight of the distress of her descendants. The tears of the living were not enough to bewail their misfortunes. He calls to his assistance those of the dead; and above all, of Rachel, whose tomb was in the way

through which they passed, when they were led to Babylon. In view of the murder of the infants of Bethlehem, Matthew avails himself of the same thought and expression. Not far from Jerusalem, on the way to Rama, and near to Bethlehem, was Rachel's tomb. Who then does not perceive, that this application of the language of the prophet, to a Jewish ear must have been highly appropriate; and to a Jewish heart, not wholly divested of virtuous sensibility, deeply affecting?

See Beausobre and L'Enfant's Introduction, p. 263 and 265, and Beausobre's Diss. xi. sur les evenemens les plus memorables du Nouv. Test.

12.

Matt. ii. 23. "*He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene.*"

Nazareth was a small town in Galilee, about twenty seven leagues from Jerusalem. It was built upon a rock, on one side of which was a precipice, from which, we are told, its inhabitants would have thrown our Lord, because he upbraided them for their unbelief. How contemptible the place was, in the opinion of Jews, appears from the inquiry of Nathaniel, *can any good thing come out of Nazareth?* And scarcely less, from the more general expression of the Sanhedrim, or great council of the nation, *art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet.* In this national sentiment of the Jews, we find, I think, the most satisfactory illustration of the text. By all the Jewish enemies of christianity, the title of Nazaræan, or Nazarene, was applied as an expression of contempt to our Lord, because he had resided in, and therefore came from that city; and the circumstance of his having lived there, was one reason why they rejected him. Now the Evangelist says, that the reason why he dwelt in Nazareth was, *that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene.* But where is this prophecy? Chrysostom thought that the passage was lost. But Jerome and others remark, as it is indeed most probable, that Matthew does not refer to a particular passage, but to what several prophets had said *in effect;* and from the reference to the *prophets*, says that father, it is evident, that he did not take the *words* from scripture, but the *sense* only. The *prophets* may therefore be said to have predicted, that he should be called, or that he should be a Nazarene, when they said that he should be despised, and reproached, and rejected; (See Psalm xxii. 6, and lxix. 9. Isaiah liii. 3—5. Zech. xi. 12, 13.) And he certainly was, among other reasons, because he had resided in Nazareth.

Some have thought that the word *Nazarene* was derived from a Hebrew word, which signifies *a branch;* and that the name, in its application to our Lord, implied that he was that *true branch*, of which Isaiah, Jeremiah, and Zechariah have spok-

en. Others refer the name to the Hebrew word, (see illustration 1.) which the Jews applied to those who were separated to God as Nazarites. But though he was separated to God, in the highest possible sense, our Saviour certainly was not such a Nazarite, as either Samuel, Sampson, or John. But that the followers of Jesus, in the days of the Apostles, were in contempt and reproach called *the sect of the Nazarenes*, we have the best testimony. (Acts xxiv. 5.) After they had taken the name of christians, the opprobrious appellation was given to those, who, retaining the doctrines and ceremonies of the old testament, differed from other Jews in this only, that they professed to believe that Jesus was the Messiah.

See Hammond and Whitby on the text. Beausobre and L'Enfant's Introduction, p. 270. Jenning's Jew. Antiq. vol. i. p. 425, 426, 427.

13.

Luke ii. 42. "When he was *twelve years old*, they went up to Jerusalem, *after the custom of the feast.*"

I do not find that the age is prescribed in the Mosaic law, at which parents were required to bring their children to the passover. When they were twelve years of age, however, the Jews thought themselves bound to carry them to the feast; and it was in compliance with this custom that our Lord, at that age, accompanied his parents to Jerusalem. The law provided for the instruction of children, concerning the institution and purpose of the ordinance; (Exod. xii. 25, 26, 27.) and when they were brought to it, the oldest person at the table addressed them upon the subject, always reciting carefully the expressions, *it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.*

The Jews had three great anniversary feasts. 1. The Passover. 2. The feast of Pentacost. 3. The feast of Tabernacles. At each of these, all the males were to appear before the Lord, at the national altar; and the object of this union was, partly to strengthen their attachment to one another; partly that, as one church, they might worship together; and likewise to secure them against the influence of the customs of their idolatrous neighbours. Of the institution of the passover, we have an account in the twelfth chapter of Exodus. The name is derived from the fact, that the destroying angel *passed over* the houses of the Israelites, when he slew the first born of all the Egyptians.

A reference to a few of the customs, against which it was necessary to guard this people, so prone to adopt the manners and the worship of the nations around them, will be sufficient to shew us the propriety, and the importance of this institution. But concerning this, and other peculiarities of the Old Testament, much, without doubt, was known at the time of their appointment, which is irrecoverably lost; but which, if known, would enlarge our views, and confirm our convictions, of their great utility.

But it is proper to premise, that the passover was celebrated "*at evening, on the fourteenth day of the first month.*" (Lev. xxiii. 5.) The Jews had a civil, and an ecclesiastical year. The civil year began in the month Tisri, which answers to our September and October; the ecclesiastical, in the month Nisan, which agrees to our March and April. The passover was kept in March; and it was expressly enjoined, that the whole of the lamb, except the blood which was poured at the foot of the altar, should be either eaten, or destroyed. The feast continued seven days, on each of which, sacrifices peculiar to this festival were offered. The days which succeeded the first evening, were called the feast of unleavened bread; no other bread being allowed, during the seven days, to be found in their houses. Upon the morning of the first day of the passover, the master of the family threw a piece of bread into the fire, to give notice that the days of unleavened bread had begun.

1. The paschal lamb was required to be *a male*, probably in opposition to the customs of idolatrous Gentiles, who considered sacrifices of the female kind, as the most valuable, and the most acceptable to their gods. It is also said, that a male lamb was commanded to be killed and eaten with so much solemnity, about the time of the vernal equinox, in opposition to the idolatry of the Egyptians, who, at the season of the sun's entering the sign Aries, paid solemn worship to the creature, by whose name that sign was distinguished. Rabbi Abraham Seba says, that this feast of the Egyptians being at its height on the 14th day of the month Nisan, God ordered the killing and eating of a lamb at that time, as a sensible evidence, that *he could not be a God, whom the Israelites could eat.*

2. A similar reason we find for the prohibition, "*eat it not raw, but roast with fire.*" (Ex. xii. 9.) The Syriac version renders the clause, "*eat it not raw; eat it not, while it is alive.*" The Egyptians never roasted any of their meats, which they offered to their gods; but if fire were used, it was to boil them. It is said also to have been a custom of the heathens, in their feasts of Bacchus, which, according to Herodotus and Plutarch, had their origin in Egypt, to tear and to eat the raw flesh of the victims which they offered.

3. It was required that, if any of the paschal lamb should be left, it should be burned. The law extended to all sacrifices, except to those which were voluntary, which might be retained to the next day. But the Pagans often kept what remained of the flesh of their victims, which they carried to their houses, and from which they believed that they should derive most important advantages.

4. It was forbidden that a bone of the paschal lamb should be broken. But they who celebrated the feasts of Bacchus, not only ate the raw flesh of their victims, but tore and broke their limbs to pieces.

It was on the first evening of

this feast, that our Lord afterwards instituted the ordinance of the supper; and as not only the festival itself, but the lamb which was sacrificed, was called the passover, so *Christ, our passover*, we are told, *was sacrificed for us*. The points of resemblance between these ordinances, have often been stated; and these, for the present at least, we leave to the judgments of our readers, without adding any remarks of our own. But a few circumstances, not perhaps so generally known, will not, in this number of our illustrations, be unappropriate.

When a family was not large enough to eat the whole of a lamb, the master of the house invited whom he pleased to join with him in partaking of it. These assemblies were called *brotherhoods*, and the guests *companions* or *friends*. How cutting then was the reproof of our Lord to Judas, FRIEND, *betrayest thou the Son of Man with a kiss!* the traitor having committed this greatest of crimes, so soon after having eaten the passover with him?

The guests leaned on their left arms, upon beds, round a table, on which was set the lamb, with bitter herbs, unleavened bread, and a dish full of a kind of sauce, in which they dipped the bread and herbs. This was probably the dish, into which Judas dipped with our Lord.—The pictures, which we have of the last supper, and some which are otherwise very interesting, are erroneous in the postures which they give to our Saviour and his apostles.—When the guests were thus reclining about the table, the master of the family, or some one, who represented him, took a cup of wine, mixed with water; and after he had given thanks to God, drank it; and then gave a cup to each of those also, who were with him. In the paschal supper, this presentation of the cup was repeated four times. When the second was given, they began to sing; and six psalms were sung before they separated from the supper. From the testimony of Luke, (chap. xxii. 17—20.) I think it is very obvious, that our Lord gave the cup *twice* to his apostles; and, as Mark says, that "*when they had sung a hymn, they went out into the mount of olives*," it is probable that only *one hymn*, or psalm, instead of *psalms*, was sung, before they went out.—When wine was first used on the evening of eating the paschal lamb, or why, I know not; but the fact that it was then drank, accounts for our Lord's choice of it, as an emblem of his blood, which was to be *shed for the remission of sins*. But one humble, penitent, and grateful observance of the institution, will give far more satisfaction to a good mind, because it will be far more conducive to holiness of affections and conduct, than the minutest knowledge of those circumstances of the ordinance, which the sacred writers have omitted, and of which they have therefore deemed it unimportant to inform us.

As the Lord's supper was instituted on the evening of the passover, unleavened bread must have been used in it, as there was then probably no other in the city. The Latin church therefore thought itself bound, in the

ordinance, to use only bread which was without leaven. But the Greek church, thinking that the Lord's supper was instituted on the night *before* the passover, kept it with leavened bread. Strange as it may seem, this was one of the causes of the great and long continued schism between these churches. Happily, it is not one of the causes of the divisions, which exist among ourselves. But are we sure, that in the day of our final accounts, the circumstances, which separate us from others, will appear to be of higher importance?

Let US *keep* OUR *feast, not with the leaven of malice and wickedness, but with* THE UNLEAVENED BREAD OF SINCERITY, AND TRUTH. [See Lewis' Orig. Heb. v. 3 and 4, p. 462 and seq. Jenning's Jew. Antiq. v. 2, p. 166 and seq. Patrick on Exod. 12. Beausobre and L'Enfant's Introd. p. 212 and seq. Saurin v. i. Diss. 47, sur les evenemens les plus Mem. du Nouv. Test.]

(To be continued.)

ON THE TERMS OF COMMUNION AMONG CHRISTIANS.

"THE first question is, what a church ought to require of those whom she admits to her communion?"

"The answer in general is, she is to require the same as the apostles required."

"The Jews, who were baptized on the day of pentecost, gladly received the word of the gospel. The Eunuch, who was baptized by Philip, declared his belief, that Jesus was the Son of God. The heart of Lydia was opened to attend to the doctrine of Paul, and she was judged faithful to the Lord."

"A church has no right, *on mere jealousy*, to exclude from her communion any one, who offers himself.—To reject claimants, in any other way, than by conviction on fair trial, is to set up a tyranny in the church. It is to subvert the liberty with which Christ has made us free. [Dr. Lathrop's sermon on "the nature and design of a christian church."]

WE are desirous of calling the attention of our readers to a subject of great practical importance —the terms of communion among christians. As the institution of the supper is designed to bring together all, who love the Lord Jesus Christ in sincerity, it is evident, that every one, who has any just claim to the name of a disciple of Christ, ought to be both permitted and encouraged to join in the celebration of this feast of love. We have reason, however, to fear that this is not always the case among us. Many instances, in different churches, have fallen within our knowledge, of those who are anxious to obey the dying command of our Saviour, but are not indulged with the opportunity. There are many, who profess to found all their hopes of salvation on the gospel of Christ, and whose lives, as far as man can judge, display the power of religion in their hearts, who contribute largely to the support of the gospel ministry—who are active in every thing, which appears to promote the glory of God and the cause of benevolence —but who, notwithstanding, are denied the privilege of sitting

down with their fellow christians, and giving a public proof of their affection and reverence for their Master and Lord. This refusal is grounded, not on any charge of insincerity in their professions, or hypocrisy in their practice; but simply on this, they cannot give their assent to all the articles of the creeds, which are made the conditions of communion.

We suppose this general position will be assented to by all, that the members of a church are authorized to require of those, who desire admission to their body, all that appears to have been required in the scriptures, and *nothing more.* It is clear, that private and uninspired christians have no right to make new conditions of admission to this ordinance, which Christ, the great head of the church, the author and *finisher* of our faith, has not seen fit to require. What then are the scripture terms of communion?—As our Saviour instituted this rite for the benefit of his disciples, we are safe in saying, that none but his disciples have a right to be partakers; and that all, who *are* his disciples, have a right to partake. We have then only to inquire, who are considered as disciples of Christ in the scriptures? The answer is—all who *credibly profess* to be disciples, or, to use the very words of scripture—all who profess to believe in Jesus Christ as the Messiah, the Son of God.*

It might seem to be desirable that those only who are *really* disciples should be communicants; but as man cannot read the heart of his fellow men, it is impossible to require more than a credible profession, leaving it to God, the Judge of the heart, to determine its sincerity. Now we have no evidence from the scriptures, that any more was required as the *test* of the credibility of such a profession, than a life corresponding to this belief. The only safe and universal principle of judging of the sincerity of any man's profession, on any subject, is the consistency of his practice with his profession. "By their fruits shall ye know them," is the criterion, which is given us by an unerring Teacher.

The scriptures then appear to give us no right to inquire into the accuracy and soundness of of the *particular* views, which an individual may hold, as preliminary to christian communion with him. We are bound to acknowledge him a fellow christian as soon as we are satisfied that he

* We read Rom. x. 9.—"That if thou wilt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Here we find, that belief in the single fact of the resurrection of our Lord, is, in the judgment of the apostle, enough to make a man a christian. The reason is, not that there is nothing else in the gospel to be believed, but that he, who believes this, believes a truth, which will lead him to inquire and search for all other gospel truth. To believe either, that 'Christ is the Messiah,' or, that 'God has raised him from the dead,' implies a belief, that he was sent from God, that his teachings, as far as we do know them or may know them, are to be received as the words of God. The same rectitude of disposition, which has led a man to believe so much as this, will lead him to inquire for more; for "the whole counsel of God."

sincerely believes the general truth of christianity, and lives according to his belief. The communion is no where declared to be a precise measure of religious attainments. If we think our neighbour's views erroneous, we are to endeavour, by all fair and gentle means, to enlighten him. If we think them essentially erroneous, we may even endeavour to persuade him to delay the act of communion till his faith becomes stronger, and his study of the scriptures more prayerful and profound. But if his means and opportunities be equal with our own—if he tell us, that he humbly hopes his views of religion are gained by a careful study of the scriptures, and the honest use of the lights which God has given him —if he can say to us, in the language of the apostle, "if any man trust to himself, that he is Christ's, let him, of himself, think this again, that as he is Christ's, even so we are Christ's"—then, we conceive, we cannot be justified in refusing to him the benefit of the means of grace, which our common Lord has appointed. Religion, let us remember it, is a personal thing. It is an affair between every man and his Maker. Our neighbour is to be saved by his *own* faith, not by *ours*. He is another man's servant, and is to stand or fall to his own master, not to us. His faith may be weaker than ours; but we are commanded to receive the weak in faith, and that too, *not to doubtful disputations*. He may not understand all mysteries and all knowledge; but is it not possible, that we ourselves likewise may not be wholly exempt from ignorance and error? He may be only a babe in Christ, and require to be fed with milk, and not with meat; but let us guard, lest by our hasty judgment of him, we incur the penalty, which our Saviour so solemnly denounces against those, who offend one of the *little ones*, who believe in him.

But it may be asked, shall we not lend our countenance to error, if we consent to admit an erring brother to our communion? We reply, let us obey the commands of Christ, and leave the consequences of our actions to God. The ark needs not our hands to keep it from falling. We may bear our testimony to what we believe to be the truth, on all proper occasions. We may, by all lawful means, contend earnestly for what we think to be the faith once delivered to the saints. If we think our neighbour to be ignorant, let us seek meekly to instruct him; if we think him erroneous, let us pray for him. But let not the sacred rite, which ought to disarm us of every bitter and every arrogant feeling, which was intended to bind us more closely together by the bonds of love, become the instrument of mutual hostility. Let us find some other method of propagating and defending our views of Christian truth; and not convert the celebration of the memory of our Lord into an engine of persecution against those, who profess to love him as well as ourselves, and whose only crime is, that they do not read the scriptures with our eyes. If christians must differ in opin-

ion, let not the rent thus fatally descend to the foundation.

These considerations are powerfully enforced by the reflection, that if we err with regard to the terms of communion, which we require, it will be far more dangerous to demand too much, than not to insist on all that we may lawfully ask. If this closing of the door of the church of Christ against those, who profess to found their faith and hope on him, cannot be clearly and fully proved to be scriptural and necessary, is it not both sinful and dangerous? Do we not incur the guilt of depriving our brother of a most important aid to holiness, prevent him from obeying the command of his Saviour, and refuse to him an opportunity of publicly showing forth his Lord's death? Do we not take upon ourselves the right of denying him the privilege of seeking to impress upon his memory and his heart the recollection of what his Redeemer has done and suffered for him?—We assume no light responsibility by thus shutting those doors, which Christ has thrown open, and if we cannot defend our conduct by the clear and express warrant of the word of God, we may be sure we shall have a very solemn account to give at his tribunal.

On the other hand, suppose we should not demand all that we might lawfully require, still if we admit none, who do not profess their faith in the gospel, and conform their lives to their profession, religion, at least, will not be disgraced in the eyes of the world. If we err at all, we err on the side of that charity, which is declared to be greater, than even faith and hope. Suppose the worst. Suppose that some may thus sit down to the table with us, whose views of christian truth are essentially different from our own, and, it may be, essentially wrong; still, cannot this rite be blessed to *me*, because another partakes of it unworthily? Cannot I affectionately remember my Saviour, unless I am sure that all, who eat and drink with me, believe as much and as accurately as myself? But we must forbear to push these considerations any farther at present. We hope that christian people, as well as ministers, will think seriously of them; and, if they shall appear to be well-grounded, that our church creeds may be reviewed, and all those articles expunged, on which the scriptures do not command us to insist, as indispensable proofs of christian faith and love. The cause of truth cannot suffer by forbearing to use unlawful means to promote it. If we deemed so lightly of the principles we maintain, as to think they could not be defended, but by a system of exclusion, and a monopoly of religious privileges, we certainly should not think them worth defending.

Reserving the liberty of resuming the subject hereafter, we shall close what we have to say at this time, by introducing a passage from Mr. Jay's sermon, on "Mistakes concerning the number of the righteous." In stating the various sources or occasions of these mistakes, for his *fourth* particular, he remarks—

"The DIFFERENCE OF OPINION,

which prevails among christians, has frequently occasioned a diminution of their number. Indeed the readiest way in the world to thin heaven, and replenish the regions of hell, is to call in the spirit of bigotry. This will immediately arraign, and condemn, and execute all that do not bow down and worship the image of our idolatry. Possessing exclusive prerogative, it rejects every other claim. 'Stand by, I am 'sounder' than thou.' 'The temple of the Lord, the temple of the Lord, the temple of the Lord are we!' How many of the dead has this intolerance sentenced to eternal misery, who will shine forever as stars in the kingdom of our Father. How many living characters does it reprobate as enemies to the cross of Christ, who are placing in it all their glory. No wonder if, under the influence of this consuming zeal, we form lessening views of the number of the saved. 'I only am left.' Yes, they are few indeed, if none belong to them that do not belong to your party; that do not see with your eyes; that do not believe election with you, or universal redemption with you; that do not worship under a steeple with you, or in a meeting with you; that are not dipped with you, or sprinkled with you. But hereafter we shall find, that the righteous were not so circumscribed, when we shall see many coming from the east, and from the west, from the north, and from the south, to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."

ON HUMILITY IN THE INVESTIGATION OF CHRISTIAN TRUTH.

Continued from page 60.

In the former numbers of this work we have offered several remarks, designed to guard against some common misconceptions of that humility, which ought ever to attend our inquiries after christian truth. This branch of the subject might easily be extended; but we hope that the delineation, which is now to be given of this important virtue, will be sufficiently precise, to furnish the means of detecting any counterfeits, which we have omitted to mention.

What then is this humility? What are its foundations? and what its exercises, expressions, and effects?

This humility is founded in just convictions of our *ignorance*, and of our *exposure to error*. We should bring to the study of christianity a sense of our *ignorance*, of the imperfection and narrowness of our knowledge. Never let us imagine, that every important truth of religion has entered our minds; that we have exhausted the living fountains of wisdom, which are opened to us in the word of God; that we have found out the character, purposes, and will of the Almighty unto perfection. We are not indeed required to disclaim all knowledge, to regard our improvements as utterly worthless, or to

speak of our understandings as covered with thick and impenetrable darkness. Christianity puts into our lips no exaggerated confessions. We are not forbidden to see, and we ought with gratitude to acknowledge, that in comparison with the weakness and blindness of infancy, our minds are enlarged, invigorated, and enlightened.—But still, when we look up to God, that Infinite Mind, or cast our eyes around on the immensity of his creation, how do our attainments shrink into nothing? How profound ought to be our convictions of ignorance and imperfection?

If indeed we have studied the scriptures with attention, we have undoubtedly acquired much useful truth. The most important doctrines of religion require no long and laborious research. Every sincere christian easily obtains many valuable conceptions of those attributes of God, in which he is most deeply concerned, of the great lines of human duty, and of the sublime destination, which awaits human virtue and obedience. But still we are ignorant, and very ignorant. Even in respect to the simplest and plainest truths, our conceptions may continually be rendered more precise, more complete, more vigorous, and more affecting; and can we then believe that we have learned all which the scriptures are designed to teach—that the Christian system in all its height and depth, in all its beauty and perfections, has unfolded itself to our minds—that all the perfections of God, and all his counsels of mercy towards the human race are distinctly perceived—that the character and mission of Jesus Christ, the purposes of his life and death, the offices he sustains, the blessings he bestows, the brightness of his example, and the heavenly purity of his spirit, are all embraced by our narrow faculties—or that we have attained correct and enlarged ideas of our own nature, condition, and prospects; of the perfection, after which we should aspire; of every virtue we should cherish; of the temper which becomes every state in which we are placed; of every aid and motive to obedience; of every sin and snare, to which we are exposed; and of the sublime and tremendous realities of the future world? These are some of the topics, which are offered to our minds in the scriptures. Who has exhausted them? How much remains to be explored by the most enlarged understanding? What a sense of our ignorance should we carry with us in our investigation of religious truth?

But we are not only ignorant, we are *exposed to error.* We are very fallible, as well as very limited in our apprehensions. This we ought to remember when we are searching for truth, and unhappily this is what christians are peculiarly apt to forget. We are exposed to error at once from the infant state of our faculties and from the influence of the passions over the understanding. Of our faculties we have no right to complain. They are noble gifts, breathed into us by God, and worthy of their original.

They ally us to those orders of pure spirits, which surround his throne in heaven. But God, who delights in a progressive system, creates nothing in its most perfect form. The human mind is to be expanded by exertion. Its faculties are now in the first stage of development, and like the faltering steps of childhood, their efforts are marked with imperfection. As yet, our mental sight is very narrow. If a complex subject be offered to our attention, a single glance of thought is not enough to seize and analyze and unfold it. Its various properties do not immediately imprint themselves on our minds, in their just order, and in all their relations. We must examine them in slow succession. We can embrace only a part, and perhaps a very small part, at a single view. In this process how easily is some important circumstance overlooked, some link in the chain of causes or effects imperceptibly dropped? How easily are we deceived by resemblances?—how often is one property mistaken for another, to which it has an affinity? How easily do we imagine some accidental appearance to be permanent and essential? Thus difficult is it to acquire complete and distinct conceptions of any complicated subject—and even if such have been once acquired, we must not proudly call them our own. We cannot, at any moment we please, revive them with their original clearness and strength. Memory often loses what has been treasured up with toil, or substitutes defaced and imperfect images for the clear perceptions, which we entrusted to its care. Our faculties are not always the same; they are connected with a frail body, and partake of the infirmities of their companion. Dark clouds sometimes gather over the brightest mind. Imbecility and languor palsy the most active intellect. An irritated nerve is sometimes sufficient to destroy the balance of the understanding. The excited imagination presents her visions with the strength of reality, and we yield to them assent, as to the deductions of reason.—If then our faculties so often fail and deceive us in the common affairs of life, what ground have we for hoping that they will never err on the topics of religion? What a signal proof do we give of mental weakness, if we expect, that subjects so vast and sublime as the perfections and purposes of God, the mediation of his Son, the recovery of mankind to virtue and heaven, and the unseen and eternal world, will spread themselves before us with a distinctness, which will banish obscurity or error—if we expect that no important connexion will escape our sight, and that partial views will never give a wrong direction to our thoughts, or seduce our reason into unauthorized conclusions? Who, that looks into himself, and compares his faculties with the extensive objects on which they are employed, can escape the impression, that he is exposed to error?

But did all our danger arise from the state of our faculties, we should have comparatively little reason for fear. We have another and more copious spring of error. We have other seduc-

ers, active, unwearied, subtle, lurking in the very centre of our hearts. Who does not know the power of the *affections and passions* over the understanding?—These, if unrestrained, insinuate themselves into all the operations of our minds, give a color to all the objects of thought, impart to error a thousand attractions, and strew with flowers the path to destruction.

The influence of the passions and inclinations in darkening and seducing the understanding, is easily explained. Every man knows that he has power, to direct attention to what objects he pleases; and that by confining his attention to certain views or certain evidences, he can give them a disproportioned weight and importance, and can thus bring himself to believe whatever they support. Now the passions continually impel us to this partial and dishonest exercise of the understanding; they open wide our ears to whatever can be urged in support of opinions, by which they are flattered and indulged, and turn away attention from those by which they are opposed.

Let it now be remembered, that we all have irregular passions. This cause of error is operative in every breast. The holiest man has not completely triumphed over himself. His passions indeed are not permitted to break out into open acts, but their influence on the judgment is so silent, so subtle, that without suspecting it, he is often blinded by their power.

Let me ask my readers to look round on the world, and a slight observation will show them the extensive influence of the passions and the temper on the opinions of all ranks of society.—Here you see a man of a timid and gloomy character. His mind is peculiarly open to anticipations of evil, to impressions of fear. Observe how his character has infused itself into his opinions. Observe how he dwells on the most depressing views of religion, until they seem to constitute almost the whole of christianity. To him this system of mercy presents only a countenance of frowns, and menace, and terror. You see him sinking under the most degrading superstitions, adopting the most unfounded and unworthy views of God, and yet afraid to question, even for a moment, the truth of his unhappy errors.—There you see a man of an opposite character. He is cheerful and gay; nothing sad can dwell long on his mind. Observe here the tinge which temper gives to opinion. To this man, christianity speaks only the language of promise. Its threatenings are unheard. It seems to him a message of almost unconditional mercy. Nothing is left in the gospel to strike a salutary terror into the impenitent, or to compose the thoughtless into serious consideration.—Here you see a man bold, fearless, enterprising, fond of singularity, fond of discovery, unwilling to be confounded with the crowd. How exactly do his opinions accord with his character? You see him despising what is commonly received, catching at every nov-

elty of sentiment, starting objections to established truth, hazarding conjectures, which were never heard before, and delighting to throw out opinions, which he knows will appal more ordinary minds. He cares not how extravagant may be his system, if it only be new and the work of his own hands.—There you see a man of a servile habit of mind, given to imitation, and unwilling ever to walk alone. Here too the temper gives its complexion to the judgment. This pliant man takes the hue of his neighbours. To him, the popular religion is divine. He sees the marks of truth in whatever is applauded by numbers. He despises what is generally decried, and abhors, from his very soul, what all around him agree to denounce as damnable heresy.—Here you see a man stoutly defending opinions, the absurdity of which stares you immediately in the face. Why, you ask, this blindness of mind? The man has only one defect, and that is *obstinacy*. He believes these opinions, simply because he happened, at some former period, to espouse and defend them. To resign them now, would be to submit to an opponent. He can bear any thing but defeat, and therefore shelters himself from conviction under sophistry, which in any other person he would in a moment detect and despise.—Yonder is another, whose opinions shock you by their folly. You are ready to ask—has he lost his senses?—No. He has a *passion for theories*. He loves to build systems. Unhappily he has chosen for the corner stone of his edifice a principle, which is only true within certain limits, and under certain modifications. But this principle he adopts in the widest sense, and nothing is to be admitted, which will not square with this. Common sense he renounces; the plainest passages of scripture he distorts; your best feelings he shocks; and yet the man is sincere—he only wants to raise a consistent system.——Another you may see, who is almost mad in defence of the wildest notions. What has seduced him? He has happened to connect himself with a sect or party, by which these notions are espoused. The adherents of this sect are his constant associates. They continually pour their feelings into his breast; and now the *spirit of party* has absorbed him. The support of his party and the glory of God are completely identified in his mind, and he thinks that the best service he can render his Creator is, to raise the loudest clamor in support of his sect, and to heap denunciations on those, who choose to follow a surer and safer guide.—Yonder you see a man whose opinions are governed by his *interest*. His credit in society, his standing in the church, and perhaps his support depend on his adherence to the popular system. He means to be sincere; he hopes that he is honest; but the dreaded forms of want and contempt, stand at the entrance of the path of truth; he trembles to inquire; and employs his understanding in fortifying himself in opinions, which it is so profitable to believe.—Here you see a man enslaved by the *prejudice of education*. His opin-

ions are connected with his early attachments; they have grown into him by habit; to renounce them would be like forsaking the friends of former years. The change from error to truth would require too strenuous an effort; and thus he grows old in the chains, which were rivetted on him in his cradle. I will only direct you to two other varieties of character.—Here is a man of a cold and phlegmatic temper, and his temper freezes his religion. No doctrine is admitted, which touches the heart. Have enthusiasts abused any sentiment? He wants no other proof of its falsehood; and thus the noblest and the most affecting principles of our faith are rejected with contempt.—Look once more, and observe that man, whose eye kindles as he speaks of religion. *He* is made up of ardent feeling, of creative fancy—and observe how his opinions receive their shape from his character. Simple doctrines and plain precepts do not satisfy him. He must have mysteries; he must have transports. To be rational is to be tame and undevout, and he gives up reason for the dream of enthusiasm.

This subject is indeed endless. It might be shown that every passion, as far as it is indulged, gives a tinge to the judgment—that the proud man is disposed to reject those doctrines, which call him to be humble—that the avaricious man is prepared to interpret very loosely those precepts, which enjoin liberality—that every sinner wishes to escape the truth, by which he is condemned. But enough, and more than enough has been said, to show the truly astonishing power of the temper and affections over the understanding—and now can any man hope, that *he* is so privileged, as to escape the operation of this most fruitful cause of error, that he is singled out from his whole race and is never blinded by his feelings? —Let the impression, which this whole discussion is designed to form, be fixed in our minds, that we are very ignorant and very fallible beings. This impression is the foundation, and may indeed be called the essence of that humility, which we ought to carry into religious investigation.

The writer regrets, that he is obliged to defer his concluding observations on the marks, expressions, and effects of this temper to the next number.

(To be continued.)

RELIGIOUS INTELLIGENCE.

PLEASING INTELLIGENCE OF A RECENT INSTITUTION.

"The Boston Society for the religious and moral improvement of seamen," was instituted on the 11th of May, 1812. In the "address to masters of vessels on the objects of the society," it is proposed, "1st, to distribute tracts of a religious and moral kind, for the use of seamen; and, 2dly, to establish a regular divine service on board of our merchant vessels."—In the report subjoined, it will be seen, that as many tracts have been publish-

ed and distributed, as perhaps could reasonably have been expected. But it is scarcely possible that circumstances should have been more unfavorable than they have been, to the establishment of a religious service in our vessels. We trust, however, that brighter and happier days await us. In this anticipation, and with unfailing reliance on Him, to whose glory we consecrate our exertions, we shall steadily pursue these great objects, confident that God will finally crown them with his blessing.

The tracts already published are 1. "True friendship, distinguished from that which is false, in a short narrative of the life of Jack Saunders." 2. "A sailor's tribute of gratitude to two virtuous women." 3. "The first twenty years of the life of a foundling." 4. "The adventures of a Bible, in three parts."

The society most earnestly solicit the cooperation of merchants;—of the friends of seamen;—of all masters of vessels;—and of all who are interested in the advancement of christian piety and virtue.

The following is the annual report of the Executive Committee, May 11, 1813.

THE Executive Committee of the Boston Society, for the religious and moral improvement of seamen, respectfully report, that they have attended to the duties which were assigned to them by the Society, and, as far as they were able, have endeavoured to accomplish the objects of their appointment.

They beg leave to remark, that the Society was instituted at a time, very unfavorable to its extensive operation. But great as were then the embarrassments of our commerce, new and still greater obstacles were soon opposed to our design. The number of sailors in employ, since the declaration of war, has been comparatively small; and, from the same cause, we have been able to obtain but little aid, where we most expected it, and where it would have been most effectual, from the masters of our vessels. But difficulties were anticipated, and they have not discouraged us; and having looked to God for His blessing on our enterprize, we have been supported by the confidence, that He would not behold it with less approbation, because it was commenced, and has been prosecuted under so many disadvantages.

Your committee have held stated meetings on the first Thursday of every other month; and early formed themselves into sub-committees, for the collection, publication, and distribution of tracts. Immediately after being organized, "An Address to Masters of vessels, on the objects of the Society," was prepared; and, after some time, was published, with our first tract. In December, two other tracts were published; and a fourth has just issued from the press. Of each of these tracts, we have published 2000 copies; and of the three first, many have been distributed, and very gratefully received.

Our plan of distribution has been, to send a number of tracts to those members of the society, who, we supposed, had the best opportunities of getting them into the hands of sailors. Many have likewise been put into the office of a notary, where seamen have received them. They have also been put into slop-shops;—and, by a public advertisement, sailors were invited to call & take them at Bradford & Read's bookstore, the appointed place of deposit. A considerable number has been sent to Marblehead, and to other places in the state, where it was thought that they would be useful; and a hundred to Newport, in Rhode Island. They have been well received in every instance, in which we have any information concerning them.

Your committee was authorized, by a vote of the Society, at its first meeting, to expend the receipts of the year. We have not therefore hesitated, notwithstanding the difficulty with which tracts are dispersed, in the present state of our seamen, to publish nearly as many as we should have done in better times; deeming

it judicious to have them ready, should any favourable changes take place, for immediate and extensive circulation.

We have great pleasure in reporting the dispositions with which our tracts have been received by our naval commanders, who have not only expressed a willingness to take them, but with great cordiality have welcomed our designs. About 300 were sent to Commodore Bainbridge, when he commanded the Constitution, and 200 to Captain Lawrence of the Hornet. Three hundred were sent to Captain Smith, of the Congress, and 300 to Commodore Rodgers, of the President, a short time only before their frigates left our harbor. The discipline of our ships of war will be favorable to any attempts which may be made, to improve the moral condition of our seamen; and while our navy has commanders like those, to whom its honor is now entrusted, we may look with great confidence to the production of much good, in this large and important part of the sphere of our exertions.

Letters upon the objects of the Society, with enclosures of our three first tracts, have been sent to several gentlemen in the large towns upon the sea-board of our state, inviting them to form other independent, or auxiliary societies. To these letters we have yet received but one answer. The Rev. Mr. Bartlett of Marblehead has informed us of the establishment there of an auxiliary society, consisting of twenty-five members, and denominated—"The Marblehead Auxiliary Society, for the religious and moral improvement of Seamen." His letter upon this subject, we subjoin to our report, convinced, as we are, that it will be heard with much interest.* We have also heard from another of our sea-board towns, that our tracts have been received there by the sailors with great pleasure, and that there is reason to believe, that they are conducive to the purposes of the society.

When our society was formed, it consisted of between 60 and 70 members. This number was then thought to be highly auspicious to our designs. But notwithstanding the checks which were almost immediately felt, in the increased embarrassments of commerce, our numbers have ever since been enlarging; and we have now 149 members, some of whom have extended their annual subscription above the sum required by the constitution. Great therefore as have been, and as are our difficulties, we have much to encourage us; and should it please God to restore the peace and commerce, of which, in His justice, he has been pleased to deprive us, it will be no small gratification to reflect, that, in a day of adversity, we have made this preparation for a right improvement of prosperity; and that we shall be enabled to express the gratitude which is due to Him, by extending to a large, and long neglected part of our fellow-citizens, the most inestimable of blessings, the means of religion, and virtue, and eternal happiness.

* *This letter was not published.*

GAMALIEL BRADFORD,
TRISTRAM BARNARD,
JOS. TUCKERMAN,
WM. E. CHANNING,
RICHARD SULLIVAN,
CHARLES LOWELL,
} *Executive Committee of the Boston Society for the Religious and Moral improvement of Seamen.*

NOTICE.

THE important Report, relating to the Bible Society of Massachusetts, is necessarily excluded from this number for want of room. It shall appear in the next. Several valuable communications are in reserve for future numbers of this work.

THE

CHRISTIAN DISCIPLE.

No. 4. *AUGUST*, 1813. Vol. I.

SKETCH OF THE LIFE AND CHARACTER OF THE REV. JOHN HOWE.

Various are the methods for exciting in the minds of men a sense of the excellency and importance of religion. Living examples are indeed the most efficacious. When pure and undefiled religion is exemplified in the lives of its professed friends, it can scarcely fail of commanding respect even from the wicked. It will, at least, command the approbation of their consciences, however much they may despise it in their hearts, reproach it with their tongues, or contradict it in their behaviour. Next to living examples, we may place well written memoirs of the lives of men, distinguished for piety and benevolence.

In every age of christianity there have been some witnesses for God, whose names should be handed down from generation to generation, and be had in everlasting remembrance. Such is the name of the Rev. John Howe. A virtuous man needs only to be acquainted with his character, to pronounce him one of the excellent of the earth. And we hope never to refuse a man of his character a just tribute of respect on account of any difference of opinion. In all past ages good men have been liable to err; we believe it to be so in the present age, and we expect it will be so in ages to come. From this common infirmity of human nature, we claim no exemption; and as we wish others to do unto us, so we ought to do unto them. If we might strike from the list of good men, all who have lived and died in great errors, not one, probably, would be remaining, of those who have left the stage, or of those still living. Correctness of opinion will not, therefore, be the criterion by which we shall distinguish between good and bad men. If we were to make correctness of opinion the criterion, we must, of course, assume the principle, that our own opinions are correct, and make them the standard, by which to estimate the opinions of others; but this would be nothing better than arrogating to ourselves that infallibility, which we deny to the Roman pontiff.

For the information we are now to give of Mr. Howe, we are principally indebted to his biographer, Dr. E. Calamy.

Mr. Howe was the son of a pious

clergyman in England, and was born May 17, 1630. The same month gave birth to king Charles II; and the same year, to archbishop Tillotson. Mr. Howe's father was settled in the parish of Loughborough, by archbishop Laud; and was afterwards removed by the same hand, because he favored those who were called puritans. Such was the intolerance of the ruling clergy at that time, that several ministers were driven into America, some to Holland, and other foreign countries. The elder Mr. Howe was driven to Ireland, and took with him his son, then very young. While in Ireland the dreadful rebellion took place, in which many thousands of protestants were butchered by the papists. Both the father and the son, of whom we are speaking, were in imminent dangers, but God was their shield and deliverer. The war being prolonged, they were constrained to return to their native country. The son was pretty early sent to *Christ college* in Cambridge; he continued there till he took the degree of B. A. and then removed to Oxford. His attainments in learning and piety commanded attention, and he was soon elected Fellow of Magdalen college. The famous Dr. T. Goodwin was president of the college at that time. He gathered a church from among the members of the college; but Mr. Howe neglected to present himself. As he had an established reputation for piety, this neglect occasioned some surprise to the president, who took an opportunity to converse with him on the subject. Mr. Howe frankly informed him, that he found great stress was laid on some distinguishing peculiarities, for which he had no fondness, and that this was the reason he had not offered himself; that he was not disposed to censure others for their opinions, or to entertain any unkind thoughts respecting them, and if he could be admitted on catholic terms, he would readily become one of their number. The president kindly embraced him, and told him, that he should be admitted on the terms he proposed; and assured him it would be much to the satisfaction and edification of all concerned.

Mr. Howe was first settled as a preacher at Winwick in Lancashire. Sometime after, he was unexpectedly removed to Great Torrington in Devonshire. He was abundant in his labours, and his ministry was greatly blessed for the good of that people. While he remained in this place, he enjoyed a considerable share of tranquillity, and was much respected, not only by his people, but by the neighbouring clergy. He however lived in "*times which tried men's souls*," and some of his trials were very great. It was in the time of Mr. Howe, that Oliver Cromwell usurped the government of Great Britain. Such a revolution naturally exposed many of the clergy to great difficulties, and imminent perils. After Mr. Howe had been some years at Great Torrington, he went to London on some business, and was detained there over the sabbath. He had the curiosity to

be a hearer in the Chapel at White Hall. Cromwell was present, and fixed his eyes on him, and perceived by his dress, that he was a country minister. Something in the appearance of Mr. Howe gave Cromwell an idea, that he was an extraordinary man. A messenger was therefore sent to request Mr. Howe to visit the protector after the close of the public exercise. Upon coming to him, Cromwell requested him to preach before him on the next Lord's day. Mr. Howe was very reluctant, and modestly requested to be excused. Cromwell told him he should take no denial. Mr. Howe stated, that his people had been very kind to him; that if he tarried so long, they would feel uneasy, and think he slighted their respect. Cromwell engaged to write to them himself, and to send them a preacher, with whom they would be satisfied. This promise he fulfilled; and Mr. Howe preached for him one sermon, and then was urged to preach a second, and a third. Cromwell then determined to have him for his household chaplain; nor was it safe for Mr. Howe to deny him. But it was with great reluctance he complied, and removed to White Hall.

His situation in the family of Cromwell must have been very critical and trying. To please God, and not incur the displeasure of the protector, was no easy task. But Mr. Howe was in an eminent degree qualified for this perilous situation, being remarkable for prudence as well as for integrity. Cromwell placed confidence in him, and of course he had considerable influence on many important occasions. This influence he employed in befriending others, rather than in enriching himself. Many of the royalists and episcopalians were befriended in those days of trouble, by the influence Mr. Howe had with the usurper. "It has been observed by several," says Dr. Calamy, "that there was hardly any man that was in an eminent station in those critical periods, and admitted to the knowledge of so many secrets as he, that was so free from censure in the changes that succeeded. A plain argument of uncommon conduct and caution." "He readily embraced every occasion that offered, of serving the interest of religion and learning, and opposing the errors and designs which at that time threatened both."

The Doctor also states, he never could find that Mr. Howe was accused by any one of improving his influence with those in power for enriching himself, or injuring those whose sentiments were known to be different from his. So disinterested was he in the use of his influence, that Cromwell once remarked to him in this manner; "you have obtained many favors for others; I wonder when the time will come, that you will move for any thing for yourself, or your family."

Some singular ideas with regard to a *particular faith in prayer* and *supernatural impressions* on the mind, by which a person would know that the particular favor he asked of

God would be granted, were adopted by Cromwell, and became prevalent in his court. These ideas were viewed by Mr. Howe as of a pernicious tendency, and he boldly preached on the subject, in presence of the protector. In the time of his preaching, he observed that Cromwell "knit his brows," and appeared to be very uneasy. After meeting, a person of distinction informed Mr. Howe, that it was his opinion Cromwell would be so incensed, that it would be difficult ever to make peace with him. Mr. Howe replied, "I have but discharged my conscience, and I can leave the event with God." From that time Cromwell was more cool in his carriage towards Mr. Howe, but never discoursed with him on the subject.

After the death of Oliver Cromwell, Mr. Howe continued as chaplain to his son Richard. The reign of Richard, however, was short, and when he was set aside, Mr. Howe returned to his people at Torrington. At the time of the *restoration* of the king, a kind of madness accompanied the general joy. Many were made offenders for a word, and the most cautious preachers were accused and censured, if they were not intoxicated in the same degree as their neighbours. Notwithstanding his great caution, Mr. Howe met with some difficulty. An accusation was brought against him, but on trial he was acquitted. One of his accusers fled from the town and was seen no more; the other cut his own throat, and was buried at the cross roads.

Further trials were in reserve for this good man. In the year 1662, an *act of uniformity* passed the two houses of parliament, by which many of the clergy were reduced to the necessity of violating their consciences, or ceasing to preach. On the day the act was passed, Mr. Howe preached two affecting sermons to his people, and they were all in tears. He could not comply with the terms of conformity fixed by the law, and therefore became a silenced nonconformist.

After the dissenting ministers had been silenced for three years, another act was passed respecting them, by which they were called upon, under a severe penalty, to swear, "that it was unlawful, upon any pretence whatever, to take up arms against the king—that they abhorred the traitorous position of taking up arms by his authority against his person, or against those commissioned by him in pursuance of such commission; and that they would not at any time endeavour any alteration of the government, either in church or state."

This occasioned great perplexity to the dissenting ministers, and they were divided in opinion as to the path of duty. Some took the oath without much hesitation; others hesitated, and Mr. Howe was of this number. However, after serious consideration he and nine others presented themselves to take the oath; but in writing they exhibited what they understood to be the intention of the oath, and in what sense they should take it, which was summarily this; that

the oath had no other meaning or end than to secure the person of the king and his authority against any *seditious attempts or practices.*

This explanation being candidly accepted by the court, they took the oath.

Mr. Howe continued in the western counties, went from one gentleman's house to another, and readily did any services, he was able to perform.

In 1668 he was persuaded to publish some of his writings, which were well received. But by the intolerant spirit, which then prevailed, he was kept out of employment, until he was reduced to straitened circumstances. At length he received an invitation from a man of high rank to go to Ireland. This he regarded as a kind interposition of providence in his behalf. In 1671 he set out with his eldest son, and soon after, his whole family removed to that country. There he became chaplain to lord *Massarene*, and was treated with great respect. His learning and piety, together with the influence of his lordship, procured him the esteem of the bishop of that diocese, and also of the metropolitan, who freely granted him liberty to preach in the public church in that town. Not only so, the archbishop, in a pretty full meeting of the clergy, told them, that he would have every pulpit, with which he had any concern, freely opened to Mr. Howe. In return for such kindness, Mr. Howe manifested his truly friendly and pacific spirit, and was useful to many. The smiles of providence seemed to attend him in this place, and he published several pieces, which were highly esteemed; particularly a discourse on *the vanity of this mortal life*, and a treatise *of dilighting in God.* This treatise was the substance of several sermons, which he had preached twenty years before at Great Torrington. He dedicated them to his friends in that place. In the dedication, speaking of the sermons as then published, he said to his friends, "They aim at the promoting of the same end which the course of my labors among you did, the *serious practice of the great things of religion*, which are known and least liable to question, without designing to engage you to or against any party of them, that differ about circumstantials. They tend to let you see, that formality in any way of religion, without life, will not serve your turn; than which there is nothing more empty, sapless, and void, both of profit and delight. I have reflected and considered with some satisfaction, that this hath been my way and the temper of my mind among you. Great reason I have to repent, that I have not, with greater earnestness, pressed upon you the known and important things, in which serious christians do generally agree. But I repent not that I have been so little engaged in the hot contests of our age about the things wherein they differ."

He was deeply affected with the deplorable divisions which existed among professed christians. In a sermon which he preached at the funeral of Mr.

Mede, he expressed his thoughts in a striking manner on this subject. "I am," said he, "for union and communion of all visible christians; and for making nothing necessary, but what Christ has made necessary, or what is indeed necessary to one's being a christian. Such a union must be effected, not by mere human endeavours, but by an almighty spirit poured forth; which, after we have suffered a while, shall put us into joint, and make every joint know its place in the body; shall conquer private interests and inclinations, and overawe men's hearts by the authority of the divine law, which now, how express soever it is, little availeth against such prepossessions. Till then christianity will be among us a languishing, withering thing! When the season comes of such an effusion of the spirit from on high, there will be *no parties*. And amidst the wilderness desolation that cannot but be till that season comes, it matters little, and signifies to me scarce one straw, what party is uppermost. The most righteous, as they may be vogued, will be but as briers and scratching thorns; and it is better to *suffer by such*, than *to be of them*."

Having quoted this passage, Dr. Calamy remarks, "I cannot help saying, that it never could be for the credit of any church to exclude one of such a make and spirit out of its enclosure."

Other events in the life of Mr. Howe will demand notice. These will be reserved for a future number of this work. But, that our readers may not fail of being favorably impressed in regard to his character, we shall here quote some passages from the preface to his discourse on *the blessedness of the righteous*.

"The design of it is wholly practical. It hath little or nothing to do with disputation. If there be any, whose business it is to promote a *divided interest*, or who place the sum of their religion in an inconsiderable or doubtful opinion, it doth not unhallow their altars, nor offer any affront to their idol. It is indeed equally matter of wonder and complaint, that men can find so much leisure to avert from things in which there is so much pleasure and delight, unto what one would think hath little temptation or allurement in it—*contentious jangling*. What tragedies hath it wrought in the christian church! Into how weak and languishing a condition hath it brought the religion of professed christians! We have had a greater mind to *dispute*, than to *live*, and to *contend* about what *we know not*, than to *practise* the far greater things *we know*, and which more directly tend to nourish and maintain the divine life. We know that generally, by how much any thing is *more disputable*, the *less* it is conducive to the christian life. God hath graciously provided, that what we are to live by should not cost us dear."

THOUGHTS ON THE SOVREIGNTY OF GOD, AND THE BEST MANNER OF PREACHING ON THE SUBJECT.

Continued from page 73.

LET us farther consider what would be prudent in an ambassador, who is sent from a wise and good king to revolted subjects, to persuade them to become reconciled to their sovereign. In the designs and acts of such a king, there might be some things which an ambassador could not explain to the understandings of common people, in a manner which would clear the sovereign from suspicions of partiality or injustice. Those parts of the king's conduct, which could not be clearly unfolded to the understanding of the subjects, might be just and *highly important;* they might be the fruit of *extraordinary foresight* and *real benevolence*, and appear so to the ambassador, yet he might be sensible of the impracticability of explaining them in a manner which would do honor to the king in view of the subjects; that after all the light he could communicate, they would not be able to discern the *necessity*, the *importance*, or the *propriety* of those arrangements. What then would prudence dictate, as the best course for the ambassador to pursue? What would duty to his sovereign demand? If the subjects had some idea of these mysterious parts of the king's conduct, and should urge these things, as objections to the righteousness of the sovereign, or as evidences of partiality in him, or as grounds on which their rebellion might be justified; it would surely behove the ambassador to vindicate the character of his sovereign according to his ability, and to show the transgressors that they were without excuse. From the general character of the king, the equity of his laws, the innumerable instances of his kindness and love; from what he had done to bring about a reconciliation, that the lives of his subjects might be spared, and from his long suffering towards the guilty, the messenger might lead the disobedient to infer the certainty, or at least the probability, that in other parts of his conduct the sovereign had conducted with the same benevolent regard to the welfare of the kingdom. He might lead those who were parents, to consider how common a thing it is in governing a family and providing for its welfare, for a kind father to adopt measures, the reasonableness and necessity of which cannot be fully explained to the satisfaction of his children. But children may have ground of confidence in a wise and good parent, and may believe that his designs and measures are right, while the reasons of his conduct may be concealed from them. Moreover, so far as it may be in the power of the ambassador to offer light, and to correct any misapprehensions respecting those parts of the king's conduct which were the ground of objection, he might prudently proceed. But

would it be wise and prudent in him, to be continually urging those things, which he himself can neither explain nor clearly understand? Does the excellency of a king's character, in the view of his subjects, appear from those branches of his administration, which are to them inexplicable? Do they discover the excellency of the king in those things, the reason of which they cannot understand? Surely they do not. Yet from what they DO understand, they may be led to submit to what they DO NOT understand, believing that the sovereign has good reasons for his conduct, whether they perceive them, or not.

God is a great King over all the earth. He deals with men as with rational beings. The ambassadors of his Son should treat with men as with rational creatures, and exhibit to their view such things as are calculated to excite in men exalted ideas of the *majesty* and *amiableness* of the Supreme Being, his boundless dominion, and the perfect equity of his government; that men may see the unreasonableness and danger of rebellion, the propriety and safety of obeying and trusting the Lord.

Such representations of the sovereignty of Jehovah, as would be abhorrent if applied to the government of an earthly prince, are certainly inadmissible and of injurious tendency. Tyranny is tyranny, by whatever sovereign it may be exercised. God claims no right to do wrong. Such is the equity of his government, and so manifest is this equity, that he ventures to appeal to the consciences of the wicked themselves, and say, "Are not my ways equal? Are not your ways unequal?" This equity in divine government should be maintained by ministers; not by representing that things are equitable because they are done by God, but that they are done by him because they are equitable.

But is there nothing in the preaching of *some* ministers, which adds to the impropriety already illustrated? After having represented the sovereignty of God in a manner unconnected with benevolence; and that too with a temper *apparently unfeeling* and *overbearing;* do they not impute it to the wickedness of their hearers, if they do not love such doctrine?

If people do not love the character of God when it is properly displayed to their view, we may, indeed, justly infer the wickedness of their hearts. But surely it is no evidence that a man's heart is very wicked, that he is not pleased with a *partial, distorted* representation of the divine character, or of the government of God. Represent the conduct of any earthly sovereign in the manner in which the divine conduct is sometimes represented, and would it not be impossible for a good man to feel pleased with his character, or wish to be under his government? And can that character be *lovely* in God, which would be *hateful* in man?

We may inquire farther: Do not some preachers infer not only the wickedness of their hearers' hearts from the circumstance

of their being offended with such representations, but also infer their own *faithfulness* in declaring the counsels of God? Is it an unheard of thing, that a minister should infer his own *fidelity*, and rejoice in the inference, on being informed that such preaching had given offence? But what can be more unsafe, or delusive, than such an inference in his own favor? Why does he not likewise infer the *goodness* of his hearers, and his own *unfaithfulness*, when such of his discourses happen to be *applauded?* If *their wickedness* and *his faithfulness* may be safely inferred in the one case, *their goodness* and *his unfaithfulness* may be as safely inferred in the other.

It is not doubted, that many pious ministers have been in a degree chargeable with the faults illustrated in this dissertation. Misled by the imagined importance of some favorite tenet, they feel as though it must be introduced, in some form or other, on almost every occasion; they become forgetful or neglectful of the importance of exhibiting the benevolence of Deity, as the source of his operations; and as unmindful of the importance of communicating divine truth with "the meekness and gentleness of Christ." It is suspected, that the views which ministers habitually entertain of the nature of God's sovereignty must have influence on their own feelings in discoursing on the subject. If they habitually conceive of God, as so benevolent that he can have "no pleasure in the death of the wicked," and that all his sovereign acts proceed from a wise and tender regard to the welfare of his kingdom; they will naturally discourse on the subject with such compassionate feelings, as are implied in the words of Paul to the Elders of Ephesus—"Therefore watch and remember, that by the space of three years *I ceased not to warn every one, night and day, with tears.*" But, on the contrary, if ministers habitually view the sovereignty of God as of a *despotic, arbitrary, unfeeling* nature, the same kind of sovereignty, which they attribute to Jehovah, they will insensibly exercise over the feelings of their hearers in their manner of preaching on the subject. And is it not this *unfeeling sovereignty*, assumed by the preacher, which, above every thing else, gives offence to his hearers?

By controversy and prepossession, the importance of any tenet, or idea, may be magnified, and a belief of it made to appear like the "one thing needful." And when the importance of an unimportant hypothesis is thus magnified in the view of a preacher, he is in continual danger of sacrificing the honor of Jehovah, and the best interests of his hearers, to the support of a favorite opinion.

If ministers wish the salvation of their hearers, it behoves them to learn how to preach from the example of HIM, who *spake as his Father taught him.* What are, and what are not, *essential* doctrines should be learned from Jesus. Is it not, to say the least, highly improper for the professed ministers of Christ, to represent a belief in any doctrine, as

essential to salvation, which was never so represented by Christ, or his apostles? What is this short of an implicit censure of the HEAD of the church, as being GROSSLY IGNORANT, or GROSSLY UNFAITHFUL AND UNKIND?

It would astonish a discerning and considerate person, to see a complete catalogue of the various and contradictory opinions, which have, in one age or another, been taught as *essential doctrines of the gospel;* that were never so represented by any inspired teacher; and the most of which do not appear to have been so much as *thought of* by HIM, who was the *Founder* of the christian religion.

"BE NOT CONFORMED TO THIS WORLD."

THIS precept was addressed to men, who, by profession and by name, were separated from the society, in which they lived. The *world*, in the apostolic use of the term, signified the heathen inhabitants, from whose deplorable corruptions the christian converts had just escaped, but to whose licentious manners they were perpetually tempted to conform. And perhaps from the age of the apostles to the present, not a period can be selected, in which this admonition might not be properly repeated and enforced. Undoubtedly the influence of the christian system has meliorated the condition of society, has elevated the spirit of public morals, and enabled scattered individuals, in every age, to attain a degree of moral improvement, which in many periods of the world would have been considered impracticable or romantic. Still however this comprehensive name, *the world*, includes a degree of opprobrium, and notwithstanding the progress of knowledge, the advancement of civilization, and the prevalence of the gospel, the authority of the world's practice still leans to the side of folly; and the wise man cannot yet esteem it the part of prudence to conform to its standard, or consult its opinion.

The precept of nonconformity to the world, is nothing more than this; thou shalt not follow the multitude to do evil. If that many headed monster had not retained, through every age, essentially the same character, we might regard the precept as intended only as a caution to a little band of christians in the midst of pagan idolaters. But we find that the mass of mankind are always idolaters. The worship of *Jupiter*, it is true, has ceased; but *riches*, *pleasures*, and *show*, number as many shrines as ever; and while the sculptured idols of the Greeks and Romans have been long since overthrown, a thousand shapeless, fantastic, and invisible powers are obeyed, under the indefinable, but comprehensive name of fashion. If then the present pursuits of the great mass of mankind resemble their pursuits eighteen centuries ago, and if also the social nature of man continues the same, his power of

imitation unimpaired, and his propensity to imitate unabated, it must readily be admitted, that the caution we have chosen at this time to illustrate, is neither superfluous nor severe. Be not conformed to this world in its spirit and its practices. These are the two topics, on which I shall offer a few remarks.

1. Be not conformed to the *spirit* of the world. If we look about us, we see the world full of busy beings, some laboring, only that they may be idle, and others enduring the toils of poverty, only that they may be rich, some serving, in order that they may command, others living recluse and solitary, in order to be famous hereafter. The spirit which drives them forward is the same. Their objects are exclusively terrestrial. Suppose that we should be assured from incontestable authority, that the apprehension of another life was all a chimera, and that nothing should be heard of man after his breath had left him, what essential alteration would be required in the present pursuits and employments of the world?

If you think that this censure, proceeding from a recluse and speculative observer, is too severe and indiscriminate, go out into the world, and examine for yourselves. Saunter through the streets, and inquire of the individuals who compose the tide of men, which is ever circulating through them, what is the object which they have now and ever in view; and you will find one acknowledging, that he is in pursuit of some new possession; another is hurrying to secure what he already possesses; another you will see gazing about in listless vacuity, till some pleasure presents itself; another walking with irregular step, brooding over schemes of dignity and future fame; and another rambling without any object, merely because he has regularly rambled all his life. The ruling passion of the world is something short of holiness and heaven. The peculiar duties of religion are esteemed irksome interruptions, except on the days when no other business can be prosecuted. Men live, as if they were never to die; but it is hard to die, as if they were never to live again.

The spirit of a christian should always betray its divine original. Where he conforms to the world he conforms to its best examples; and where he stands alone, it is because he stands on higher ground than his neighbours, that he may be nearer heaven. The danger of the christian in an age of worldliness is not that he should commit a crime, or indulge habitual vices; but that he should so far insensibly conform to the manners of the age, as to induce the scoffer to insinuate, that he is capable of committing them. Nothing can persuade the christian to believe, that God would confer immortality upon a man for living precisely as he would have done, if he had known nothing of eternity—of heaven, or of hell. He is persuaded, that if the will of his God, the retributions of another life, and the intellectual pleasures of religion, should make no part of the motives of his actions, that he would

be altogether unfit to enter a state where there will be no riches to be accumulated by the worldly; no offices of emolument to be canvassed for by the proud, no gay sights to be attended by the trifler, no feasts prepared for the palate of the epicure, no wreaths and escutcheons to be inherited by the noble, no acclamations and flatteries made ready for the ambitious.

The christian in the midst of society is never its enemy, though he may sometimes appear to be a stranger. Like an emigrant in a foreign land, he is never entirely familiarised to the language, or reconciled to the manners of the inhabitants; and no flattering complaisanece, no continuance of prosperity, no complication of business, can ever tempt him to forget his native country, even an heavenly. As the foreigner often casts a wishful eye towards the sea, which rolls between him and his friends, the christian is familiar with the contemplation of death, and often stretches his meditation toward the region of the just; and he longs to press that safe but distant shore. A dark flood indeed rolls between, but he is accustomed to the distant roar, and he sees through the mists the everlasting sungilt heights of the land of promise.

2. Be not conformed to the *practices* of the world. Here it would be in vain for us to attempt to enumerate the many customs of society, which contradict the spirit and even the letter of evangelical morality. We shall caution our readers against a few of the most established and palpable.

Who would believe, that among the disciples of Jesus Christ there could ever have been a doubt respecting the unlawfulness of *revenge?* Yet we suspect there are many, who would be unwilling to abjure the name of christians, who indulge without remorse the spirit of retaliation, and who are never ready to be reconciled, till satisfaction is made to their wounded honor. If a period should ever arrive, when the pleasing visions of a millenium shall be realised, and the lion lie down in quiet with the lamb, it will hardly be believed, that, in any age of christianity, it was thought *not* irreconcileable with the character and profession of a christian, to wash out an affront in the blood of the offending brother. Perhaps none of us will be called to this trial of their humility; but it is best for us all to consider what would be our determination, if we should be placed in a situation where the eyes of the world were turned upon us, and the voice of society were crying out, *Revenge.*

Conform not to the world by encouraging the neglect, into which the duties of piety have fallen. I refer now especially to those family acknowledgments at the throne of grace, which were once esteemed as indispensable a part of the domestic arrangement, as the daily provision of food for the household. But now, alas! palaces rise unconsecrated by devotion, and families multiply, and divide, unhallowed, and unblessed. What! does our thankfulness diminish, as our blessings are multiplied; and in the midst of

greater prosperity have we less time than our forefathers for the offices of devotion? Does the business of the day proceed the more successfully, because it has not been commenced with prayer, or are we engaged in pursuits on which we have not the courage to beg a blessing? Is that repast the sweeter, which is not prefaced with a petition, and that day most free from care, whose worldly course is least interrupted by a recollection of him whose hand upholds us, and whose arm bears the weight of creation? Christians, these things ought not so to be.

Lastly, be not conformed to this world, by neglecting the ordinances of the gospel. It is true, when you are invited to the table, you are promised nothing more, than the satisfaction and improvement which arises from intelligent and conscientious obedience to the authority of Christ. You are offered indeed no accession of influence, no worldly dignities, no earthly wealth; but you are promised what is better. You are promised opportunities of improvement, opportunities of benevolence, opportunities of worship, opportunities of preserving among men by your example the memory of their Saviour, of encouraging by your presence the tempted or timorous disciple, and of recommending to an inconsiderate and dissolute age a religion of purity, of solemnity, and consolation. Neglect not, then, such institutions; be not in this respect conformed to the world, for the fashion of it passeth away. "The Lord is at hand."

DR. CAMPBELL ON MYSTERY.

It is presumed, that many of our readers will be instructed and gratified by reading what Dr. Campbell has written on the terms *mystery, blasphemy, schism,* and *heresy.* In this and some following numbers will be given an ABRIDGEMENT of his ninth "PRELIMINARY DISSERTATION."

OF MYSTERY.

"We all know, that by the most current use of the English word *mystery,* is denoted some doctrine, to human reason incomprehensible; in other words, such a doctrine, as exhibits difficulties, and even apparent contradictions, which we cannot solve or explain. Another use of the word, which is often to be met with in ecclesiastic writers of former ages, and in foreign writers of the present age, is to signify some religious ceremony or rite, especially those now denominated sacraments. In the communion office of the church of England, the elements, after consecration, are sometimes termed *holy mysteries.* But this use seems not now to be common among the protestants; less, perhaps, in this country, than in any other.

"When we come to examine the scriptures critically, and make them serve for their own interpreters, we shall find, if I mistake not, that both these senses are unsupported by the usage of the inspired penman. After the most careful examination of all

the passages in the New Testament, in which the Greek word occurs, and after consulting the use of the term by the ancient Greek interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews, in the writings, called Apocrypha, I can find only two senses, nearly related to each other, which can strictly be called *scriptural.* The first, and what I may call the leading sense of the word, is a *secret,* a thing not disclosed, not published to the world, though perhaps communicated to a select number.

"Now let it be observed, that this is totally different from the current sense of the English word *mystery,* something incomprehensible. In the former acceptation, a thing was no longer a mystery, than whilst it remained unrevealed; in the latter, a thing is equally a mystery after the revelation, as before. To the former we apply properly the epithet *unknown;* to the latter we may, in a great measure, apply the term *unknowable.* Thus the proposition, that God would call the Gentiles, and receive them into his church, was as intelligible, or comprehensible, as that he once had called the descendants of the patriarchs, or as any plain proposition, or historical fact. Yet, whilst undiscovered, or, at least, veiled under figures and types, it remained, in the scripture idiom, a *mystery,* having been hidden from ages and generations. But, after it had pleased God to reveal this his gracious purpose to the apostles by his Spirit, it was a *mystery* no longer.

"The apostle, speaking of the antichristian spirit, says, *the mystery of iniquity doth already work.* The spirit of antichrist hath begun to operate; but the operation is latent and unperceived. The gospel of Christ is a blessing, the spirit of antichrist is a curse. Both are equally denominated *mystery,* or *secret,* while they remain concealed.

"I shall be much misunderstood, if any one infer, from what has been now advanced, that I mean to signify, that there is nothing in the doctrines of religion, which is not, on all sides, perfectly comprehensible to us, or nothing from which difficulties may be raised, that we are not able to give a satisfactory solution of. On the contrary, I am fully convinced, that in all sciences, particularly natural theology, as well as revelation, there are many truths of this kind, whose evidence, such objections are not regarded, by a judicious person, as of force sufficient to invalidate.

"The foregoing observations will throw some light on what Paul says of the nature of the office, with which he was vested: *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God*—dispensers to mankind of the gracious purposes of heaven, heretofore concealed, and therefore denominated secrets. Nor can any thing be more conformable, than this interpretation, both to the instructions given to the apostles, during our Lord's ministry, and to the commission they received from him. In regard to the former, he tells them—*To you it is given to know the mysteries of the kingdom of heaven:* no secret, re-

lating to this subject, is withheld from you: *but to them it is not given;* that is, *not yet given.* For these very apostles, when commissioned to preach, were not only empowered, but commanded, to disclose to all the world the whole mystery of God, his secret counsels in regard to man's salvation. And that they might not imagine, that the private informations, received from their Master, had never been intended for the public ear, he gave them this express injunction, *What I tell you in darkness, that speak ye in light. And what ye hear in the ear, that preach ye upon the house-tops.* He assigns the reason, the divine decree; a topic, to which he oftener than once recurs. *There is nothing covered, that shall not be revealed, and hid, that shall not be known.* Again: *There is nothing hid, that shall not be manifested; neither was any thing kept secret, but that it should come abroad.* This may serve to explain to us the import of these phrases, which occur in the Epistles, as expressing the whole christian institution, *the mystery of the gospel, the mystery of the faith, the mystery of God, and the mystery of Christ;* mystery, in the singular number, not mysteries, in the plural, which would have been more conformable to the modern import of the word, as relating to the incomprehensibility of the different articles of doctrine. But the *whole of the gospel*, taken together, is denominated *the mystery*, the grand *secret*, in reference to the silence or concealment, under which it was formerly kept; as, in like manner, it is styled the *revelation* of Jesus Christ, in reference to the publication afterwards enjoined.

"I signified before, that there was another meaning, which the term μυστηριον sometimes bears in the New Testament. But it is so nearly related to the former, that I am doubtful whether I can call it other than a particular application of the same meaning. However, if the thing be understood, it is not material which of the two ways we denominate it. The word is sometimes employed to denote the figurative sense, as distinguished from the literal; which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain, that, in this case, the term μυστηριον is used comparatively; for however clear the meaning intended to be conveyed in the apologue, or parable, may be to the intelligent, it is obscure, compared with the literal sense, which, to the unintelligent, proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. Perhaps there was some allusion to this import of the term, when our Lord said to his disciples, *To you it is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables.* The apostles were let into the secret, and got the spiritual sense of the similitude, whilst the multitude amused themselves with the letter, and searched no farther.

"In this sense, *mystery* is used in these words: *The mystery of the seven stars, which thou sawest in my right hand, and the seven*

golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches. Again, in the same book: *I will tell thee the mystery of the woman, and of the beast that carrieth her*, &c. There is only one other passage, to which this meaning of the word is adapted, and on which I shall have occasion to remark afterwards: *This is a great mystery, but I speak concerning Christ and the church.*

"Before I finish this topic, it is proper to take notice of one passage, wherein the word μυστηριον, it may be plausibly urged, must have the same sense with that, which present use gives to the English word *mystery*, and denotes something, which, though revealed, is inexplicable, and, to human faculties, unintelligible. The words are, *Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* I do not here inquire into the justness of this reading, though differing from that of the two most ancient versions, the Syriac and the Vulgate, and some of the oldest manuscripts. The words, as they stand, sufficiently answer my purpose. Admit then, that some of the great articles enumerated may be justly called mysteries, in the ecclesiastical and present acceptation of the term; it does not follow, that this is the sense of the term here. When a word in a sentence of holy writ is susceptible of two interpretations, so that the sentence, whichsoever of the two ways the word be interpreted, conveys a distinct meaning, suitable to the scope of the place; and when one of these interpretations expresses the common import of the word in holy writ, and the other assigns it a meaning, which it plainly has not in any other passage of scripture, the rules of criticism manifestly require, that we recur to the common acceptation of the term. Nothing can vindicate us in giving it a singular, or even a very uncommon signification, but that all the more usual meanings would make the sentence involve some absurdity or nonsense. This is not the case here. The purport of the sentence plainly is, 'Great, unquestionably, is the divine secret, of which our religion brings the discovery; God was manifest in the flesh,' &c."

Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners, and customs among the Jews, in the time of our Saviour.

Continued from page 85.

14.

Luke ii. 46. "They found him *in the temple, sitting in the midst of the doctors*, both *hearing them, and asking them questions.*"

In what part of the temple was Jesus? and how could he be sitting in the midst of the doctors?

We answer the first inquiry, by

giving a general idea of the construction of the temple.

This superb edifice was divided into three principal parts. The first was *the most holy place*, or, *the holy of holies*. The second was *the holy place*, where the priests every day, morning and evening, offered incense at the hour of prayer, and lighted the lamps. The third was *the court*, which was divided into two parts, one of which was occupied by the priests, who offered the sacrifices, and the other by the people. This great court was surrounded by porticos, in which there were various apartments, for the ministers of the temple, for the sacred vessels, the sacerdotal habits, the offerings of the faithful, and for the doctors, who assembled there, to give lessons to their disciples.—It was in one of these apartments that Jesus was found by his mother.

The expression of the Evangelist, that Jesus was *in the midst* of the doctors, means no more than that he was *with* them. Philo says, that the doctors sat in the synagogue, on elevated seats, and their disciples, or scholars, at their feet, on benches, or mats. Paul makes allusion to this custom when he says, that he was *brought up at the feet of Gamaliel*. (Acts xxii. 3.) It is probable that Jesus, in the same manner, sat at the feet of the doctors. So we find Mary, sitting at *his* feet, to hear his word.

It was permitted, and was customary for pupils, or for any one who was present, to propose to the ruler, or to the whole Sanhedrim, any doubts of which they would obtain a solution. No questions indeed could be more idle, and no doubts more absurd, than those, which were often proposed on these occasions. From the days of Moses, say the rabbins, to the days of Gamaliel, disciples stood while they learned the law; but when Gamaliel died, the world became sick, and disciples sat while they were taught.—Hence the tradition, that when Gamaliel died, the glory of the law departed.

All who were under twelve years of age, were called by the Jews *little children*. A child at that age became *a son of the commandment*, because it was the time in which they required him to enter upon the study of the law.—Hence probably the custom of carrying children at that age to the passover. At an earlier age, Jesus would not have been received among the doctors; but the simple fact of his proposing questions to them, excited in them no surprise, as the privilege was, at that age, allowed to all.

We are not informed what were the questions, which Jesus proposed to the rabbies; but the object of their studies was the law and the prophets; and this was the only knowledge, which was valued in the nation. The question which was then deemed the most important of all, and which was agitated in their schools with the greatest interest, concerned the Messiah. Next to God, he was the principal object of their faith and hope. It is probable therefore that he asked, when they thought the Messiah would appear? what would be his character? what the signs of his coming? how he would be

known? what would be the nature of his kingdom? and what were the blessings, which he would bring to the nation?—But whatever were his questions, *they that heard him were astonished at his understanding and his answers.* [See Beausobre's Diss. 12, sur les evenemens les plus memorables du Nouv. Test. Lightfoot's Hor. Heb. in text, Wotton's Diss. on the traditions and usages of the scribes and pharisees, v. i. pp. 193, 194.

15.

Luke iii. 1. "In the fifteenth year of the reign of Tiberius Cæsar, *Pontius Pilate being Governor of Judea*, and Herod being *Tetrarch* of Galilee, and his brother Philip *Tetrarch* of Iturea, and the region of Traconitis, and Lysanias *Tetrarch* of Abilene."

Lardner, in his credibility of the gospel history, has made a very elaborate examination of these "notes of time, which are mentioned by the Evangelist." To most of our readers, the subject would neither be very interesting nor profitable; but any who wish information on the subject, we refer to the first vol. of his works, pp. 339—383.

Jesephus says that Pilate governed Judea ten years; from the 12th or 13th of Tiberius, to his 22d, or 23d year. In his temper, he was obstinate and impetuous, and little regarded the sentiments, the customs and the feelings of the Jews. He well knew, that former governors, on account of the abhorrence which the Jews felt of every image and representation of the kind, had not carried the ensigns of Cæsar within the city of Jerusalem; but availing himself of the secresy of night, Pilate brought them in; and when the Jews, in vast numbers, for five continued days and nights, had besought him to remove them, on the sixth, after deceiving them by a pretence of bringing their petition to a trial, he caused them to be surrounded by soldiers, and threatened to massacre every one if they did not retire. The Jews immediately prostrated themselves again, and uncovering their necks, cried out, that they had rather die in the most disgraceful manner, than to submit to so impious a violation of their laws. Astonished and overcome by their inflexible resolution, he caused the ensigns to be carried back to Cæsarea.

There is another similar fact, which tends at once to illustrate the character of Pilate and of the Jews. He intended to dedicate some golden bucklers to Tiberius, in the palace of Herod; not so much that he might honor Tiberius, as that he might vex the Jews. No sooner was this known to the people, than they commissioned some of their most respectable citizens, to beg of Pilate not to make this innovation upon their laws. For some time he was inexorable; but when threatened with an appeal to Cæsar, in which he feared that his rapines, cruelties, murders, and other crimes would be disclosed, he relented and encouraged them;—but the threatened appeal being made, Tiberius immediately ordered him to remove the bucklers from Jerusalem.

Luke tells us, (ch. xiii. 1.) that Pilate caused a number of Galileans to be slaughtered, while

they were sacrificing in the temple. These were probably followers of Judas Gaulonita, who made himself obnoxious to the governor, by teaching doctrines, which opposed subjection to the Roman empire. This fact is rendered interesting to us, by the use which was made of it by our Saviour; for he availed himself of it to correct the prevailing and erroneous sentiment, that men must therefore be greater sinners than others, "*because they suffered such things;*" and to check that disposition to judge others, rather than ourselves, which ever has been, and while it is indulged, ever will be a powerful restraint of our own moral and religious improvement. But who these Galileans were, or why Pilate ordered them to be put to death, is not known with certainty. To defray the expenses of a canal, by which he was bringing water to Jerusalem, he robbed the treasury of the temple; and Philo the Jew says, that for money, he pronounced any sentence that was desired. I have here adduced these circumstances of his character and life, because I would afterwards have occasion only to refer to them. They entirely explain the peculiarities of his conduct, in the trial of our Lord; and in the surrender of Jesus, of whose innocence he was convinced, to his envious and milicious enemies.

See Calmet on the word Pilate; Lightfoot's Hor. Heb. tom. ii. pp. 784, 785. Grotius on Luke xiii. 1.

The word *Tetrarch*, implies a governor of a fourth part of a country. But it was sometimes otherwise applied, as it is here by the Evangelist; for Herod (the father) divided his kingdom only into *three* parts. Tetrarchs were however considered as princes, and sometimes were complimented even with the name of kings.

Beausobre and L'Enfant's Introduction, p. 123.

(To be continued.)

ON DOXOLOGIES.

To the Editor of the Christian Disciple.

SIR,

As protestant christians of all denominations professedly embrace the scriptures of the Old and New Testament as worthy of all acceptation, and as the only infallible rule of faith and practice, is it not desirable that they should agree in allowing that scriptural expressions, in relation to doxologies, are entitled to more respect than those of human inventions? Is it not also a question of very serious import, whether scriptural doxologies have not an obligatory claim to our practical regard? Is it not then much to be regretted, that a departure from scriptural words and phrases, with respect to this subject, should so frequently take place in our religious assemblies, and such words and phrases substituted, as by many devout worshippers, are considered as highly improper, and as derogating from that respect which is due to the scriptures, and to their divine Author? With the view to ex-

cite a more serious attention to this subject, I shall furnish you with a collection of all the doxologies I have discovered in the New Testament; which you will have the goodness to publish, should you think the publication will be contributory to the improvement and benefit of the Christian Disciple.

DOXOLOGIES.

Of him, and through him, and to him are all things: to whom be glory forever. Amen. Rom. xi. 36.

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began—to God only wise, be glory through Jesus Christ, forever. Amen. Rom. xvi. 25, 27.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 57.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. 2 Cor. i. 3.

To God and our Father, be glory forever and ever. Amen. Gal. i. 4, 5.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph i 3.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. Eph. iii. 20, 21.

Now unto God and our Father be glory forever and ever. Amen. Philip. iv. 20.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen. 1 Tim. i. 17.

The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see—to whom be honor and power everlasting. Amen. 1 Tim. vi. 15, 16.

The Lord shall deliver me—to whom be glory forever and ever. Amen. 2 Tim. iv. 18.

Now the God of peace, &c.—to whom be glory forever and ever. Amen. Heb. xii. 20, 21.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation. 1 Pet. i. 3, 4, 5.

The God of all grace—to him be glory and dominion forever and ever. Amen. 1 Pet. v. 10, 11.

Our Lord and Saviour Jesus Christ, to him be glory both now and forever, Amen. 2 Pet. iii. 18.

Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen. Rev. i. 5, 6.

Glory, and honor, and thanks to him who sitteth on the throne, who liveth forever and ever.—Rev iv. 9.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Rev. v. 13.

Salvation to our God which sitteth upon the throne, and unto the Lamb. Rev. vii. 10.

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. Rev. vii. 12.

Salvation, and glory, and honor, and power unto the Lord our God. Rev. xix. 1.

In addition to the above, the following texts, by making some verbal alterations, may be considered as doxologies: Rom. vii. 25. Eph. v 20. 1 Pet. iv. 11. Rev. iv. 11. Rev. xi. 13, and 17.

The doxologies or ascriptions in the above quoted texts, are the whole, it is believed, which are contained in the New Testament scriptures; and as they were, "given by inspiration of God," it ought readily to be admitted, that they are neither deficient nor redundant, either as to words or object. Can it *reasonably* be pretended, that in doxologies any words can be used, which are more correct or more expressive of the mind and will of God, than those which were suggested by his own Spirit? Or can it reasonably be urged, that christians are required to use doxologies, which convey ideas not warranted by any one of those which were inspired?

The writer of this article has no desire to injure the feelings of any of his brethren by exhibiting the doxologies in common use at this day in contrast with those which have been quoted from the pages of inspiration. He would, however, most respectfully and affectionately invite the attention of christians to the subject. He thinks a little candid reflection will convince any person of discernment, that the contrast is of such a nature, as must imply defect or error, either in those doxologies given by inspiration, or in some of those which have been substituted in their room; and he devoutly hopes, that the defect or error will be sought out and corrected. Why was the Holy Spirit omitted in every inspired doxology? Must there not have been some weighty reason for this omission? Will it be safe for us to *suppose a defect* in the scriptures in this particular, and to *supply the defect* by *adding to God's word?* May we not with more safety to ourselves, more respect for the scriptures, and more reverence for that Divine Being, by whom they were inspired, adopt the doxologies as they now stand in the sacred pages, and suspend all attempts to *mend* them, until we shall have further revelations on the subject?

As these queries are highly interesting and important, it is devoutly hoped, that they will be allowed a correspondent consideration. Should this hope be happily realized, the writer of

this is fully persuaded that the consequences will be such, as to gladden the hearts of many experimental, and orthodox christians. N——E.

ON HUMILITY IN THE INVESTIGATION OF CHRISTIAN TRUTH.

Continued from page 94.

In the last number I proposed to consider the nature and properties of that humility, which we ought to carry with us into our investigation of christian truth. I observed, that this humility is founded in a conviction of our *ignorance*, and of our *exposure* to *error;* and I offered several remarks to impress the sentiment, that we are very ignorant and very fallible beings. I now come to consider the *influence which this conviction should have on our temper and conduct.* In this, humility chiefly consists. The mere conviction of our ignorance and fallibility is of little value. Every man in a degree possesses it. Every man will tell you, and tell you with sincerity, that his views are narrow, that he has often erred, that there are many things too vast to be grasped, many too intricate to be traced, and many too subtle to be detected by his imperfect vision. Still all men are not humble. It is one thing to admit a truth, and another to reduce it to *practice.* Now it is a *practical* regard to the sentiments which I have endeavoured to illustrate, which constitutes humility. We are humble only, as far as we possess and discover the *disposition and habits* which these sentiments are suited to produce. What then are these dispositions and habits?

1. A *strong and operative desire of extending and improving our views of christian truth* may be mentioned as the first disposition, which ought to spring from a conviction of our ignorance and fallibility. Do we know little? then we should labor to know more. Of what avail is it to feel our mental wants, if we do not strive to supply them? Of what avail to reflect on the little progress we have made, unless we are induced to quicken our steps? Christians are too apt to think, that there is virtue in merely perceiving and lamenting their imperfections. But the humility, which stops here, is unworthy the name. It may even prove injurious, by weakening the tone of the mind, and rendering it abject and desponding. True humility does not spend its time and strength in brooding with motionless and unavailing grief over its many imperfections. It is a spring of exertion. It teaches us indeed to count our present attainments trifling—but not to despise our nature and faculties. Of these we cannot think or speak too highly. They bear the signature of God, the indications of immortality, for they are capable of endless improvement.—— Christians! it is true, that your knowledge of religion is very limited. This you should feel; but at the same moment remem-

ber, that your knowledge may be extended, and that God has set no limits to the progress of your minds. Remember, that you have only begun to learn, that you are reading only the first pages of the volume of truth, and that nature, and providence, and scripture are continually offering you accessions of wisdom. Would you practise on the doctrine, that you are very ignorant and imperfect? Then strive to improve. Often place yourselves with reverent and docile minds at the feet of the great Teacher from heaven. Let all your faculties be roused by the thought, that God is speaking to you, by the lips of his Son, on subjects the most interesting and sublime. Study the divine word, as the only unerring rule of faith and practice. Collect on it the powers of your minds. Go back to the age when it was written. Borrow from history and from providence, illustrations of its difficulties. Observe its connexions; compare its various parts; and thus ever seek to extend and correct your conceptions of its doctrines. This exercise of the faculties will give richness and variety to your moral and religious knowledge. Your present dim and wavering perceptions will be changed into clear and permanent convictions. Truths which are now confessed with the lips, instead of being felt by the heart, will rise before you, as important and delightful realities.

2. Caution in forming our religious opinions is another habit of mind, which a sense of our ignorance and fallibility should lead us to cultivate. Are we so prone to lose our path? Then we should move with a deliberate step; we should cast round us a watchful eye; we should carry with us a salutary fear. From the present narrowness and imperfections of our minds, our first views are necessarily partial. Our first impressions are never precisely conformed to the truth. We must give ourselves time to penetrate beneath the surface; to remove from a subject what is accidentally associated with it; to survey it on every side; to examine it at different times, in different lights, and in different states of minds; or we must not hope that our decisions will be correct.——My friends, beware of precipitate judgments. Patient attention is the price of truth. You know nothing of yourselves, nothing of your mental weakness, if you hope by casual and careless thought, to attain to just and enlarged apprehensions. You have reason to doubt the correctness of your sentiments, just in proportion as you have been wanting in deliberate inquiry.

This caution of mind is particularly necessary in the investigation of subjects, which have perplexed and divided the best and wisest men. Such subjects, you may be assured, are attended with serious difficulties. Had the path been plain, so many would not have erred. Fear to tread with rashness, where the wise and good have so often gone astray.

You should above all take with you this caution in examining opinions, to which you are strongly inclined by your constitution, or education, or your condition in

in life. On these opinions you cannot easily be impartial. It requires no common effort to rescue the understanding from the thraldom of passions and prejudices, which every thing within and around you has tended to confirm. The sentiments which were first instilled into your tender minds, and which the multitude about you are ever expressing, may indeed be true. But whether true or false, you are strongly tempted to receive them; and you should therefore weigh, with scrupulous care, the arguments, by which they are supported. If you cast a hasty glance over the world, you see whole nations receiving from their ancestors the grossest errors, and transferring to them the veneration which is cherished towards those, from whom they have been derived. If you look round on individuals at home, how many do you observe seduced from truth by their ruling passions, perhaps by passions which are very powerful in your own breasts. Can you see this, and yet feel no destrust of yourselves, no sense of your own danger, and of your own need of caution and patient research?

3. *A willingness to listen to objections* is another most important disposition, to which we are directly led by a serious consideration of our ignorance and exposure to error. This is one of the most decided marks of true humility—worth more than a thousand loud professions of our unworthiness and imperfections. I would that it were as common as it is just and honorable. Even good men are sometimes sadly deficient here. They are willing to have any thing assailed rather than their opinions. But, my friends, you say that you are fallible. Why then this reluctance to reexamine your opinions, or to hear them opposed? Why this propensity to settle down in your present convictions as undoubted truths? There are indeed great & obvious principles, so established by the scrutiny and experience of ages, so dear to all the virtuous, so accordant with the best principles of our nature, and so essential to human improvement and happiness, that we are authorized to consider them as placed beyond dispute. But how few are these truths, compared with the whole number of your opinions! Most of your sentiments rest only on probable evidence, and many have been viewed in very different lights, by men as intelligent, unprejudiced, and upright, as yourselves. Is it not more than possible, that on some of these subjects you have erred; and does not your observation of others teach you, that you may have erred on the very points, which you hold with the most unwavering confidence? How readily then should you listen to objections from men, who appear to be conscientious in their inquiries, and who dispassionately offer to you what they deem more just and beneficial sentiments, than those you have embraced? Your reluctance to submit your opinions to scrutiny is suspicious. It argues a latent fear of the result of inquiry. It is too often the refuge of conscious weakness, of timid yet stubborn error. Listen patiently to the arguments which

are directed against your favorite sentiments. Look at them with a steady eye. Meet them in all their force. Do not examine them with a settled purpose to evade them. Be truth your single aim. Especially be not *angry* when your opinions are assailed. Many resist opposition to their sentiments, as if it were an insult. But why should you consider an honest objector as an enemy? If he attack your errors, he is an invaluable friend, and if he oppose the truth, his good intention still entitles him to respect. To repel objections with passion betrays both weakness and pride, and most effectually bars the mind against the entrance of truth.

This openness to conviction, which has now been recommended, is one of the noblest virtues. It is infinitely more valuable than learning or genius. It is the foundation of improvement, and the surest defence against error; and yet how many want it! How many hate that light, which exposes the weakness of some long cherished opinions! How many refuse to hear or to read whatever assails their favorite system! How many attach a sanctity to every doctrine they receive, and shrink from doubts, as from undisguised impiety! With all our humble confessions, what strangers are we to the weakness of our nature!

4. *Modesty in advancing and enforcing our sentiments* is another disposition which ought to spring from a sense of our ignorance and fallibility. Surely it does not become beings, so erring as we are, to claim submission, to offer ourselves as guides, to impose authoritatively our belief on other minds. Who are *we*, that we dictate so positively, menace so angrily, and labor so much to subdue the understandings of our fellow beings? Where are the seals and proofs of our infallibility? We are as weak as others; and yet we cannot rest, until we have brought them to subscribe to our decisions.

But it is said, must we not be zealous for the truth? must we not lift up our voices against error? Zeal for truth is a noble quality. But in what does it consist? In forcing our sentiments upon others? Then the fathers of the Romish church are the brightest patterns of this virtue. Genuine zeal for truth displays itself in presenting clearly and persuasively to our fellow beings the evidences of what we deem important truth. It does not storm their minds with denunciation and positive assertion; but only asks to be heard with seriousness and candor, and invites and urges them to think and to judge for themselves. This is the only influence which benevolence and humility permit you to employ over the minds of men. Beware of exerting any other. Beware of wishing to be heads, and to give the hue of your own minds to all around you. This passion for spiritual power is very common, and has done incalculable injury. It has reared and sustained many a fabric of superstition. To accomplish its end, to establish its control over the faith of mankind, it assails the timid with threats, and the credulous with confident asser-

tions. It pours out invective on men of independent minds, and teaches the multitude to recoil from them with instantaneous horror. By these means the most galling yoke is imposed on men. Their understandings are enslaved. They dread to inquire. A tremendous account is to be rendered by those, who, instead of being clothed with humility and love, thus lord it over God's heritage, arrest the progress of the mind, and multiply obstructions in the path of truth.

5. *Candid judgment of those who differ from us* is another important habit, which all who feel their ignorance and fallibility ought to cherish. Surely beings so limited in views, and so prone to err as we are, ought not to hurl contempt and reproach on men, whose lives bear witness to their sincerity, and to whom we have nothing to object but this, that they cannot subscribe to our interpretations of scripture. Christian, what is the mighty crime, for which you denounce and exclude your brother? Is it difference of sentiment? But does *he* differ more from you, than *you* from him? Do you say, he is in error? But has he not capacity equal to yours? Is not his life as blameless? Is not *your* mind exposed as well as his to unfavorable biasses? How then are you sure, that *you* are not the wanderer, that *you* do not need from others the tenderness and forbearance, which you are so prone to withhold? But grant that your brother has erred in judgment—is this a ground of condemnation? To err is human. The best christian is not free from mistake. Good men have often adopted injurious opinions. Who that belongs to such a race will presume to take the seat of judgment, and pronounce on his brother, to whose heart he is a stranger, and whose life is irreproachable, that his errors are the fruits of a depravity, which deserves the vengeance of God, the censures of the church, and the abhorrence of christians?

Lastly—*Earnest prayer* is another important habit, to which we should be led by a knowledge of our blindness and errors. God is the father of lights, the source of wisdom, ever present to our minds, and able to guide us to the truth. In his word, he invites us to ask wisdom, and by an unseen influence he will enlighten the humble suppliant, and preserve him from all fatal error. Let devotion be united with all our studies. The conviction which devotion will cherish, that the operations of our minds are always naked and open to the eye of God, will do more than any other means to repress every corrupt bias, and to give uprightness to our inquiries.

Thus I have endeavoured to unfold that humility, which should attend our pursuit of divine truth. May God dispose us to cherish and practise it. For want of this, the world is filled with error, the church is broken into factions, christians are alienated, and the gospel of peace becomes the instrument of enmity and discord. Let the words of the Lord Jesus be written on our hearts—"He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

EXTRACTS FROM "CHRISTIAN MORALS, BY HANNAH MORE."

"PREJUDICE, if not altogether invincible, is perhaps the most difficult of all errors to be eradicated from the human mind. By disguising itself under the respectable name of firmness, it is of infinitely slower extirpation than actual vice."—

"Yet though it may incidentally be attached to a good man, there are few errors more calculated to estrange the heart from vital religion, because there are none under which men rest so satisfied. Under the practice of any immorality they are uneasy, and that uneasiness may lead to a cure; for the light of natural conscience is sufficiently strong to shew, that sin and peace cannot dwell together. But prejudice effectually keeps a man from inquiring after truth, because he conceives that he is in full possession of it, and that he is following it up in the very error that keeps him so wide of it. Or if, with the Roman governor, he ask "what is truth," like him he turns away for fear of an answer.

"Even probity itself is not of sufficient force to guide our conduct; we see men of sound integrity and of good judgment, on subjects where prejudice does not intervene, acting, where it does, below the standard of ordinary men, governed by a name, carried away by a sound. It makes lovers of truth unjust and converts wisdom into fatuity. It must therefore be an enlightened probity, or we may be injuring our fellow creatures, when we persuade ourselves we are doing God service. Paul does not appear to have been a profligate, but to have been correct, zealous, and moral, and to have earned a high reputation among his own narrow and prejudiced sect. His error was in his judgment. The error of Peter was in his affections. A sudden touch of self-love in this vacillating, but warm-hearted disciple, made him dread to share in his Master's disgrace. But in this case, a single penetrating glance melted his very soul, brought him back to contrition, repentance, and love. To cure the prejudices of Paul a miracle was necessary."

"We should not however very severely censure any for the mere opinion they form, this being a matter of the judgment, rather than of the will; the true object of censure is their conduct under this false impression, in acting as hostilely as if their opinion was founded on the best ascertained facts. If we are all more or less prejudiced, it does not follow, that the conscientious act upon the feelings which the prejudice has excited. The harsh and the intolerant, indeed, let loose upon their adversaries all the bad passions, which this disposition to prejudge opinions has stirred up; while the mild spirit, in which christianity governs, will conduct itself with the same general kindness, as if no diversity of opinion subsisted." Ch. x.

The work, from which the foregoing extracts were taken, has recently been published in this country. This first American edition is however copied

from the *fourth* London edition, which circumstance shows the celebrity of the work in Great Britain. The remarkable talents and industry of this female are not more to be admired, than the amiable spirit of piety and benevolence, which appears in her writings. We hope her "Christian Morals" will have a salutary effect on the minds and manners of christians in this land. As the subject is of great importance, and one in which all classes of people are concerned, it is a matter of regret, that the style is not more adapted to the capacities of the unlearned.

In recommending the work, we do not become responsible for the correctness of every opinion entertained by the author. The best writers and the best writings are not free from imperfections; and for a person to treat a pious book with disregard, because it happens to contain a few thoughts inconsistent with his own opinions, is a mark of an inconsiderate, disingenuous, illiberal, and unchristian temper.

POETRY.

SELF-DEDICATION.

ALMIGHTY Author of surrounding worlds,
Parent of man, for whose delight and use
This earth was made so fruitful and this sun
Taught to diffuse his vernal light and heat,
Through ev'ry part of his extensive sphere!
Oh thou, who gavest life and still preserv'st,
Who would'st that every one should quit his sins
And sorrows, and rejoice in peace with thee!
Permit, that I, with reverential love
And awe profound, approach thy sacred throne.
Oh, my lov'd Lord, my bosom sighs for peace;
My trembling spirit shuns these changing scenes;
Warm'd with the hope thy precious word inspires,
I quit my late affections, wishes, fears,
And ask alone, to be receiv'd by thee.
No claim I bring; to mercy I appeal,
And trust the goodness which can never fail.

When I reflect on all thy tender love,
How through my youth thy pity was display'd,
Think that my present being owes to thee
I'ts sense of pleasure, and immortal hopes,
Oppress'd with joy, with gratitude and shame,
I own my meanness not deserves thy care.
But most when I survey the wond'rous truths,
Which thy vast wisdom has display'd to view,
And read salvation in thy page divine,
My bosom teems with rapture, and I clasp
The holy volume to my throbbing heart.
Lives there a wretch so lost to happiness,
Who can reject its venerable laws,
Its virtuous precepts, consolations sweet,
And promises of everlasting joy?
His be the world's delusions. Give to me [to bliss.
Truths which contain the only guide

But though I hold them sacred, and rely
In stedfast hope on their fulfilment, yet,
Almighty Lord, with penitential tears,
I mourn the vile propensity to sin
Which draws me still to this world, and to death.
Rais'd by my hopes, or yielding to my fears,
One hour I soar to regions of delight,
The next, sink down to folly and to guilt.
Oh, thou, alone, canst end this painful strife;
Bid my faint heart take courage and be firm,
Direct my wishes, urge my best resolves,
And be at once, my Sov'reign and my Guide.
'Tis thee, alone, my famish'd soul desires;
Tir'd of the world, myself, and all beneath,
I seek communion with my Saviour God,
Sav'd by redeeming grace from endless woe;
Lur'd by the brightness of thy light divine,
To feast my mind with knowledge, and secure
Pleasures above the reach of time and change;
Taught by thy gospel where true joys are found,
And how obtain'd, my longing spirit seeks
The plenteous fountain whence those streams proceed. [cline
Oh, then, with condescending ear, in-
To my petition. Thou hast promis'd, Lord,
That those who seek shall find. The broken heart
And contrite mind, are welcome still to thee.
Oh, look on mine! And if aught there be found
Which bears the stamp of truth and penitence,
Accept, for mercy's sake, the humble gift.
Nor dare I doubt thy goodness. All that man
Can ask, thou, Father, freely wilt bestow.
All-gracious God! thou know'st my love to thee.
Thou know'st that my sad heart, o'ercharg'd with grief,
Seeks no resort but thee; and when around
Each object a deluding aspect wears,
If thou be absent, every pleasure fades.
Henceforth, my life, and all that makes that life
Desirable, to thee I dedicate.
If grief be here my lot, I bow resign'd,
Such, Lord, is all the portion I deserve;
But, if a future state of joy and peace
Thy mercy doth prepare, thou too wilt find
Expression to declare thy wond'rous love.
Sooth'd by this hope, I quit my anxious fears,
And trust in him, from whom I hold my life,
That when eternity shall ope her gates,
I too may join with saints to praise his name.

MASSACHUSETTS BIBLE SOCIETY.

THIS Society was instituted 6th July, 1809. From a Report prepared by the Executive Committee for the anniversary of the Society, June 4, 1812, it appears, that the following Bibles had been distributed from the establishment of the Society unto that time, viz.

344	Octavo Bibles,
8	Minion Bibles,
2711	Common Bibles,
664	Testaments,
Making 3727	

In that Report particular mention was made of a donation of 100 pounds sterling from the British and Foreign Bible Society; also of donations from the President of the Society, His Honor William Phillips Esq. amounting to 1500 dollars.

At the last anniversary, June 3, 1813, was presented the following

REPORT.

THE Executive Committee of the Bible Society of Massachusetts, in compliance with the vote of the trus-

tees, appointing them to prepare a report for the anual meeting on June 3d, 1813, respectfully offer the following statement of the proceedings of the last year.

Since the last anniversary, your Committee have distributed

28 Octavo Bibles,
101 Minion Bibles,
1343 Common Bibles,
235 Testaments,

Making 1707

These Bibles have been distributed very generally by settled ministers, who have inquired into the wants of their parishes, and who have had every opportunity of making a judicious distribution. A number have been entrusted to missionaries, and have thus found their way into the most destitute parts of the country. A few have been distributed by private hands.

Your committee have not considered themselves authorized by the state of the funds, to extend their exertions to a great distance. Very few Bibles have been sent beyond New England; most of them have been distributed in this state, and the remainder principally in Rhode Island. Some have been placed on board the United States ship Congress, and the prison ship near Charlestown. An application was made to this Society from a similar institution in Ohio, stating the very destitute condition of that region. The trustees, after considering the difficulties of transporting Bibles to that distance in the present state of the country, voted a grant of a hundred dollars, as the best form in which their aid could be conveyed.

Your committee report, that, from the want of funds, they have been obliged to relinquish the distribution of Octavo Bibles, although it has been their earnest desire to obtain a supply of these, for the aged and other persons, who cannot read the common Bible. They lament, that they have not been able to furnish the poor generally with books of a larger and clearer type, than those in ordinary use. They hope soon, however, to be furnished with a more legible impression of the scriptures from the stereotype plates, which the Philadelphia Bible Society have lately imported. Your committee have the pleasure to state, that the Bibles, which they have distributed, have uniformly been received with gratitude. A gentleman from Maine states, "The Bibles sent into this region have from great numbers met a grateful reception. I myself have heard families express their thankfulness to the Massachusetts Bible Society, and I have good evidence, that, after living for years without a Bible, it has become a family book and is read with a good degree of attention." Another writes, "Perhaps no other present so uniformly excites undissembled joy and gratitude, as that of the Bible. Many, who seemed unable to express the gratitude they felt, have said, "Thank the Bible Society." This eager reception of the Bible is one of the best rewards of our exertions, and a powerful motive to perseverance. We are not laboring in vain. Could we enter the dwellings of the poor, we hope, that we should discover not a few, who have been instructed, edified, and comforted by the word of life, which we have been permitted to impart to them.

The motives for continuing our exertions are too numerous to be stated with any distinctness. One very important and affecting consideration is, that there is a great need of Bibles. To those, who have been accustomed to see the Bible from their infancy, and have considered it an assential part of a domestic establishment, this fact may appear doubtful. But nothing can be better supported. There is now a great number of families in this country, which have no Bibles, or only defaced and imperfect copies. Your committee have again and again received letters from ministers, expressing their surprize at the number of families in their parishes in which this want exists. They have heard of many settlements in Maine, in which only one or two Bibles could be found. An intelligent missionary in Rhode Island thus writes, "The 150 Bibles which the Society were pleased to commit to me, were not sufficient to supply half of the destitute families in

the towns in which I distributed them. They were like a partial shower passing through a widely extended country, withered and parched with drought." How affecting the consideration, that in this christian land, so many children should be trained up, and so many parents grow old and die, without possessing the Bible. On every side of us are fellow beings, who want the best blessing which God has bestowed on men, and which, with very little trouble and expense, we can communicate to them.

Bibles are not only wanted in many poor families, but still more in our garrisons and ships of war. Some of these have received Bibles from government, but the supply is in no measure adequate to the demand. In England great efforts are made to furnish soldiers and seamen with the word of God; and officers of distinction have born testimony to the happy influence of these pious efforts.

But even if there were no demand for Bibles among ourselves, there would still remain a wide field for the exertions of this Society. When we look beyond our own country, we behold vast and almost innumerable multitudes, who bear the christian name, but who want the means of obtaining the sacred volume. True, they are inhabitants of distant regions; but still they are fellow christians, perhaps poor and oppressed, yet many of them able to read the word of God, and most eager to receive it.

No sincere christian can need arguments to convince him, that he is bound to contribute to the diffusion of christianity through the world. This is a religion designed for all nations. Jesus Christ commanded his diciples to preach it to every creature under heaven; and shall *we* do nothing in aid of this great design? Is the gospel the appointed instrument of God for restoring the world to purity and peace? Has the Son of God died to impart this invaluable blessing to our race? Have holy men of all ages toiled and suffered to diffuse it through the earth, and to perpetuate it to unborn generations; and shall *we* do nothing to extend the knowledge and power of this salutary truth, of the word of eternal life?

To excite us to this most christian work we have an example, which, on this anniversary, ought never to be forgotten. Your committee refer to the British and Foreign Bible Society, that wonderful institution, the glory of our age. The exertions of this Society surpass all praise. Its branches are spread through the whole kingdom. Auxiliary societies, patronized by the most distinguished and venerable men of the country, and including christians of all denominations, are springing up with astonishing rapidity. No charity in the world was ever espoused with equal zeal. Christians of all classes, from the sovereign on the throne to the common laborer, are uniting their exertions to spread the Bible, not only through their own nation, but though the world. Already this divine light has beamed from Great Britain over a large part of Europe. It has penetrated and cheered the frozen regions of the north, and even Asia and Africa are sharing in its reviving influences; and shall *we* do nothing, when our fellow christians are doing so much? Shall the honor, the happiness, the rewards of such efforts be confined to others, whose obligation is certainly not stronger than our own?

It is indeed true, that our ability to promote the object now recommended, is diminished by the war in which we are involved. But still, how many among us can contribute at least enough to purchase one Bible for the destitute, and how many can contribute more? We should remember that God's blessing on our suffering nation is not to be obtained, by giving up the few exertions, which we have hitherto made for the diffusion of christianity. Perhaps one cause of the frowns of providence upon our land is this, that we have so ungratefully neglected to employ our prosperity and our connexions with other nations for the religions improvement of the world. We have visited all regions, and enriched ourselves with the productions of every clime But where have we given aid to the cause

of christianity? Through what nation have we helped to spread the word of God, the good tidings of salvation by Jesus Christ?

In the present convulsed and disordered state of the world it is most consoling and cheering to see so many christians, of different countries and different denominations, forgetting their divisions, and uniting in one great effort, for making known the scriptures to every nation under heaven. Like the rainbow in a dark and stormy sky, this is a promise of a brighter and happier day. It is suited to carry forward our thoughts to that predicted period, when the knowledge of God shall fill the earth, and all nations be joined in love to their common Father and Redeemer, and to one another. We should rejoice, that it is the design of providence to effect this revolution by the instrumentality of christians, and we should esteem it our privilege and happiness, that we may bear a part in this inexpressibly sublime and merciful work of God.

W. E. CHANNING, *Chairman.*

The officers of the Massachusetts Bible Society, elected June, 1813.

His Honor WILLIAM PHILLIPS, *President,*
Rev. JOHN LATHROP, D.D. *Vice President,*
Rev. SAMUEL C. THACHER, *Corresponding Secretary,*
Rev. JOHN PIERCE, *Recording Secretary,*
Mr. JOHN TAPPAN, *Treasurer,*
Mr. JOHN GREW, *Assistant Treasurer.*

TRUSTEES.

Rev. James Freeman, D. D.	Joseph Hurd, Esq.
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Rev. Charles Lowell,	Henry Hill, Esq.
Rev. Joshua Huntington,	Hon. William Brown,
Samuel Salisbury, Esq.	Hon. Isaac Parker,
Hon. Thomas Dawes,	Hon. Peter C. Brooks,
John Tucker, Esq.	Dea. John Simpkins.

Donations the past year, omitted by mistake in the Report.

Dea. David Weld (Roxbury)	10 00
Rev. Peter Whitney (Quincy)	3 00
Dr. Edward A. Holyoke (Salem)	7 00
Rev. John Pierce, collected in a Cent Society in Brookline	39 33
From two ladies in Medfield, by the hands of Rev. Dr. Prentiss,	6 50
Rev. Mr. Thomson (Rehoboth), collected by him	3 00
Rev. Thomas Andross (Berkley) Do.	3 50
Warren Dutton, Esq. (Boston)	5 00
Anonymous, by the hands of Rev. Mr. Greenough, (Newton)	8 00
A young lady in Franklin, through the hands of Rev. Dr. Emmons	5 00
Hon. Peter C. Brooks, second donation	50 00
Rev. John Pierce, collected in a Cent Society, 2d collection	38 56
Samuel Salisbury, Esq. (yearly subscription)	50 00

Ordination.

July 14, 1813, the Rev. JOHN L. ABBOTT was ordained to the pastoral care of the first church and congregation in Boston.

Candidates for the ministry, recently approbated.

Mr. JOSEPH HAVEN, and Mr. NATHANIEL WHITMAN, Cambridge.

THE

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SKETCH OF THE LIFE AND CHARACTER OF THE REV. JOHN HOWE.

Continued from p. 102.

Mr. Howe, having been about five years in Ireland, received a very pressing invitation to return to England, and settle in the ministry in the city of London. This circumstance naturally implies, that the restraints laid on the dissenters had been in some degree removed. The call to London was received by Mr. Howe, as a matter which deserved the most serious consideration. Prior to giving any answer, he took a voyage to that place, to make particular inquiry as to the prospects of usefulness. On this occasion he committed some things to writing, which have been preserved. By this private paper it very clearly appears, what were the thoughts and meditations of his heart, in view of that unexpected occurrence; the concern he felt, lest he should be too much influenced to a decision in favor of complying with the call, from improper motives, and undue regard to popularity and wealth. In this singular paper a number of questions are stated, and answered in a course of self examination. It also contains a number of considerations, designed for the comfort of his wife and other relations, in case he should be called by death, in the course of his voyage; from which it appears, that he lived as became a dying creature, and that he contemplated the event of his own dissolution without terror or dismay.

The third query in his self-examination was this—"Am I not afraid of miscarrying—by shipwreck, &c.—To this question he answers in six particulars; the following are the 4th, 5th, and 6th.

"4. It is pleasant to me hereupon to think of going into eternity; of laying down the body of flesh, and sin, and death together; and of being perfectly holy, and associated with them that are so in holy work and enjoyment."

"5. To put off this tabernacle so easily, I reckon would to me be a merciful dispensation, who am more afraid of sharp pains than of death. I think I should joyfully embrace those waves that should cast me on an undesigned shore, and when I intend-

ed *Liverpool*, should land me in *heaven*.

"6. Yet I bless God, I have no weariness of life, nor of his work in this world, if he shall yet please to employ me here."

In the consolations for his wife and other relations, we have eight particulars—three of which will be quoted.

"6. I have, through the grace of God, preached immortal truth, which will survive, and may be to your advantage.

"7. As to you, who have dependence on me for worldly concerns; I was never a good projector for the world; so the loss is not great. How many dear to God, make a shift in a worse condition! Forget not the motto, *God will provide*. He that feeds ravens, and takes care of sparrows, will he not take care of you? Are you of his family, and will he not take care of his own? Instead of distrust and repining, give *thanks*. O bless him with all your soul, that he hath revealed and given himself to you for an everlasting portion; and whose covenant is to be your God, and the God of yours.

"8. Let it be some satisfaction to you, that I go willingly, under no dread, with no regret, but with some comfortable knowledge of my way and end"

The call to settle in London he accepted, and in the course of his ministry in that place he was eminently useful and highly respected.

For several years there was some relaxation of the laws, which affected the dissenters, but in 1681 they were rigorously enforced, and this rigor and intolerance continued for several succeeding years. However, during these perilous times Mr. Howe published several discourses, and wrote an exposition of the three epistles of John, which was published in the second volume of Mr. Pool's Annotations; he being one of the continuators of Pool's work.

In 1683 Lord Russel was beheaded, who was by Mr. Howe considered as an eminently good man. On this occasion he wrote a very long letter to the bereaved widow, in which he discovered the spirit of christian sympathy, and eminent talents for comforting the afflicted. In 1684 Bishop Barlow, of Lincoln, published a letter, pressing the execution of the laws against the dissenters. Mr. Howe wrote a private and anonymous letter to the Bishop, which was published. This letter was written with ability, and a most excellent temper. If the Bishop were not past feeling, he must have been filled with trembling, or deep regret, on reading the epistle. Mr. Howe suggested to him that he must know, that a compliance with his orders would be the ruin of many, as to their temporal interest, "and not that only, but deprive them of the advantages appointed by our blessed Lord, for promoting their spiritual and eternal well being." He proceeded thus: "How well would this practice agree with that apostolic precept 'Him that is weak in the faith receive, but not to doubtful disputations.' I know not how your lordship would relieve yourself in this case, but by saying they were

not weak nor conscientious, but wilful and humorsome. But what shall then be said to the subjoined expostulation, 'Who art thou, that judgest thy brother?' We must, it seems, understand all this rigor your lordship shows, to proceed from *love*, and that you are for *destroying* the dissenters only to *mend their understandings*. But for the purposes your lordship seems to aim at, I wonder what you can expect. Can you by undoing men, change the judgment of their consciences? Or if they should tell you, we do indeed in our consciences judge, that we shall greatly offend God by complying with your injunctions, yet to save being undone we will do it; will this qualify them for your communion? But if you have misjudged, or misdone against your judgement, I pray God to rectify your error by gentler means, and by less affliction than you have designed to your brethren."

"In 1685 the dissenters were run down almost universally, and hardly any one durst speak or write in their favor," and the prospects every day grew more and more gloomy. Mr. Howe, therefore, having an invitation from lord Wharton, to go with him into foreign parts, readily accepted it. After he arrived in another country he wrote a letter to the people, whom he had been constrained to leave. In this, he gave them most excellent advice, and endeavoured to comfort them under the trials they endured from a persecuting spirit. It would be gratifying to us, had we room for it, to lay this letter in full before our readers. But we must content ourselves with giving but a short extract from a long epistle. In urging his persecuted brethren to maintain a meek, humble, and patient temper, and to forbear every thing of a bitter or revengeful spirit under their sufferings, he writes thus: "Oh the gentleness, kindness, tenderness, and compassionateness of the evangelical, truly christian spirit, as it most eminently appeared in our Lord Jesus Christ himself! And we are told, if any man have not the spirit of Christ he is none of his. How easy and pleasant is it to one's own self to be void of all wrathfulness, and vindictive designs or inclinations towards any other man? For my own part, I should not have that peace and consolation in a suffering condition, as through the goodness of God I *have found*, and *do find*, in being conscious to myself of no other than kind and benign thoughts towards them I have suffered by, and that my heart tells me, that I desire not the least hurt to them that would do me the greatest; and that I feel within myself an unfeigned love and high estimation of divers, accounting them pious, worthy persons, and hoping to meet them in the all reconciling world, who are yet through some mistake, too harsh towards us who dissent from them; and in all things of this nature, I pray that you and I may abound more and more."

In 1687, king James published a declaration in favor of liberty of conscience. Upon this Mr. Howe's friends in London

earnestly entreated him to return from exile. He most readily complied with their wishes, and great was the joy on meeting again after so long separation and such severe trials.

The next year placed the Prince of Orange on the British throne. While in Holland Mr. Howe became acquainted with this prince, and was treated by him with particular respect. When he obtained the government of Britain, the dissenting ministers waited on him; and Mr. Howe, in their behalf, made to the king a congratulatory address, in which he expressed great satisfaction in his accession to the throne, and great confidence in his character.

In the year 1689 some bills were brought under the consideration of parliment, which, if enacted, must deeply injure the dissenters, deprive them of privileges, and fix a stigma upon them. On this occasion Mr. Howe published a short pamphlet, entitled "the case of the dissenters represented and argued." In this paper ability, independence, and the spirit of meekness, were happily combined. One paragraph only will be quoted, but this is worthy to be written in letters of gold, and to be imprinted on the hearts of every sect of christians, as with the point of a diamond. Speaking on the subject of an exclusive sacramental test, he wrote thus—"But we would fain know whose is this holy table? Is it the table of *this* or *that party*, or the LORD'S TABLE? If the Lord's, are not persons to be admitted or excluded on his terms? Never can there be union or peace in the christian world, till we take down our arbitrary enclosures, and content ourselves with those our common Lord hath set. If he falls under a curse, that alters a *man's* landmark; to alter *God's*, is not likely to infer a blessing."

After much debate, an act of toleration was obtained, very favorable to the dissenters, and which was the occasion of great joy. But fearing that a proper use would not be made of the blessing of liberty, Mr. Howe published another piece, which was entitled, "humble requests, both to the conformists and dissenters." Here again both the abilities and goodness of the writer were displayed. His requests were seven, each of which was illustrated. The heads of the requests were thus expressed:—

"1. That we do not over magnify our differences, or count them greater than they really are.

"2. Let us carefully abstain from judging each other's state Godward upon these differences."

"3. Let us not value ourselves upon being of this or that side of the severing line.

"4. Let us not despise one another for our differing in these lesser matters.

"5. Nor let us *wonder* that we *differ*.

"6. Let us not be mutually offended with one another.

"7. But above all, let us with sincere minds more earnestly endeavour the promoting of the interest of religion itself, of true

reformed christianity, than of this or that party."

Each of these particulars was illustrated and enforced in a manner which does honor, both to the head and heart of the writer.

But notwithstanding this pious advice, difficulties arose among the dissenting ministers, which gave farther occasion for the exertions of Mr. Howe. He published a discourse on the *carnality of christian contention*, which was highly applauded. To this discourse he wrote a long preface, in which he proposed the following things for consideration, and expressed his own opinion on each, with great freedom and plainness.

"1. Whether for any party of christians to make to itself other limits of communion, than Christ hath made, be not in itself a *real sin?*

"2. If it be a *sin*, is it not a *heinous* one?

"3. If we suppose this a sin and a heinous one, how far doth the guilt of it spread?

"4. How few that consider this as the provoking cause of Christ's being so much a stranger to the christian church; and how little is it to be hoped we shall ever see good days till this wasting evil is redressed!"

The questions here proposed are of the most serious nature. They demand an attentive and thorough consideration. It is hoped they will not be hastily passed over by any sect of christians in our land. On inquiry it may perhaps be found, that every sect of christians has "made to itself other limits of communion than Christ hath made;" that "this is a real sin, and a heinous one;" that as this sin has been the occasion of much ungodly contention, it may have been the "provoking cause of Christ's being so much a stranger" in our churches; and that we have little reason to hope we "shall see good days till this wasting evil is redressed."

It is not a light thing for uninspired men, men too who are constantly liable to be misled by their prejudices, to set up terms of communion in the church which are not warranted by clear precepts or declarations from the lips of Christ or his apostles. But so many, and so various are the terms of communion, established by the different sects of christians, that there is not *one* person in the land who is not, by one sect or an other, excluded from the privilege of a christian. Not only so, should Christ and his apostles visit the churches in New England, as strangers from a foreign country, they would probably find, in the greater part of the churches, terms of communion by which *they* would be excluded, unless they would consent to such terms as they never instituted. Should they attend the several associations and presbyteries, to obtain recommendations as preachers of the gospel, and should be required to express their opinions in relation to the several confessions of faith, it may be doubted whether they would obtain approbation from one to five of these ecclesiastical bodies.

If the exhibition of Mr. Howe's sentiments, on the terms of christian communion, should be the

means of turning the attention of christians in this country from human systems to the gospel of Christ, great good may result to the churches; and the time may speedily come, when Christ "shall not be so much of a stranger among them," and when peace and friendship shall be established in the room of unchristian animosity.

AN EXTRACT FROM R. ROBINSON.

"WHICH of the ten commandments does a man break, by following his own convictions in religion? Is any of us less wise, less just, or less safe, because another does that for himself, which we every day do for ourselves? Our safety is not endangered by his taking the liberty to think for himself. It is *we* who endanger *his* safety, by taking the liberty to think for him. In such a case, we should be less wise and less just than we ought to be; as he would be if he allowed us to run our liberty into such licentiousness. How is it that men, christian men too, can see one another's sicknesses, and hear of one another's misfortunes, without any emotions of anger, and with all the feelings of humanity and pity that christians ought to have for one another; and that they cannot bear to hear a conscientious man avow sentiments different from their own without a red resentment, that, like a hot thunderbolt, hisses, and wounds, and kills where it falls? No; it is not justice, it is not prudence, it is not humanity, it is not benevolence, it is not zeal for these dispositions; it seems as if it were the explosion of an infected heart, where the milk of human kindness never flowed. If such emotions can proceed from christians, we must suppose what we are loath to think; that is, that some christians are, in some unhappy moments, divested of all the principles of their holy religion, and actuated by the dispositions of the most ignorant and cruel of mankind. But, say they, though *we* receive no injury, yet *God* is dishonored? Ah! is God dishonored? imitate his conduct then; does he thunder, does he lighten, does he afflict this poor man? Behold his sun enlightens his habitation, his rain refreshes his fields, his gentle breeze fans and animates him every day, his revelation lies always open before him, his throne of mercy is ever accessible to him; and will you, rash christian, will *you* mark him out for vengeance? I repeat it again, imitate your heavenly Father."

CONSOLATION FOR PIOUS PARENTS ON THE DEATH OF CHILDREN.

"I shall go to him, but he shall not return to me." DAVID.

THE idea of immortality is indeed delightful, when connected with the hope of everlasting union with our friends. The be-

lief that the love, which we have felt and cherished on earth, is not lost in the grave, but perfected and perpetuated in heaven, is sufficient under the most afflictive bereavements, to sustain and elevate the soul. This hope the christian enjoys, and this belief he may indulge with respect to the most worthy objects of his earthly attachments. While he beholds them descending into the grave, his soul derives comfort from the assurance, that God will gather the sleeping dust of the righteous, and that, as Christ has risen from the dead, "so he has become the first fruits of them that slept. So if we believe that Jesus died and rose again, so them also, which sleep in Jesus, will God bring with him." The resurrection of Jesus Christ is the firm foundation on which we may rest our hopes of immortality, and a reunion with our friends, who die in the Lord. How comforting is the voice of our Saviour. "Let not your hearts be troubled; ye believe in God, believe also in me." "In my father's house are many mansions." "I go to prepare a place for you." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." The light of nature conducts us only to the tomb, it is lost in the darkness of the grave; but our Saviour hath brought life and immortality to light through the gospel. These rays of the sun of righteousness irradiate the path of death, by showing its connexion with the world of immortal day and eternal life.

The words selected for the motto, were the words of David, after the death of a child. During the sickness of the child, like a penitent and pious father, he fasted and wept, and prayed for its recovery; but when the child was dead, "he arose from the earth," submissive to the divine will, "and went into the house of the Lord, and worshipped; then he came to his own house, and when he required, they set bread before him, and he did eat. Then said his servants unto him, "what thing is this that thou hast done? Thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread." "And he said while the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? *I shall go to him, but he will not return to me.*"

The solicitude of David for his child, his earnest wish that it might recover, was natural and proper. That it was accompanied with pious submission, we have reason to believe from the composure of his mind on hearing that the child was dead. There are feelings which parents only know; and piety has no tendency to eradicate or diminish parental love. This tender cord, by which the parent is bound to the child, is strengthened by sickness—it is not dissolved by death. When the soul of the infant departs, the spirit of the pious parent naturally seeks out the place of its abode. Having in faith resigned the depart-

ed soul into the hands of the Father of spirits, the parent rejoices in the hope of soon seeing the child in those blessed regions, from which sin, and pain, and death, are forever excluded. With this prospect, in pious composure, he may say, "I shall go to him, but he shall not return to me." This consideration will naturally excite the parent to greater diligence and activity in preparing for his own change.

Are pious and faithful parents bereaved of children, who are advanced from a state of infancy on the journey of life, children that have evidenced an amiable disposition, "a tenderness of conscience, a love to truth, an open, candid, benevolent heart, a tender sense of obligation, and a desire to repay it;" who were resigned in trouble, patient in sickness, and tranquil in the hour of death? Such strokes are severe, they pierce the heart, and yet there is ground of consolation. The will of God is done; but this is not all. The parents have reason to hope, that God has heard their prayers and blessed their endeavours for the good of their children. With gratitude and joy, they may lift their eyes from the earth, in which the mortal remains of their children are deposited, and direct them towards a better world, as the present abode of the deceased; and where they have joined the spirits of the just made perfect. O the consolation of believing, that while *we* are bereaved, our *children* are blessed! while we are mourning, they are rejoicing! and that too as the fruit of the divine smiles on our endeavours for their salvation. How consoling the thought, that our children are with *their* God and *our* God, who will wipe all tears from their eyes, and who will also make our affliction a mean of quickening us to duty, and of ripening us for a reunion with the dear objects of our love, in the world of bliss!

Our children attach us to the world; if they are taken one after another, let our affections be proportionably transferred to heaven. Let us keep our eyes steadily fixed on that better country, to which they are gone. Let our care and diligence for the welfare of surviving children be redoubled. What tenderness and affection did our Saviour discover towards little children, when he took them into his arms and blessed them, saying, "of such is the kingdom of heaven." Let us not by our examples *forbid* our children from coming to Christ.

If any of our children have gone before us to the celestial state, they have no wish to return to this world of sin and sorrow, but they may ardently desire that we should come and participate with them in immortal joys. Do they not beckon us to the divine abode, point out the upward track, and urge us to pursue it with diligence, vigor, and delight?

"Hark! in such strains as saints employ,
They whisper to thy bosom, peace:
Calm the perturbed heart to joy,
And bid the streaming sorrow cease.

"Then dry henceforth the bitter tear,
Their part and thine inverted see!
Thou wast *their* guardian angel here,
They guardian angels now *to thee.*"

In a sermon on "submission to divine providence in the death of children," the pious Dr. Doddridge says, "Pious parents have reason to hope *it is well* with those dear creatures who are taken away in their early days. I see not that the word of God hath any where passed a damnatory sentence on *any infants;* and if it has not, I am sure *we* have no authority to do it; especially considering with how much compassion the divine Being speaks of them in the instance of the Ninevites, and on some other occasions. Perhaps, as some pious divines have conjectured, they may constitute a considerable part of the elect, and as in Adam they *all died*, they may in Christ *all be made alive.* At least, methinks, from the covenant which God made with Abraham and his seed, the blessings of which are come on the believing gentiles, there is reason to hope well concerning the infant offspring of God's people, early devoted, and often recommended to him, that their souls will be bound in the '*bundle of life*,' and be loved for the parents' sake."

WELL-TIMED REPROOFS.

The celebrated Mr. John Howe, being at dinner with some persons of high rank, one gentleman of the company said many things in praise of king Charles the first, and made some indecent reflections on other persons; nor had he the good manners to refrain from intermixing horrid oaths with his discourse. Mr. Howe observed, "In my humble opinion, you have omitted one very great excellency, which is generally acknowledged to belong to the prince you have so much extolled." The gentleman seemed pleased that Mr. Howe should unite with him in applauding the prince, and pressed him to name the excellence to which he referred. After considerable importunity, Mr. Howe replied, "It is this, that he was never heard to *swear* in his common conversation." The gentleman kindly accepted the reproof, and promised to forbear swearing in future.

At another time the same Mr. Howe, as he was walking abroad, heard two persons of rank *damn* each other in a shocking manner. He pulled off his hat, and saluted them with great civility; then said, "I pray God *save* you both." This reproof made such an impression, that the gentlemen united in returning him thanks for his kindness and fidelity.

ON THE WORD βλασφημια, [BLASPHEMY] BY DR. CAMPBELL.

"I proposed, in the second place, to offer a few thoughts on the import of the Greek word, frequently translated *blasphemy.* I am far from affirming, that in the present use of the English word, there is such a departure from the import of the original,

as in that remarked in the preceding article.

"But it deserves our notice, that when the Greek word refers to reproachful speeches against God, and so comes nearer our word *blasphemy;* still the primitive notion of this crime has undergone a considerable change in our way of receiving it. The causes, it would not perhaps be difficult to investigate, but the effect is undeniable. In theological disputes, nothing is more common, to the great scandal of the christian name, than the imputation of blasphemy, thrown by each side on the other. The injustice of the charge, on both sides, will be manifest on a little reflection, which it is the more necessary to bestow, as the commonness of the accusation, and the latent, but contagious motives of employing it, have gradually perverted our conceptions of the thing.

"The Greek word comprehends all sorts of verbal abuse, imprecation, reviling, and calumny. Now let it be observed, that when such abuse is mentioned, as uttered against God, there is properly no change made in the signification of the word; the change is only in the application, that is, in the reference to a different object. The idea conveyed in the explanation, now given, is always included, against whomsoever the crime be committed. In this manner, every term is understood, that is applicable to both God and man. Thus the meaning of the word *disobey* is the same, whether we speak of disobeying God, or of disobeying man. The same may be said of *believe*, *honor*, *fear*, &c. As therefore the sense of the term is the same, though differently applied, what is essential to constitute the crime of detraction in the one case, is essential also in the other. But it is essential to this crime, as commonly understood, when committed by one man against another, that there be in the injurious person, the *will* or *disposition* to detract from the person abused. Mere mistake in regard to character, especially when the mistake is not conceived by him, who entertains it, to lessen the character, nay, is supposed, however erroneously, to exalt it, is never construed, by any into the crime of defamation. Now, as blasphemy is in essense the same crime, but immensely aggravated, by being committed against an object infinitely superior to man, what is fundamental to the existence of the crime, will be found in this, as in every other species, which comes under the general name. There can be no blasphemy, therefore, where there is not an impious purpose to derogate from the divine majesty, and to alienate the minds of others from the love and reverence of God.

"Hence, we must be sensible of the injustice of so frequently using the odious epithet *blasphemous* in our controversial writings; an evil, imputable solely to the malignity of temper, which a habit of such disputation rarely fails to produce. Hence it is, that the arminian and the calvinist, the arian and the athanasian, the protestant and the papist, the jesuit and the jansenist, throw and retort on each

other the unchristian reproach. Yet it is no more than justice to say, that each of the disputants is so far from intending to diminish, in the opinion of others, the honor of the Almighty, that he is, on the contrary, fully convinced, that his own principles are better adapted to raise it, than those of his antagonists, and, for that very reason he is so strenuous in maintaining them. But to blacken, as much as possible, the designs of an adversary, in order the more effectually to render his opinions hateful, is one of the many common, but detestible resources of theological controvertists. It is to be hoped, that the sense, not only of the injustice of this measure, but of its inefficacy for producing conviction in the mind of a reasonable antagonist, and of the bad impressions it tends to make on the impartial and judicious, in regard, both to the arguers and the argument, will at length induce men to more candid methods of managing their disputes; and even when provoked by calumnious and angry epithets of an opposer, not to think of retaliating; but to remember, that they will derive more honor from imitating the conduct of him, who, when he was reviled, reviled not again."

REMARKS ON THE EXTRACT FROM DR. CAMPBELL.

THE observations of Dr. Campbell on the improper conduct of controversial writers, in accusing each other of blasphemy, are worthy of the author, and deserve the most serious consideration. We sincerely hope, that the evil, of which he complained, is falling into disrepute. Nothing short of the prevalence of the christian temper will so effectually restrain men from this unreasonable practice, as a uniform expression of public sentiment against it, as *dishonorable* and *infamous*. It behoves every friend to religion to do all in his power to put an end to a custom which has so long disgraced the name of christians.

But the unfounded accusations of blasphemy are not the only things, against which the Doctor's remarks may be made to bear. There are other charges equally unfounded and injurious, in which controversial writers have indulged themselves one against another. Nor are such writers the only persons who have been guilty of this antichristian conduct. Too frequently things of a similar nature have been heard from the pulpit. This is not all, as we might naturally expect from such examples, private professors have learned the infamous dialect. Alas! how often have some of them been heard to utter the language of defamation against fellow christians, in a manner which might shock the feelings of men, who have had their education in military camps, or ships of war.

The temper, the language, and the lives of professors, should afford a daily comment on the precepts and examples of their

Lord and Master. Nor will they be properly distinguished from the world, until the temper of Jesus so far prevails in their hearts, as to bridle their tongues, and lead them to treat one another with more decency, respect, and tenderness.

If it be, as Dr. Campbell supposed, that the practice under consideration is "an evil, imputable solely to the malignity of temper," what a shocking solecism is implied—*malignant christians! malignant followers* of the BENEVOLENT PRINCE OF PEACE! What words can be brought together to form more palpable self-contradictions? It surely behoves such professors to change either their *names* or their *manners.*

What possible inducement can any believer in divine revelation have to propagate a sentiment, which, in his own view of it, is blasphemous or reproachful to God? What private interest is to be advanced, by conduct so preposterous and abominable. Or, may we imagine that such men would act a part so wicked without even the motive of private advantage? What then can be more reasonable than the candid suppositions of the Doctor, that each writer of the different sects believes his own opinions more honorary to God, than those of his opponents? And that each one supports his sentiments under the influence of such a belief? Shall such conscientious conduct be branded with the name of *blasphemy*, *infidelity*, or *damnable heresy?*

Should the expected millenium arrive, when the religion of Jesus shall become universal, and have a more perfect governing influence in the hearts of men; and should the writings, which contain such horrid accusations of one sect against another, be handed down to that time, it may then be a matter of astonishment, that such writers ever so much as dreamed that they possessed the spirit of the Lord Jesus, or that, in such writings, they were influenced by love to him. How shocking is it now to us, to read in ancient history, that christian bishops excited war and bloodshed, or supported their respective opinions by the point of the sword! This however is probably not more shocking to our minds, than the practice, which Dr. Campbell has censured, will be to the minds of those who shall live in the millenial state of the church. If, then, living writers or preachers, who are chargeable with such abuse, wish to have their names regarded as belonging to the christian catalogue, when that time of love shall have arrived, does it not behove them to wipe away the reproach, by a humble confession of their faults, and by faithful exertions to counteract the contaminating and deleterious tendency of their past examples?

In proportion as people shall obtain more correct views of the christian religion, such conduct will become more and more shocking and detestable. In that wished for period of the church, it may be as difficult for christians to reconcile such a custom with the meek and benevolent spirit of the gospel, as

it now is to us, to reconcile with the same spirit the *bloody* or the *fiery* arguments of the ancient bishops of Rome. It may require more of the spirit of delusion and the arts of sophistry, than will fall to the share of good people in the millenial state, to show how the spirit of Jesus could ever lead his ministers to think of supporting their respective opinions, and reforming their opponents, either by the edge of the sword, or by the edge of the not less carnal weapons of anathematizing denunciations and calumny.

It is truly painful to remark on such inconsistencies in the conduct of those who have been ministers of the christian religion; and more especially so, as the remarks must bear on *some*, who, in other respects, have been worthy of esteem. But being fully convinced that the practice is an evil, under the weight of which christianity *groans*, an evil which obstructs the progress of light and truth, an evil which ought to be corrected, and which *must* be corrected before christianity will appear to advantage; we were willing to second the efforts of Dr. Campbell, to put an end to practices which afford unbelievers such deadly weapons against the christian clergy. As we can account for the lamentable practice on no other ground, than that of the delusive, bewildering influence of prejudice, we hope that he who prayed for his *murderers*, "Father forgive them, for they know not what they do," will, on the same principle, show more compassion to his ministers, than they have exercised one towards another.

A REMARKABLE PARAGRAPH FROM A CENTURY SERMON, BY DR. KENDAL.

"THE bill of mortality I shall exhibit is for thirty years, beginning Jan. 1, 1783, and ending Jan. 1, 1813. I have no document to enable me to extend it farther back. There stand on my records 416 deaths; from which number deduct 20 that do not properly come into the account, being only visitors, or such as had come into the town in the last stages of disease, hoping to find relief from the salubrity of the air. After this deduction the number is 396, making the annual average number thirteen and one fifth, or sixty-six in five years. Of the 396, ninety arrived at the 70th year of their age and upwards, making more than one in four and an half that arrived to what is called the common age of man. Out of the ninety who lived to this age, fifty two attained to their eightieth year, and upwards, giving more that one in eight that arrived to four score years. Of the fifty two that arrived to this age, twenty seven lived to eighty five, and upwards, giving one in fourteen and two thirds, that attained to these advanced years. Twelve lived to ninety, and upwards, making one in thirty of this very great age,

Three lived to ninety five and upwards, giving one in one hundred and thirty two, that continued to this advanced period; and one lived to be one hundred and two years old, wanting about six weeks."

The sermon from which this paragraph was taken, was preached at Weston, Jan. 12, 1813, "on the termination of a century, since the incorporation of the town." It is chiefly historical, and must be interesting to the people of that place, and may be entertaining and useful to others.

THE AGENCY AND GRACE OF GOD IN THE CONVERSION AND SALVATION OF SINNERS, CONSISTENT WITH THE EFFICACY OF MEANS.

It is an unquestionable truth, that the conversion and salvation of sinners is, in the gospel, ascribed to the spirit, the agency, and free grace of God. Nor have we the least desire to abate in the minds of men a sense of their dependence on God, or a sense of the freeness or the riches of his grace in the conversion and salvation of sinners. But if there be any views prevalent, relating to this subject, which are incorrect, and which operate to defeat the gracious design of the gospel, it may be important to eradicate these impressions by a clear exhibition of the truth.

The views, which we apprehend many entertain, that are of a tendency to defeat the very design of the gospel, are these—that such is the nature of the sinner's dependence on God, that nothing which he may, or can possibly do, will be of any avail to secure the divine favor, or have any tendency to bring him into a state of obedience to the gospel; and consequently, that he is just as likely to be converted in a course of neglecting the means of grace, as in a course of the most constant attention to them. It is believed, that very few preachers would say all this in plain terms, yet it may be, that the manner, in which some of them treat the subject, has a tendency to make all these impressions on the minds of their hearers. Whatever may be the intention of the preacher, if such impressions be made, do they not tend to counteract the design of the gospel, and of the ministry of reconciliation? Such impressions naturally lead those, who view themselves in a state of impenitency, to feel in a measure justified in neglecting the duties which God has enjoined, in neglecting to attend on the ministry of the word and other means of salvation; or to feel, while they attend, as though little or nothing were depending on the manner in which they hear, read, or pray? And whether the prevailing neglect of the bible, of family worship, and even of public worship, has not originated from such unfortunate impressions, is a question, which demands the serious attention of the clergy, and of christians of every sect.

The dependence of mankind on God is not limited to the af-

fairs of the soul. We are in all respects dependent beings. The sacred penmen were in the habit of ascribing all events, all afflictions, and all mercies, whether temporal or spiritual, to the divine hand. Nor do they more explicitly ascribe the conversion and salvation of a sinner to the agency and goodness of God, than they do the growth of corn, the blessing of food, and every other blessing which we obtain through the instrumentality of human exertions. If favors were bestowed on some persons by others, these also were ascribed to the agency of God—*God gave them favor in the eyes* of such a person, or such a people. Now this constant reference of all things to the agency and disposal of God was never designed to lead men to a course of negligence in respect to the means, by which he produces effects and bestows his blessings; but to lead them to a sense of their dependence on God for every good and perfect gift, that in all their ways they might acknowledge him by prayer, and make suitable returns of gratitude for his goodness in every favor they receive.

The conversion and salvation of sinners are ascribed to the agency of God, to the agency of ministers, to the influence of the gospel, and to the agency of the returning sinner; just as we are taught to ascribe the blessing of our daily bread to the agency of God, to the influence of the sun and rain, to the fertility of the earth, and to the agency of the husbandman.

The benefits we receive by food or medicine are all to be ascribed to God's goodness, and his blessing on the means we use, or which others use in our behalf; and all this in as strict a sense, as we should ascribe it to the grace of God, if the word preached prove effectual to the conversion of a sinner. We may be the subjects of natural diseases, whish would prove fatal, if no means were used for our recovery; we may use means, or the physician may use means, that prove effectual to remove or abate the malady, and of course to preserve life. But when these good effects follow the use of means, God's hand is as really to be acknowledged, as in any spiritual blessing we receive. Nor is there the least intimation in the scriptures, that men are *more* dependent on God in the one case, than in the other. Nor is there any reason for such an intimation; for in all things we are absolutely dependent. But our dependence is not of a nature to interfere with free agency and the efficacy of means

As sinners, we are subjects of a moral disease; a disease, which will prove fatal, if no remedy be applied. This disease is of a blinding, as well as a criminal nature. Christ is our Physician. "The Father sent the Son to be the Saviour of the world." The Son has not only opened the door of salvation by the sacrifice of himself, but he has instituted means for our recovery. To carry into effect his great design he instituted the ministry of reconciliation. Accordingly we are told, that "faith cometh by hearing, and hearing by the word of God;" and that "whosoever call-

eth on the name of the Lord shall be saved."

Now as certain means are, by the grace of God, adapted to the purpose of healing bodily maladies, so by the same grace, means are adapted to healing the malady of the soul. As food will not nourish our bodies, unless it be received; as medicine will have no effect to heal our natural maladies, if the patient reject it, or if he counteract its natural tendency, by taking other things, or by adopting any course of conduct, inconsistent with the natural operation of the medicine; so neither will the instructions of the gospel have any saving effect, if they be rejected by the sinner, or if he suffer the cares of the world, the deceitfulness of riches, and the love of other things, to choke the word. But where is the evidence from the scriptures, that the truths of the gospel are not as really adapted to the purpose of healing the diseases of the mind, as any medicine is adapted for healing the diseases of the body? What evidence is to be found, that the various means instituted in the gospel are not as really means of conversion and salvation, as any thing we do is a means of supporting or healing our bodies. It is strictly the grace and blessing of God, which connects the use of medicine with healing effects. It is the same in respect to the appointed means of salvation. And these different effects are equally the fruitof divine foreordination. As the conversion and salvation of a sinner is a greater favor than any thing of a temporal nature, so we should naturally expect, that it would be spoken of in the scriptures, as an extraordinary display of the free, sovereign grace of God.

When our Saviour was on earth, he healed bodily maladies "by the spirit of God" in a miraculous manner; but that does not prove that ordinary means and medicines are of no efficacy or utility. The spirit, or divine power and agency, may be as really concerned in giving effect to the medicines and means used by a skilful physician, as they were in giving effect to the words spoken, or the means used by our our Saviour. In a similar manner, and by the same spirit, he could instantaneously change the moral state of a person, his feelings, his views and opinions; as in the case of Zacheus, Paul, and others. But these occurrences afford no evidence against the efficacy and utility of the instructions of the gospel, as means of conversion and salvation. The same spirit which accompanied the words of Christ, and connected them with the conversion of Zacheus and Paul, may give efficacy to the ordinary means, which the same Lord has instituted for the conversion of sinners. And those who, by the ministry of the word, are brought to repent and obey the gospel, are as really and as greatly indebted to the grace of God, as though the same effects had resulted from miraculous interposition. So men who obtain their daily bread by the sweat of their brows, or by the liberality of their friends, are as really indebted to the grace of God, as were the Israelites, who received manna immediately from heaven.

When God redeemed the people of Israel from their bondage in Egypt, he, by his providence and spirit, excited them to the use of those means which his purpose had connected with their deliverance. But their emancipation was as strictly to be ascribed to the agency and grace of God, as though he had by a miracle taken them all up into the air, transported them, and set them down again in the land of Canaan.

If these views of the subject could be suitably impressed on the minds of people in general, it is believed the consequences would be unspeakably important. Men would renounce their delusive hopes of being saved in the way of neglecting or abusing the means of salvation. A sense of their dependence on God would make them tremble at the thought of despising, or neglecting the means his grace has appointed. Bibles would be in demand; secret and family worship would be revived; parents would be engaged to impress on the minds of their children the truths and duties of religion; and the houses of public worship would be thronged with persons, inquiring, "what shall we do to be saved?" It would then appear as inconsistent for men, to hope to be saved in the neglect of the means of salvation, as it now appears, to hope that our lives would be prolonged without eating or drinking, or that the sick will be recovered without medicine or means, or that corn will grow in uncultivated ground without even the ceremony of planting.

Let the minds of husbandmen in general be fully impressed with the delusive idea, that such is the nature of divine sovereignty, and the dependence of mankind, that they are as likely to have a competency of bread, without cultivating the ground, as with the utmost care and labor; and what would be the natural consequences, but indifference, negligence, famine, and death?

It behoves us all to remember, that to be "born of God," to be "born of the Spirit," to be "begotten through the gospel," to be "born again, not of corruptible seed, but of incorruptible, by the word of God," are passages of similar import. "The sword of the spirit is the word of God;" and our Saviour said to the Jews, "It is the spirit that quickeneth, the flesh profiteth nothing: the *words* that I speak unto you, they are *spirit* and they are *life*."

Nothing can be more groundless than the supposition, that this view of the subject diminishes the grace of God in the salvation of sinners. Does it not give him the glory of opening the way of life by the blood of his Son; of instituting means wisely adapted to our benefit; of presenting the most weighty motives to induce us to attend upon them; and, after all, of accompanying the means by his spirit, and blessing them for our salvation? If the means be not adapted to their end, why were they instituted? And if ministers do not view them as thus adapted, why do they preach the gospel? This view of the subject will rationally account for the many instances to be found of the most pious, humble, and persevering

christians, who can give no account of the time or manner of their conversion, and who have to determine the fact, that they have been born of God, as *all ought* to do, by finding in themselves the genuine "fruits of the spirit—love, joy, peace, long suffering, gentleness, goodness, faith;" or that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." In respect to such christians, it is to be supposed, that God, by his "still small voice," or the imperceptible operation of his spirit, sanctified to them the means of his own appointment, made them wise unto salvation, and heirs of immortal bliss. The greater part who give evidence of having been thus converted, were probably persons who had been early devoted to God by pious parents, and whose education had been calculated to impress on their minds a serious regard for the word and institutions of Christ. And should these views be duly cultivated by ministers of the gospel, and should parents become suitably engaged to bring up their children in the nurture and admonition of the Lord, we might rationally hope to see such effects, as would fill earth and heaven with joy and praise.

REMARKABLE CONVERSION OF A JEW.

"A poor student, who studied divinity at the university of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew, to pawn his Hebrew Bible, and Greek Testament. The latter contained the Greek and German text, in opposite columns. The learned Jew, little as he valued this book, was however prevailed upon to take it, and to give the student half a rix-dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus; to ridicule his person in the synagogue, and to be better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read it alone, as a sworn enemy of Jesus, and to discover the falsehood of the christian religion in all its parts. As the student was absent about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe prevaded him. In reading some impressive passages, he could scarcely refrain from exclaiming, ah, that Jesus were my Saviour! Having completed the reading, he was astonished at himself, and exceedingly perplexed, that in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing

of hatred, but on the contrary much that is great, sublime, heavenly, and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions which he had read, and which left an indelible impression on his mind, and the glorious prospect of life eternal, which had opened before him, did not suffer him to rest either day or night. Now he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all the Jews in all ages. But again he was unable to discover any thing that is absurd, or bears the stamp of falsehood; but much wisdom, inexpressible comforts for an afflicted mind, and a hope of immortality which seemed to rescue him from that dreadful anxiety, with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament a third time with the following resolution: If I discover nothing the third time, why Jesus and his apostles and their doctrine should be hated by Jews, I will become a christian; but if my wish in first opening the book is now gratified, I will forever detest the christian religion. During the third reading of the history of Jesus, his doctrines and promises, he often could not refrain from tears; his soul was affected in a manner which no pen can describe. Now he was quite overcome, the love of the most holy and most lovely of the children of men filled his soul. Being fully determined to become a christian, he went without delay and made his desire known to a christian minister. Now the student returned from his journey and brought the borrowed money with interest, to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded. What do you demand for it? asked the Jew. A rix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred Louis d'ors. Take that, said he; gladly will I pay more if you desire it: and if at any time I can be of use to you, only apply to me and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him, what change of mind had been wrought in him by reading the New Testament, upbraided him with setting so little value on that precious book, and said 'never will I part with this book, and you will oblige me by accepting the money.' From that time he became a sincere christian."

The Appendix of the Christian Observer for 1812, from which this pleasing account was taken, is filled with various intelligence, which must gladden the hearts of christian readers. In this you behold the united brethren, extending their benevolent missionary exertions in Greenland, the W. India islands,

Surinam, and the Cape of Good Hope. You may also see auxiliary Bible Societies springing up in the various parts of the British dominions, and many other societies for relieving the wants of the poor, and extending the blessings of religion. While God is pouring out the vials of his wrath on all the nations of christendom, it must afford ground of hope and comfort, to see so many of his professed people awaking from their slumbers, and uniting their efforts for such benevolent purposes. Happy will be the day, when all the animosities among professed christians shall be sunk into oblivion, by united efforts to promote the cause of the redeemer, the happines and salvation of mankind.

Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners, and customs among the Jews, in the time of our Saviour.

Continued from page 115.

16

Luke iii. 2. "*Annas and Caiaphas being the high priests.*"

It is well known, that there were not, properly, two high priests among the Jews at the same time. Caiaphas was at this time the high priest; and Annas had been, but was not now. Did Luke then mean to say, that Annas and Caiaphas were actually high priests at the same time? By no means.

In the first verse, says Selden, Luke gives an account of the external government of the Jews, by Tetrachs, and Procurators, or Governors; and in the second, an account of that civil and sacred government, which the Romans permitted the Jews to exercise by the Sanhedrim, and the high priest; and because Annas was then the *prince* of the Sanhedrim, and Caiaphas the *father* of the Sanhedrim, they are named together, because they possessed the chief authority, civil and sacred. They decided all controversies which were determinable by their law; though without the power of life and death, to enforce their sentences.

That there was a power of this sort possessed by the Jews at this time, is indicated by Josephus. "They assembled in the temple," he says, "and appointed several generals; and Joseph, the son of Gorion, and the high priest Ananus, were chosen to be *supreme governors of all things in the city.*" Ananus, here called the high priest, was not, at this time, in the office of the priesthood. But suppose Annas and Caiaphas to have been "supreme governors in the city," and the difficulty in the text is solved.

There was, says Josephus also, a disturbance between the Jews and the Samaritans, in the reign of Claudius. Cumanus, the Procurator, was not able to compose it, and appeals were made to Quadratus, the president of

Syria. He, having punished several, "sent two others of the most powerful men of the Jews, as also *the high priests Jonathan and Ananias*, and Ananus the son of Ananias, and some other considerable men, to Cæsar." This is very nearly parallel with the words of the Evangelist. Jonathan had been high priest, but had been put out of the office long before this time by Vitellius. Ananias was now high priest. In like manner, in the text, Annas had formerly been high priest, but Caiaphas was now in that office. It may also be remarked, that Jonathan, who had been high priest, is named before Ananias; and the two names stand in the same order in the text.

There is however another solution which demands our notice. An officer was annually appointed, called the *sagan*, who was next to the high priest in dignity, and was his vicegerent. If the high priest was disqualified to officiate, by any legal uncleanness, the sagan acted for him on the day of expiation. It is said in the Babylonish Talmud, that "when Simeon Ben Kamith, the high priest, walked with the king on the evening of the day of expiation, his garments received some of the spittle of another. His brother Judah therefore entered, and officiated for him; and thus their mother, on the same day, saw two of her sons high prists."

Note. The Jewish day began at six in the evening; and consequently, the evening of the day of expiation was the evening preceding the day on which the expiatory sacrifices were offered. Thus says the book of Genesis, "*the evening* and *the morning* were the first day."

Others suppose the sagan not to have been the vicegerent of the high priest, but his bishop, whose peculiar duty it was to assist him in the affairs of the temple, and the service of the priests; but whose office referred as much to the common priests, as to the high priest. Maimonides says, that "all the priests were at the command of the sagan," and in the Talmud we find the sagan saying to them, "go and see if it be time to slay the victim;" "come and draw lots, who shall slay the victim, who shall sprinkle the blood," &c. Caiaphas was high priest, and it is supposed that Annas was the sagan; who, on account of his dignity, was called, equally with Caiaphas, the high priest; and was named first, because he was the father in law of Caiaphas.

See Whitby and Hammond on the text. Lardner v. i. p. 383–6. Lightfoot's Hor. Heb. in verse, and Jenning's Jewish Antiq. v. i. p. 260–5.

Note. As we may often have occasion to name the Mishna, and the Talmuds or Gemaras, it may be proper in this place to explain the nature of these Jewish authorities.

The Mishna is the true text of the pharisaical traditions, so often mentioned in the New Testament. Maimonides, (who was one of the most learned of the Jews, and born in 1131,) says, that all the laws which were given by God to Moses, were given *with an interpretation*. The text was written, but the inter-

pretation was committed to memory. Rabbi Juda the holy, fearing that this law would be lost, committed it to writing, adding to the traditions which were believed actually to have been received from Moses, consequences drawn by reasoning from the premises, in which there was no disagreement, and conclusions upon disputations which were determined by the majority. The Mishna was made about A. D. 190.

The Mishna being preferred by the Jews, to the written law which was received from Moses, they bestowed upon it far the greatest part of their attention; and for several generations together, they incessantly disputed about its sense, and made interpretations, every man according to the measure of his understanding. The traditions and opinions of these disputants having grown to a vast bulk, and being liable to be lost, Rabbi Johanan, for the Jews of Palestine, made collections of the decisions and explanations of the Mishna. This is the *Jerusalem Gemara*, or *Talmud*, which proceeds only through a part of the Mishna, and is contained in one volume folio. The *Babylonian Gemara*, or *Talmud*, which is a similar collection, was made by Rabbi Ashe, or Asa, and consists of twelve folios.

As the Talmuds then are the body of the religion and morality of the Jews, whose authority they prefer to that of their own scriptures; as they believe these traditions and explanations are from God himself; that Moses revealed them to Aaron, and to the elders of Israel, who communicated them to the prophets, from whom they passed to the members of the great synagogue, and from thence to the Rabbies, who reduced them to the form of the Mishna and Gemaras—they of course enable us to understand with the greatest precision, what were the received sentiments or customs to which our Saviour referred, in reasoning with the Jews, or in inculcating upon them the doctrines and precepts of the gospel.

See Watton's Diss. or the traditions of the Scribes and Pharisees in the time of Christ. v. i. p. 10—24, and Calmet on the word Talmud.

17

Matthew 3. i. "Preaching in *the wilderness of Judea*."

This is one of the texts by which the New Testament has been supposed to encourage the retirement and abstinence of hermits. But what was the *wilderness* in which John preached, and what were the *deserts* in which he resided, (Luke i. 80.) "till the day of his shewing unto Israel?"

"The seah of Jerusalem," says the Babylonian Talmud, "exceeds the seah of the wilderness," that is of the country, "a sixth part." (Note. The seah is a measure of a little more than two and an half wine gallons.)

Paul says, that he was "in perils in the city, and in perils in the wilderness." The expression of the evangelist means no more than, that John preached in the country, before he preached in the city. See Lightfoot on the verse.

18

Matt. iii. 2. "*The kingdom of heaven* is at hand."

The phrases, "kingdom of God," and "kingdom of heaven," implied precisely the same to a Jewish ear. They were taken from Dan. vii. 13, 14. and occur frequently in Jewish writings. That the Jews applied them to the kingdom of the expected Messiah, is plain from the inquiry of the Pharisees to our Lord, "when the kingdom of God would come?" (Luke xvii. 20.) "They thought," says the same evangelist, "that the kingdom of God would immediately appear." (ch. xix. 4.) The Chaldee paraphrast renders Isaiah xl. 9. "say to the cities of Judah, the kingdom of your God is come, or revealed;" and Isaiah liii. 11. "They shall see the kingdom of his Messiah." The prophets, in speaking of the Messiah, so often call him a king, and deliverer, that the Jews, accustomed to this phraseology, expected a temporal king, exercising power over his enemies, restoring their monarchy, making conquests, raising the throne of David to it former splendor, and rewarding his friends and servants in proportion to their fidelity. In conformity to this phraseology, our Lord said, that *the kingdom of God had come.* He asserted that he was the Messiah, when he said to the Jews, "if I, with the finger of God, cast out devils, no doubt *the kingdom of God is come upon you.*" It is not surprising therefore, that such multitudes flocked to the preaching of John. We have before shown the prevalence of the expectation, that the Messiah was to appear at this time; (see Illustration 6,) and when John said, that "the kingdom of heaven was at hand," they as well understood him, as if he had said, *the days are accomplished, and the promised deliverer of Israel is near.* The inquiries of "the people," "the publicans," and "the soldiers," (Luke iii. 10, 12, and 14.) plainly shew how eager had been this anticipation, and how readily they would have received such a Messiah as they had expected.

"Israel," says the Babylonish Talmud, "will have no need of *the teaching* of the Messiah; for, says Isaiah, (xi. 10.) THE GENTILES *shall seek him*, but not Israel. Wherefore then is the Messiah to come, and what will he do? *He will restore the captivity of Israel.*"

See Lightfoot's Hor. Heb. in vers. and Luke iii. 5.

Any one who would understand these phrases, as they are applied in the gospels, may consult Campbell's dissertations, 1st volume of his works, pp. 179—185 and 370—380. Newcome Cappe has also made a labored examination of them. Critical Remarks, vol. 1. pp. 131—211.

19

Matt. iii. 4. "The same John had *his raiment of camels hair*, and a leathern girdle about his loins, and *his meat was locusts and wild honey.*"

Camels are not only used in the east, for carrying burdens through the deserts, but their milk and flesh are eaten, and garments are made of their hair. Chardin says, that the modern

dervises wear such garments, as they do also great leather girdles; and sometimes feed on locusts. The Cashmirian wool, of which shauls of grest fineness and value are manufactured, was not probably at this time known in Judea; and the hair of Jewish camels will not admit of being so manufactured. A garment of hair, it will be recollected, was worn by the Nazarites during their separation; and it was constantly worn by John, because he was a perpetual Nazarite. (See Illust. 1.)

But to those who know not how much locusts have been, and are at this day, in the east, an article of food, it will appear to be a very peculiar circumstance, that John should have eaten them. But by the Arabs, they are even considered as a delicacy; and sprinkled with salt, and fried, it is said that they are not unlike, in taste, to fresh water cray-fish. Niebuhr, in the first volume of his travels, gives an account of the locusts, sometimes coming from the eastward to the south-west, in Arabia. "Never," says he, "have I seen them in such numbers, as in the dry plain between mount Sumara of Jerim; for there are places where they might be swept up by the hands. *We saw an Arab who had gathered a sack full, in order to dry them, and keep them for his winter provisions.* When the rain ceases but for a few hours on the west side of the mountain, there come such numerous legions from the side of the east, that the peasants of Mensil were obliged to drive them away from their fields, that they might not entirely destroy their fruits."

The evangelist was probably induced to mention John's eating "locusts and wild honey," from the circumstance of having mentioned his residence in the desert; and both perhaps imply no more, than that he lived in the country, and in the simplicity and plainness of a country life. The Jerusalem Talmud says, that "*he who obligated himself by a vow to abstain from flesh, could not eat either fishes or locusts;*" which shews that locusts were, at that time, a common article of food.

See Harmer's Observations, vol. 1. p. 487. and vol. 4. pp. 158, and 485—7. And Lightfoot on the verse.

(To be continued.)

ANECDOTES.

OF BOERHAAVE.

A FRIEND of this celebrated man, who had often admired his patience under the greatest provocations, asked him by what means he had so entirely suppressed that impetuous passion, *anger*. The Doctor answered with the utmost frankness and sincerity, that naturally he was quick of resentment, but by *daily prayer* he attained that mastery over himself.

It was his custom which he never violated, to spend the first hour of every day in prayer, though patients from every country in Europe applied to him for advice.

LADY STORMONT.

LADY STORMONT, mother of Lord Chief Justice Mansfield, on being complimented by another lady, that she had the three finest sons in Scotland to be proud of, answered, "No, madam, I have much to be thankful for, but nothing to be proud of."

SAVING FAITH IN JESUS CHRIST.

ON this subject much has been written, and many different opinions have been propagated. Instead of animadverting on the opinions of others, we shall endeavour to exhibit a scriptural view of the faith in question.

That kind of faith or belief, which is common to good and bad men, or which men may possess and yet be miserable, cannot be *saving faith*. But under the light of the gospel, it is common for good and bad men to assent to the same doctrinal propositions as true. People are indeed divided into sects in regard to doctrines; yet in each sect you will find good and bad men contending for the same articles of faith. At the day of judgment, those on the left hand of the Judge may believe every doctrinal proposition, which will be believed by those on the right; yea with an irresistible conviction and full belief of the truth of these doctrines the wicked may "go away into everlasting punishment;" and the reflection, that they did believe many of these doctrines, while in a state of probation, may add to their sufferings in the regions of woe. What then is the difference between this common belief and that faith which is saving? To this we answer; saving faith induces him, who possesses it, to humble and persevering obedience to Christ, as his Lord and Master.

It may be useful to observe the forms of speech, adopted by our Saviour and other inspired teachers. "This is the work of God, that ye believe *on* him whom he hath sent;"—"that whosoever believeth *in* him should not perish, but have everlasting life;"—"he that believeth *on* the Son of God hath everlasting life," &c.

Now, to *believe in* a person, is to *confide in* him; to *believe on* a person, is to *rely on* him for the purpose proposed. To believe *on* one, whom God hath sent, implies putting confidence in him, as one divinely commissioned and submitting ourselves to his guidance in respect to the object of his mission. As much as christians are divided, in these things they will agree, "that Jesus Christ came into the world to save sinners;" to "bring life and immortality to light through the gospel;" that "the Father sent the Son to be the Saviour of the world; that this Son is the "captain of our salvation," and Conductor to eternal life. In the object of his mission, it is presupposed, that we were in a sinful state, exposed to perish, and that we needed a Saviour and a Guide.

But to believe *in him*, or *on him* as our Saviour and Conductor to life and glory, is a very different

thing from giving our assent to the truth of any particular doctrine or opinion respecting his person or dignity; or even any proposition relating to the object of his mission. A person may assent to the truth of any doctrinal proposition relating to him, and yet feel no disposition to "learn of him who was meek and lowly of heart," or to confide in him and submit to his instructions. Hence we are told, "with the *heart* man believeth unto righteousness;" hence also true faith is represented, as a "faith which *worketh by love;*" and on the same ground we read of the "obedience of faith."

Suppose that the people of a particular state, under the government of a good king, have revolted from their allegiance, and become exposed to the punishment of death. In mercy the king sends his son as an ambassador, with a message of grace and peace. When the son arrives, he publishes his credentials, and proclaims pardon to all who will receive him as his father's ambassador, and submit to his guidance. He assures them, that if they honor him, it will be regarded as honoring the king that sent him; on the contrary, if they despise him, it will be considered as despising his father, and they will be treated accordingly.

In a case like this, such might be the circumstances, that different opinions would be entertained as to the person of the ambassador, even among those who were disposed to regard him in his *official* character, and to comply with his requirements and the object of his mission. Others might believe the truth respecting his person, and the fact of his being sent by the king, and yet refuse to obey. They might have no affection for the father or the son, no penitence for their offences, no gratitude for the offered mercy; and choose to hazard the consequences of the king's displeasure, rather than submit to his terms of pardon; they might flatter themselves, that they were safe in their present condition, or that the offer of mercy would be repeated in some future day; yea, their belief that the king had so far displayed his kindness, as to send his son, might encourage them to abuse his goodness, in hope of final impunity.

It is, therefore, easy to see, that persons might possess very correct opinions with regard to the king and his son, and even with regard to the offers of mercy, and be as much exposed to punishment, as if no message of grace had been sent. Is it not also evident, that a *compliance* with the message would be much better evidence of a dutiful temper, than the most correct opinions, and of much more importance to the safety of the subjects? Would the most correct opinions respecting the character of the king, or the ambassador, be of any avail, if the subjects should continue in a state of disobedience?

If we examine some approved examples of faith, mentioned in the scriptures, we may find confirmation of the ideas which have been communicated. "By faith Noah, being warned of God, *prepared an ark*, to the saving of his house." "By faith Abraham,

when he was called—*obeyed.*" "By faith, when he was tried," by the divine command, "*he offered Isaac his son upon the altar.*" James, speaking of the same faith and the same fact, interrogates, "was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" By his obedience his faith was proved to be genuine. By the same obedient faith, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." By faith the apostles of Jesus obeyed his commands at the hazard of worldly enjoyments, and even at the peril of their lives.

Such is the nature of that faith which, on the plan of divine grace, is imputed or accounted for righteousness, and such is the nature of saving faith in the Lord Jesus. It implies a disposition to obey him, to take up the cross and follow him. It does not incline a person to rest in either cold or warm speculations on the doctrines of christianity; nor in a belief that his own opinions are more correct than his neighbour's, nor with saying Lord, Lord, without *doing* the things which the Lord requires. But by saving faith, persons are led to "deny ungodliness and every worldly lust, to live soberly, righteously, and godly;" to add to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, or good will to all mankind.

If our belief in revealed doctrines were as correct as Gabriel's, unless it influence our hearts to obey the will of our Lord, it would be of no more avail to us, than it is to satan to believe there is one God, or that Jesus Christ is "the holy one of God." How commonly do we see persons of the same sect, the same opinions, as to the doctrines of the gospel, who are of opposite characters! Of two, who thus accord in opinion, one will show that he believes on the Lord Jesus Christ, by walking as he walked, while the belief of the other is as fruitless, as the fig tree that was accursed and withered. And are not the same striking distinctions to be observed in every sect? If so, saving faith must be something very different from correct opinions.

It will not be denied, that some opinions of the personal character and dignity of our Saviour have a greater tendency, than others, to impress the mind with exalted ideas of the love and grace of God in our salvation. Nor are we at all indifferent in respect to which of the many opinions are entertained of his character. But while we sincerely think our own views of Christ are the most conformable to truth, and tend to the most exalted and impressive conceptions of the love and grace of God in the redemption of men; we ought in candor to admit, that others think the same of their respective theories. Nor can we deny that *obedient faith* is of a *saving nature*, whatever defect there may be in speculative opinions.

If those who contend for correctness of opinion, and conformity to their own views, as essential to salvation, would suitably reflect on the evidences we have of unfeigned piety, in persons who are as ignorant almost as the savages, of the questions in debate among the clergy; they would easily discover, that correct opinions of the person of our Saviour, however important in some respects, are not the "one thing needful." They would also see, that a knowing head and an obedient heart are different things, and not always united in the same person. How much more to be admired is the religion of a poor, ignorant woman, whose faith in the Lord Jesus disposes her to learn of him, to be meek, kind and tender towards every body, and to do all the good in her power, than that of a learned man, so inflated with an opinion of his own infallibility and goodness, that he can make his own creed a standard for every other person, and deal out the most merciless censures and reproaches against professors of other denominations! If you wish for another example of saving faith, behold the humility, meekness, and importunity of the syrophenician woman, rather than the arrogant conduct of him who habitually says to his Maker, "God, I thank thee, that I am not as other men," and to his fellow christian, "stand by thyself, for I am holier than thou."

IMPERFECTIONS CONSISTENT WITH SINCERITY.

Sincerity is a word, which is often used in an indeterminate and unsatisfactory manner; so that we often hear men called sincere, who have no other quality in the world to recommend them. A man may be sincerely impious, or sincerely intolerant. He may be following his judgment, and even his conscience, when he is offending against the laws of God and man. In the common sense of the word, as it is opposed merely to dissimulation, the quality is negative, indifferent, and not much to be desired. When it is applied to religion, it is used in a good sense, and usually includes the idea of unqualified and hearty devotion to the will of God. Still however, when used with reference to religion, it is *sometimes* made a convenient substitute for some more specific description of men's characters and motives; and we are glad to avoid a close scrutiny of the justice of the opinions or conduct of ourselves or others, by saying, when we can say nothing else, that they are sincere.

Thus it happens, that when the subject of religious opinions is discussed, and some one is found who deviates from the common standard, and question is made of his correctness, the conclusion often heard is, he may be erroneous, but he gives proof of his sincerity. When the principle on which a man acts is canvassed, and doubts are raised of the religious or moral charac-

ter of another, and some are proposing one test of character and some another, the inquiry is usually terminated by saying, though he may be imperfect, or mistaken, yet we have reason to think him sincere.

A word of such common and convenient application deserves to be thoroughly understood and cautiously used. Especially in our examination of ourselves, as well as of others, it is of importance, that we know what it is we pretend to, when we lay claim to sincerity. My present purpose is to consider with what imperfections sincerity is consistent; and at another opportunity I shall endeavour to point out some of the most sure and indispensable tests of this quality.

In the first place then, sincerity is not inconsistent with some degree of prejudice. Such is the constitution of human nature, and the circumstances of our education, that the best of men find it impossible to grow up without receiving many prejudices against individuals or descriptions of men, as well as against opinions, which greater age and further information are necessary to correct. Thus we find in the evangelist, that the excellent Nathanael, when he is first informed of the origin of Jesus, to whom he is introduced, cries out in the spirit of some of that age, "can any good thing come out of Nazareth?" This appears to us a most absurd and unworthy prepossession; yet it did not prevent our Saviour's immediately giving this very Nathanael that memorable character, "behold an Israelite indeed, in whom there is no guile." This instance in the evangelical narration should teach us candor in our judgments of men, and encourage us to make every allowance for inevitable prejudice, when it is not obstinately, unjustly cherished. The true difference between a sincere and insincere opinionist is this; that the former, though he is not free from unfortunate biases, is yet *willing* to be free from them. He neither flies from conviction, nor does he close his eyes against evidence. He is a friend perhaps of particular men, or attached to particular opinions, but he is neither afraid of the progress of truth, nor does he place impediments in the way of examination. The insincere bigot, on the contrary, stifles his convictions, and perverts testimony. He is angry when he is found in the wrong, and dissembles when he is really convinced of his error. His prejudices are personal; and his views are selfish and milignant. Not so the guileless Nathanael; for he came at the invitation of Jesus, and saw, and was converted.

Again, religious sincerity is not inconsistent with considerable ignorance. The whole history of pious men bears witness to this, and illustrates the comprehensive nature of true religion. We find in the gospels, that the apostles, who were most sincerely attached to their master during his life, were yet, in a great degree, ignorant of his real character, till after his resurrection. They could not be persuaded, that he was to suffer; and even after he had suffered and risen again, their minds were full of

his royal character, and they were expecting to see him "restore the kingdom to Israel." Before the vision granted to Peter, the disciples had no suspicion, that the favor of God was to be extended to the Gentiles. Now whoever will consider the importance of these facts and doctrines, such as the sufferings of Christ, his real character as Messiah, and the comprehension and extension of his church, must acknowledge, that they were subjects of what *we* should call fundamental importance in the christian dispensation. If then the early disciples could remain under such gross misapprehensions on these subjects, and yet be regarded as the sincere friends and followers of Christ; it surely is too presumptuous in us to say of one another, that a denial of this or that tenet, which to us appears plainly revealed, is yet inconsistent with another man's religious sincerity, or a state of acceptance with God. It may be, that unity of sentiment, as far as some would wish to carry it, has become necessary to unity of affection; but we ought to inquire, whether we are not wrong in harboring that temper of mind, which makes this unity of opinion so necessary to christian affection. You perhaps have attained to certain fundamental principles of christian belief, which appear to you so clear, that you are astonished how any one, who reads the scriptures, can for a moment doubt them. You are conscious of your own sincerity, and therefore it is natural enough to conclude, that he, who does not think like yourself, cannot be as sincere. But let us remember, that when we once begin to make that a test of others' sincerity, which we know would have been of our own, we go beyond our christian liberty; for no one but God has a right to say what is fundamental to any individual, or what errors may coexist with humility and honesty of mind.

Thirdly. Religious sincerity is not inconsistent with occasional lapses, or considerable infirmities. There is no man upon earth, who doth good and sinneth not; and if God should be strict to mark iniquity, even in the most sincere, who could stand before him? Thus it may happen, that the most devout christian may find his affections sometimes languid, and his thoughts wandering; but if this were the habitual state of his mind in prayer, he would have reason to be alarmed, and we should doubt his sincerity. The meek may sometimes be betrayed into passion, and the temperate into excessive indulgence; but the proof of his insincerity in such cases would be, not that he fell into the sin, but that he fell into it without remorse, or exposed himself again without precaution. There are some faults, to which the most ardent and open dispositions are peculiarly exposed, and there are other sins of the habitual temper, which never appear in the ordinary and public department; if then you would know what faults of your character may excite a doubt of the sincerity of your religious professions, be assured, that your sudden infirmities of temper are not half so sure a test of your religion, as what may be called your ruling passion and tenor of life.

POETRY.

GOD THE GIVER OF EVERY BLESSING.

Author of life, of joy, of health,
Thy goodness I adore.
O give me strength to speak thy praise,
And grace to love thee more!

First for this world, so fair, so good,
My daily thanks shall rise!
For every fruit and every flower,
Thy bounteous hand supplies.

For the green field, the waving corn,
The lofty, spreading tree;
For that bright sun which shines on all,
And borrows light from *thee*.

For the pale moon's reflected beams,
For every genial shower;
For all which elevates the mind,
To contemplate thy power.

But yet a nobler cause demands
The tribute of my love.
Can words describe the wonderous gift,
Descending from above?

Jesus, the Saviour, dwelt on earth.
He died, that we might live;
Endured the sorrows of the cross,
Immortal hope to give.

Ah who can tell the bitter scorn,
The dear Redeemer bore?
Or who describe the mental grief,
Which his blest bosom tore?

Low in the grave the Saviour lay,
While darkness veiled the skies;
But lo!—he bursts the bands of death,
To glory see him rise.

No more shall tears our cheeks bedew;
The triumph is complete.
Children of God, who *part* on earth,
In heaven above will *meet*.

Father of love! this work is thine.
For us thou gav'st thy son.
O let us then devoted be,
And live to thee alone!

HYMN,

COMPOSED FOR THE HUMANE SOCIETY, JUNE, 1813.

The grave of Lazarus how blest,
When at the tears his sisters shed,
The sympathizing Jesus wept,
And mercy's voice awoke the dead! *

That voice recalled the widow's son,
When pale upon his funeral bier,
From death to life :—the Saviour felt
Compassion at a mother's tear. †

Nor did the rabbi plead in vain
O'er his wan daughter's closing eyes;
The great Physician touched the child,
And death gave back the lovely prize. ‡

Philanthropy, with angel smile,
Then cheered the poor, and chased despair :
The dungeon beamed with sudden light,
With health and joy—for Christ was there.

In humble imitation led,
By his great law of love refined,
May we the blest example feel,
And aid the cause of human kind.

* John xi. † Luke vii. ‡ Luke viii.

A letter from a Moravian missionary at St. Thomas, May, 1811.

"I have again arrived in St. Thomas. The negroes received us with the most lively expressions of joy. I must add something concerning the distribution of the Spanish Testaments, which I was favored to carry out with me, with a view to give them to those Spaniards, who came hither from Porto

Rico. "As the worthy British and Foreign Bible Society has been pleased to place their trust in me, I am thankful that I may hope to have fulfilled their kind intentions already. I had a rich enjoyment in performing this act of benevolence, while I presented to the dark looking Spaniards this valuable gift of the society. Their gloomy countenances, which in general seemed to indicate a disposition rather for all the wrathful passions, than for friendship and confidence, brightened up with an expression of gratitude, of which their tears gave farther evidence; and they declared their regard and love for their benefactors in the warmest terms. Their thanks do not belong to me, they are altogether due to that benevolent society, to whom I beg you to transfer them. I am fully rewarded by what I have enjoyed as a blessing for my own soul on this occasion. I endeavoured to give them a proper account of the Bible Society, and aim of their labors; which was to put, if possible, into the hands of every man, to whom they could procure access, the Holy Word of God, that he might read and study it for himself. Many wished to possess the whole Bible in their own language. If the worthy society should feel disposed to send more to this island for the same purpose, I should esteem it the highest favor to be their distributor."

Christ. Obs.

From a report of the Moravian missionaries at Antigua.

St. Johns, Dec. 30, 1811.

"In answer to inquiries made by the legislature, we have given in the number of baptized negroes belonging to our congregations in this island; at St. Johns 3640; at Gracehill 1326; at Gracebay 790 adults; baptized children in the three settlements 1916; catechumens 1316, besides the new people." *Christ. Obs.*

From a Moravian missionary at Surinam, Dec. 27, 1811.

"After all the changes that have occurred in this year by decease, exclusion, addition, and readmission, the negro congregation at Paromaribo consists of 456 persons, exclusive of 39 candidates for baptism, and new people. The number of communicants is 362." *Christ. Obs.*

PROPRIETORS' NOTICE.

When the arrangements were made for this work, it was supposed, that a large majority of the subscribers would, on account of the price, prefer the numbers printed on common paper. It was therefore determined, that of 2000 copies, 1200 should be printed on common paper and 800 on fine. But the proprietors have found themselves disappointed, and unable to satisfy the demands for fine paper. This is to them a matter of serious regret. With a view to remedy the evil as soon as they can, without too much hazard, they have it in contemplation to close the first volume with the eighth number, and commence the second volume with the commencement of the next year. At which time it is hoped an arrangement may be made to meet the wishes of all the subscribers. If the first volume should close in December, those, who shall have paid for twelve numbers, will be considered as having paid in advance for four numbers of the second volume. As there may be many, who will subscribe for the second volume, who have not subscribed for the first, it is intended that each volume shall be complete by itself, without any continuation of pieces from the number for December to that of January. It is requested that all, who have the care of subscription papers, would give all needful information to the publishers, Cummings and Hilliard, as early as the first of December next, that the proprietors may know what arrangements to make for the second volume.

Candidate for the ministry, recently approbated.

Mr Francis Jackson, Cambridge.

THE

CHRISTIAN DISCIPLE.

No. 6. *OCTOBER*, 1813. Vol. I.

SKETCH OF THE LIFE AND CHARACTER OF THE REV. JOHN HOWE.

Concluded from p. 134.

As Mr. Howe was a trinitarian, and published his views on the subject, it would perhaps be deemed unpardonable, if this should be passed over in silence. As we are to call no man Master, knowing that one is our Master, who is now in heaven; so we wish not to reproach either the dead or the living for their honest opinions, knowing that we also are liable to err. But notwithstanding all the piety, learning, and discernment of Mr. Howe, he entertained such views of the trinity, as exposed him to the charge of *heresy*, in the opinion of some, who assumed the name of *the orthodox* in his own time; and such as perhaps no judicious trinitarian, in this country, will admit.

Not long before Mr. Howe published his sentiments on this subject, Dr. Wallace, Dr. Sherlock, Dr. South, Dr. Cudworth, and some others, had published different and even contradictory explanations of the doctrine. By an anonymous writer these publications had been answered, and their hostility to each other had been illustrated. From these circumstances Mr. Howe was led to publish his views, under the title of "A calm inquiry respecting the possibility of a trinity in the godhead;" in which he gave an explanation of the doctrine, different from any one of those, who preceded him. The contents of the work corresponded with the title; it was a "*calm* inquiry." This was not all; it was an *able* inquiry. As Mr. Howe saw fit to dissent from the other writers, it may be useful to state briefly their respective opinions, so far as we have been able to obtain them.

According to Dr. Wallace the *three persons* are only three *respects* or *relations* of God to his creatures, as *Creator*, *Redeemer*, and *Sanctifier*. This he illustrated by *three names* or *titles* of the same *man;* and by the *three dimensions* of a cube, *length*, *breadth*, and *depth*.

Dr. Sherlock maintained, that the three persons were "three distinct, infinite *beings*, *minds*, or *spirits*," as distinct as any three men; and that these three beings are united in one God by "mutual consciousness."

The bishop of Sarum said, "By *person* here is not meant what we commonly understand by the word, *a complete intelligent being*, distinct from every other being, but only, that every one of the *blessed three* has a *peculiar distinction.*"

Dr. South supposed the three persons to be "three *postures*," or something "*equivalent to postures.*" He wrote "animadversions" on the explanation given by Dr. Sherlock. These were answered by a friend of Sherlock, in a work, entitled "The doctrine of the trinity placed in a due light." This writer however was so far from vindicating Dr. Sherlock, that he expressly affirmed, that the "three persons are no more than three *attributes* or *properties. Goodness* in God," said he, "is infinite, and therefore is God; the same must be said of *wisdom* and *power*, and yet they are not three Gods but one God."

The writer of "twenty eight propositions," supposed the Father only to be God, in the highest sense of the word;—that it is no contradiction to suppose, that he produced other beings so perfect, that they have all perfections excepting self-existence, independence, and that of being the *original* of all things; and that between the *three* there is an "inconceivably close union in *will and nature.*"

These explanations, being perfectly contradictory to each other, excited considerable animosity among those, who were in favor of the general doctrine, and gave great advantage to those, who did not admit it as an article of faith. The anonymous writer, abovementioned, availed himself of this advantage, and exhibited the explanations as at war with each other. Some of them he considered as perfectly *unitarian*, and others as *tritheistical.* Such a state of things very naturally interested the feelings of Mr. Howe, and induced him to show his opinion, which was as follows:—

That the three persons are "three distinct numerical *natures*, beings, or substances." He also used the terms "distinct essences" and "distinct spirits." The union he conceived to have been eternal, and more than Dr. Sherlock's "mutual consciousness." He illustrated it by the union of the soul and body, and also by the union of "the *vegetative*, *sensitive*, and *intellective natures* in man." As these *three natures* are united in one man, so he supposed three spiritual natures united in one God. This union he believed to be consistent with such perfect distinction, that the three persons enjoy the most "delicious society." Yet he maintained, that neither the Father, the Son, nor the Holy Ghost, considered "sejunctly or by himself," could be called *God* in an adequate sense of the word, because each of the other two is included in that name.

In relation to these views Dr. Calamy states, that "Mr. Howe met with very different treatment from different persons, according to their different notions; by some he was the more respected, while others wished he had left this argument untouched, and kept his thoughts to himself; and some, out of the abundance of

their zeal for *orthodoxy*, could scarce forbear charging him, as well as Dean Sherlock, with *downright heresy*." To this uncharitableness the Doctor replies in the words of Bishop Stillingfleet:—"There is," said he, "a kind of *bitter zeal*, which is so fierce and violent, that it rather inflames than heals any wounds that are made; and is of so malignant a nature, that it spreads and eats like a cancer, and if a stop were not given to it, it might endanger the whole body."

We feel happy in having no inclination to asperse the fair character of Mr. Howe, by any severe remarks on his very singular hypothesis. The better way for us will be, in view of his imperfections, to reflect on our own liability to be misled; and in view of his many moral excellencies, to go and do likewise. We shall only state two questions, and then dismiss his views of the trinity. If it be, as Mr. Howe supposed, that God is three Spirits, or beings, *so united*, as to be *one Being*, and so distinct, that the *three persons* enjoy the most delicious society, why is there no intimation of these facts, in any of the examples of prayer or praise recorded in the Bible? And why did God assume the name I AM, rather than WE ARE?

The life of this eminent saint embraces so many interesting particulars, and his occasional writings furnish so many useful remarks, that we hardly know what to omit or where to end. But it is time to draw to a close. In that part of his life, which was subsequent to the events that have been narrated, he had great occasion for grief, on account of the continued animosities among those, who professed to be the disciples of Jesus. To a man of his meek and pacific spirit, such things must have been distressing. "He seems to have been born into the world," says Dr. Calamy, "to support generous principles, a truly catholic spirit, and an extensive charity." For these purposes he was eminently qualified, both in ability and temper; and to these purposes he devoted a great part of his time and talents. He lived until April A. D. 1705. In his last sickness he enjoyed that peace and comfort, which the world could not give, and which was a foretaste of that reward, which grace has provided for those, who by patient continuing in well doing lay up treasures in heaven. With humble submission to the will of God, he manifested a desire to depart from this uncharitable world, that he might breathe in purer air, and enjoy the society of those, who are perfected in love.

A few years before the death of Mr. Howe, Dr. Watts wrote an elegy on Mr. Thomas Gouge. In closing the elegy he brought Mr. Howe to view, in the following manner:—

"Howe is a great but single name:
Amidst the crowd he stands alone;
Stands yet, but with his starry pinions on,
Drest for the flight and ready to be gone.
Eternal God, command his stay,
Stretch the dear months of his delay;
O we could wish his age were one immortal day!

But when the flaming chariots come
And shining guards to attend the prophet home,
Amidst a thousand weeping eyes,
Send an Elisha down, a soul of equal size,
Or burn this worthless globe, and take us to the skies."

REFLECTIONS ON THE LIFE AND CHARACTER OF MR. HOWE.

THE character of Mr. Howe has been brought to view in this work, as an example worthy to be imitated by every minister of the gospel, and as affording ground for some useful reflections.

One obvious reflection is this; that the characters of men should never be estimated by what is said or done against them by intolerant opponents. Were we to judge of the character of Mr. Howe by what was said and done against him by an overbearing clergy, we must conclude, that he was a very vile man. On the same ground, we should be compelled to draw a similar conclusion against his unoffending Lord and Master. The history of the church will afford satisfactory evidence, that little credit is due to what may be said against his opponents, by a person, who makes his own opinions a standard, by which he judges of the hearts of others. The prepossessions, which dispose him to assume dominion over their faith, prepare him to "call evil good and good evil," and to fancy, that it is a virtuous thing to destroy the character of those, who dare to dissent from his creed. Let any one seriously reflect on the character of our Lord, and the treatment he received; or even on the treatment received by Mr. Howe, and he will be sensible, that a good character is no security against reproach and oppression, so long as the spirit of intolerance prevails among christians.

Secondly. How happy would be the state of society in our land, if all the professed ministers of the gospel were of the temper of Mr. Howe! Great would be the resemblance to what is generally believed respecting the heavenly state. Could we but see in ministers in general "the meekness and gentleness of Christ," it would give a new aspect to christianity, and greatly contribute to peace and happiness. Is it not a melancholy fact, that by far the greater part of the contention and bitterness, which appear between different sects of christians, is to be ascribed to the unhallowed zeal of ministers in support of their respective favorite opinions? So far as ministers of different sentiments treat each other in a humble and christian manner, are not their societies at peace in relation to each other? On the contrary, is it not almost uniformly the case, that an uncandid minister makes an uncandid people? A minister of this cast may indeed flatter himself, that he is doing God service; but what *error* could he propagate, which would be *more injurious* to his hearers, than the *unchristian feelings*, which his preaching and example are calculated to excite and encourage?

To justify the intolerance of the present day, it will probably be pleaded, that the points, now in debate, are of far greater importance than those on account of which Mr. Howe was driven into exile. This will be granted; and for this very reason we have the greater need of candor in examining the subjects; and the more dangerous it must be to rely on the opinions of those, who have gone before us. But is not an intolerant spirit a never failing sign, that the person, who possesses it, has never candidly examined the reasonings of those, who dissent from him? Where is the man of any sect, noted for uncharitableness, who can lay his hand on his breast, and say, "I have patiently, candidly, thoroughly, and prayerfully examined the arguments of those opposed to my opinions?" Would it not be easier to find a number, who, like the Jewish High Priest, prior to any proper examination, in a petulant manner, exclaimed, "He hath spoken blasphemy! What further need have we of witness?" Can it be that men of this temper have ever duly considered the importance of the points in debate, or their own liability so to err, as to condemn the guiltless?

Moreover, is it not well known, that the most *frivolous* and most *absurd* opinions have often been magnified into essential doctrines? In the days of Calvin, to deny the doctrine of *transubstantiation* was accounted "damnable heresy." Why all this fiery zeal in support of a doctrine so manifestly repugnant to common sense? Were there no men of learning, or even of common sense, in the church of Rome? This will not be pretended. The fact was this, the Romish clergy were blinded by their prejudices and by traditions. It was so with the English clergy in the days of Mr. Howe. And do not these facts speak with an admonitory voice to the clergy of New England at the present day? Our liability to a similar course of inconsistency should lead every one to self-diffidence and self-inspection, lest he support error with an intolerant spirit, and condemn those more righteous than himself.

In addition to the inspired admonitions contained in the scriptures, we have the history of past ages to assure us, that if we are *men*, we are liable to err, and that the most self-confident and overbearing, are as fallible as others; yet how many can affirm their opinions on the most doubtful passages of scripture, and censure their opponents, with as much assurance as was ever displayed by a Roman pontiff! What do we see in the conduct of the ungodly, more astonishing, or more to be deplored, than this blindness in professed christians? Is it possible that men should suitably reflect on what they *read*, what they *hear*, and what they *experience*, and still be so self-confident and so censorious? Yet, as though nothing could be learned even by experience, or as though the disease were absolutely incurable, we see this blindness in some, who have frequently changed their own opinions. While on one side of a question, they could censure all on the other; but as soon as they

changed their opinions, they changed the current of their censures; and thus, at one period or another, they have probably censured all the christian world, and doomed the whole to destruction.

Thirdly. How amiable does the character of Mr. Howe appear, considered as a minister, suffering reproach and oppression for his honest opinions. With all the firmness and intrepidity of an upright man, he united the tenderness of a christian towards his opponents. With what meekness and firmness did he conduct his part of the controversy! How careful not to inflame the passions of his friends against those who occasioned his afflictions! How careful to cultivate in their hearts the spirit of tenderness and forgiveness towards the very men who had driven a beloved minister into exile! We most sincerely hope, that the exhibition of this example, will have a favorable influence on the minds of all who are called to bear reproach for dissenting from popular doctrines. Whether they be correct in their opinions or not, it is infinitely important to them, that they cultivate a meek, inoffensive, and forgiving temper. By the exercise of such a spirit, they will be much more likely to obtain correct opinions, and what is still more important, they will insure the approbation of God. It will be impossible for God to condemn a man of such a temper, whatever may be the errors of his judgment. "The Lord looketh on the *heart*."

There are, it is believed, but very few ministers in this country, who will not, in *words*, approve the character of Mr. Howe, and disapprove the treatment he received. Let this be done by all classes in *deeds* as well as in *words*, and our churches will exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity!" If all would unite in this, there would be occasion for a universal jubilee throughout the land.

As a motive to induce every one to lay aside the spirit of intolerance, we may remark, that it does not, and will not, answer the purpose for which it is indulged. The object is, to prevent the prevalence of the sentiments against which it is exercised. But this *carnal weapon* cannot ultimately succeed in a land of freedom. It may for a time retard the progress of the obnoxious opinions, but it *will not* suppress them. On the contrary, this intolerance *may* accelerate their progress instead of retarding. In many cases this has been the obvious effect of such conduct. God has often frowned on this method of opposing imagined errors, or of supporting imagined truth, by so ordering events, that the inhuman means were made to operate contrary to the intention of those who adopted them. And well he might frown on such means, for they have as often been employed for the suppression of truth, as for the suppression of error. If such means were attended with uniform success, they would always be employed for the suppression of truth, when the majority are in the wrong. We rejoice in the thought, that

God has not, by his word or his providence, given encouragement to such means; and we rejoice in the belief, that such means can never be ultimately successful in this country, until the constitutions, under which we enjoy our privileges, are completely overturned. Had we no regard to the honor of the christian religion, and were we desirous of the overthrow, the disgrace, or the injury, of any class of the clergy in New England, we should wish them to proceed in the project of erecting "Ecclesiastical Tribunals," for the trial of dissenting brethren. For it is our firm belief, that such a project, if pursued, would prove as fatal to their characters, as the gallows, erected by Haman for the ruin of Mordecai, did to his own life. But far be it from us to wish evil to any class of our brethren; we desire the happiness of all; we sincerely lament the disunion which exists, and all the means which are used to occasion or confirm alienations. We long to see the stumbling blocks removed out of the way, to see all who profess to be disciples of Jesus united, "rooted, and grounded in love," that others, seeing their good works, may glorify our Father who is in heaven.

It may not be amiss to add, that what *has* been repeatedly, *may* be again. It has been repeatedly the case, that the majority of the clergy were in the wrong, and that following generations have given a verdict in favor of the minority. How little did the Jewish clergy in the days of our Saviour, or the papal clergy in the time of the reformation, or the English clergy in the time of Mr. Howe, expect that posterity would give a verdict against them? A *Mosheim* of the next century may give a very different account of the characters and conduct of *some* of the clergy of the present day, from what they now anticipate.

OF σχισμα, [SCHISM] BY DR. CAMPBELL.

"THE Greek word frequently occurs in the New Testament, though it has only once been rendered *schism* by our translators. However, the frequency of its use among theologians has made it a kind of technical term in relation to ecclesiastical matters; and the way it has been bandied, as a term of ignominy, from sect to sect, reciprocally, makes it a matter of some consequence to ascertain, if possible, the genuine meaning it bears in holy writ. In order to this, let us have recourse to the oracles of truth, the source of light and direction.

"As to the proper acceptation of the word σχισμα, *schism*, when applied to objects merely material, there is no difference of sentiments amongst interpreters. Every one admits, that it ought to be rendered *rent*, *breach*, or *separation*. From this sense, it is transferred by metaphor to things incorporeal. Thus it is used once and again by the evangelist John, to signify a difference in opinion, expressed in

words. Of the contest among the Jews concerning Jesus, some maintaining that he was, others that he was not the Messiah, the sacred historian says—*So there was a division*, or schism, *among the people because of him.* Here, it is plain, the word is used in a sense perfectly indifferent; for it was neither in the true opinion, supported by one side, nor in the false opinion, supported by the other, that the *schism* or division lay, but in the opposition of these two opinions. In this sense of the word, there would have been no *schism*, if they had been all of one opinion, whether it had been the true or the false. The word is used precisely in the same signification by this apostle in two other places of his gospel; John ix. 16, x. 19.

"But it is not barely to a declared difference in judgment, that even the metaphorical use of the word is confined. As *breach* or *rupture* is the literal import of it in our language; wherever these words may be figuratively applied, the term *schism* seems likewise capable of an application. It invariably presupposes, that among those things, whereof it is affirmed, there subsisted an union formerly, and as invariably denotes that the union subsists no longer. In this manner the Apostle Paul uses the word, applying it to a particular church, or christian congregation. Thus he adjures the Corinthians by the name of the Lord Jesus, that there be no divisions, or schisms, among them. And in another place of the same epistle he tells them, *I hear there are divisions*, or schisms, *among you.* In order to obtain a proper idea of what is meant by a breach or schism in this application, we must form a just notion of that, which constituted the union, whereof the schism was a violation. Now the great and powerful cement, which united the souls of christians, was their mutual love. *Their hearts*, in the emphatical language of holy writ, *were knit together in love.* This had been declared by their Master to be the distinguishing badge of their profession. *By this shall all men know that ye are my disciples, if ye have love one to another.* Their partaking of the same baptism, their professing the same faith, their enjoying the same promises, and their joining in the same religious service, formed a connexion merely external, and of little significance, unless, agreeably to the apostle's expression, it was *rooted and grounded in love.* As this therefore is the great criterion of the christian character, and the foundation of the christian unity, whatever alienates the affections of christians from one another, is manifestly subversive of both, and may consequently, with the greatest truth and energy, be denominated schism. It is not so much what makes an outward distinction or separation, as what produces an alienation of heart, which constitutes schism in the sense of the apostle; for this strikes directly at the vitals of christianity. Indeed, both the evil and the danger of the former, that is, an external separation, is principally to be estimated from its influence upon the latter, in producing an alienation of the

heart; for it is in the union of affection among christians, that the spirit, the life, and the power of religion are principally placed.

"It may be said, Does it not rather appear, from the passage first quoted, to denote such a breach of that visible unity in the outward order in their assemblies, as results from some jarring in their religious opinions, and by consequence in the expressions they adopted? This I own is what the words in immediate connexion, considered by themselves, would naturally suggest. *I beseech you, brethren, that ye all speak the same thing, and that there be no divisions* [schisms] *among you, and that ye be perfectly joined together in the same mind and in the same judgment.* It cannot be denied, that a certain unanimity, or a declared assent to the great articles of the christian profession, was necessary in every one, in order to his being admitted to and kept in the communion of the church. But then it must be allowed, that those articles were at that time few, simple, and perspicuous. It is one of the many unhappy consequences of the disputes that have arisen in the church, and of the manner in which these have been managed, that such terms of communion have since been multiplied in every part of the christian world, and not a little perplexed with metaphysical subtleties and scholastic quibbles. Whether this evil consequence was in its nature avoidable, or if it was, in what manner it might have been avoided, are questions foreign to the present purpose. Certain it is, however, that several phrases, used by the apostles in relation to this subject, commonly understood to mean unanimous in opinion, denote more properly, coinciding in affection, concurring in love, desire, hatred, and aversion.

"Further, let it be observed, that in matters whereby the essentials of the faith are not affected, much greater indulgence to diversity of opinion was given, in those pure and primitive times, than has been allowed since, when the externals, or the form of religion came to be raised on the ruins of the essentials, or the power; and a supposed correctness of judgment made of greater account than purity of heart. In the apostolic age, which may be styled the reign of charity, their mutual forbearance, in regard to such differences, was at once an evidence and an exercise of this divine principle. *Him that is weak in the faith*, says our apostle, *receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another that is weak eateth herbs. Let not him that eateth dispise him that eateth not, and let not him that eateth not, despise him that eateth. One man esteemeth one day above another; another esteemeth every day alike.* As to these disputable points, *let every man be fully persuaded in his own mind*, and as far as he himself is concerned, act according to his persuasion. But he does not permit even him who is in the right to disturb his brother's peace by such unimportant inquiries. *Hast thou faith?* says he; the knowledge and conviction of the truth on the point in question? *Have it to thyself before God. Happy is*

he, who condemneth not himself in that thing which he alloweth. And in another place, *Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.* We are to remember, that *as the kingdom of God is not meat and drink*, so neither is it logical acuteness in distinction, nor grammatical accuracy of expression; but it is *righteousness, and peace, and joy in the Holy Ghost. For he, that in these things serveth Christ, is acceptable to God and approved of men.*

A SURPRIZING CONFESSION OF ROUSSEAU,

A PHILOSOPHICAL UNBELIEVER.

"I CONFESS, that the majesty of the scriptures astonishes me; that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp: what a littleness have they when compared with this! Is it possible, that a book, at once so sublime and simple, should be the work of men? Is it possible, that he, whose history it records, should be himself a mere man? Is this the style of an enthusiast, or of an ambitious sectary? What sweetness, what purity in his manners! what affecting grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy, and what justness in his replies! what empire over his passions! Where is the man, where is the philosopher, who knows how to act, to suffer, and to die, without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honors of virtue, he paints Jesus Christ in every stroke of his pencil: the resemblance is so strong, that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness must they have, who dare to draw a comparison between the son of Sophroniscus and the Son of Mary! What distance is there between the one and the other! As Socrates died, without pain and without disgrace, he found no difficulty in supporting his character to the end; and, if this easy death had not shed a lustre on his life, we might have doubted, whether Socrates, with all his genius, was any thing but a sophist. They say, that he invented morality. Others before him had practised it: he only said what they had done; he only read lessons on their examples. Aristides had been just, before Socrates explained the nature of justice. Leonidas had died for his country, before Socrates made it the duty of men to love their country. Sparta had been temperate, before Socrates praised temperance. Greece had abounded in virtuous men, before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of

which he alone furnished both the precepts and the example? The most lofty wisdom was heard from the bosom of the most furious fanaticism; and the simplicity of the most heroic virtues honored the vilest of all people. The death of Socrates, serenely philosophising with his friends, is the most gentle that one can desire; that of Jesus, expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. When Socrates takes the poisoned cup, he blesses him, who presents it, and who at the same time weeps; Jesus, in the midst of a horrid punishment, prays for his enraged executioners. Yes: if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say, that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty, instead of solving it; for it would be more inconceivable, that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventor would be still more astonishing than its hero."

Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners, and customs among the Jews, in the time of our Saviour.

Continued from page 152.

20.

Matthew iii. 5, 6. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were BAPTIZED of him in Jordan, confessing their sins."

THE inquiry, which was proposed to John, by the priests and Levites, whom the Jews sent to him from Jerusalem, "why baptizest thou, IF thou be not that Christ, nor Elias, neither that prophet?" (John i. 25.) very plainly intimates, that the Jews would not have been surprised, if "*Christ*, or *Elias*, or *that prophet*," had baptized. Their question implies, that the rite of baptism was familiar to them; but they would know, *by what authority* John exercised his baptism, and what was *the purpose*, for which he used it. How far then are these intimations confirmed by facts?

There is no doubt, that baptism had been used as a religious rite by the Jews, several centuries before the era of the gospel; and that it was applied, with circumcision and sacrifice, in admitting proselytes, or converts from paganism, into the Jewish church. It was a common saying of the Jews, "no one is a proselyte, until he has been circumcised and baptized." This practice, the Jews say, continued to the reign

of Solomon; but at that time, proselytes became so numerous, that they were admitted by baptism only. There were "proselytes of the gate," and "proselytes of righteousness." The former did not adopt the ceremonials of the Jewish law; but the latter were received into the church by baptism, and were not only thought to be cleansed from Gentile pollution, but were permitted to marry a woman of Israel, and their offspring were admitted to every Jewish privilege.

Says the Babylonian Talmud, "Proselytes are not admitted into covenant, but by circumcision, [baptism] and the sprinkling of blood."—Again, "No one is a proselyte, till he has been circumcised and *baptized;* and if he be not *baptized*, he remains a Gentile." Abundant evidence of the early use of baptism by the Jews may be obtained by any one, who will recur to the authorities, to which we shall refer at the end of this article. Whether their law, as they supposed, required the use of this rite in the admission of proselytes into their church, may perhaps be considered as very questionable. But so they understood, and so they practised it; and the existence of the custom, at the time of Christ, and before his coming, being admitted, we can not only account for the expectation of the Jews, that "the Christ," and "that prophet," who they knew was to precede him, would baptize, but for other circumstances, concerning this rite, about which there has been much doubt, and perplexity, and contention, and separation.

There was a triumvirate, or council of three, who had the entire power of admitting to baptism. When a proselyte expressed his wish to be received into the church of the Jews, these officers examined him, as to his motives and dispositions; taught him at large the fundamentals of their law; enumerated the privileges, which distinguished the people of God; and repeated the promises, which they believed would be accomplished to every Israelite. Children were generally baptized with their parents; but if parents, who had been made proselytes, died before the baptism of their children, the council of three took care of their baptism. "If an Israelite," says Maimonides, "takes or finds a heathen infant, and baptizes him for a proselyte, he becomes a member of the church." Says the Talmud of Babylon, "a little child, who is a proselyte, is baptized by the sentence of the Sanhedrim. If his father be dead, and his mother lead him that he may be made a proselyte, the triumvirate become to him, in this service, instead of a father." And again, "If, when one is a proselyte, his sons and daughters become therefore proselytes, all the advantages, received by their father, extend also to them." Again, "When they are adults," says rabbi Joseph, "they may retract; but this is understood of little children, who were made proselytes with their father." Again, "If a female Gentile be made a proselyte, while yet her child is unborn, the child need not be baptized; for the baptism of his mother answers also for

him." Concerning the age of the child to be baptized, the rule was—"any male child of a proselyte, under the age of thirteen years and a day, and a female, under the age of twelve years and a day, were baptized as infants; at the request, and by the assent of the father, or the authority of the council." If they were above that age, they consented for themselves. Not only did many of the Gentiles receive the law of Moses, and bring their children with them into the Jewish church, but it was a custom of the Jews in war, to bring away the children of the people whom they conquered, either to adopt them as their own, or to employ them as servants; and one of the most diligent and able inquirers, concerning all the peculiarities of this people, affirms, that "the baptizing of infants was a thing, as well known in the church of the Jews, as ever it has been in the christian church."

Consider then, 1. That the Jews had used baptism, as a rite by which they initiated converted Gentiles into their church. It was, in their view, therefore, *a proper rite of initiation;* and if administered to any of their own nation, it must have implied to them, that a new dispensation was given, into which they, who received the rite, were baptized. This will account to us for the inquiry, "why baptizest thou, IF thou be not that Christ, nor Elias, neither that prophet?" It will also account to us for the readiness with which the people received the baptism of John. They believed that the Messiah was immediately to come, and were eager to be made *acknowledged* proselytes, or converts; as Gentiles were made proselytes, or admitted to the privileges of the Mosaic dispensation.

2. John took baptism as he found it, and suggested no change in the subjects of it. Can we suppose then, that men and women, who had always seen children baptized with their parents, would fail of bringing also *their* children, and of obtaining for them privileges, which they deemed so important, as an admission into the dispensation—the kingdom of the Messiah?

3. No change in the subjects of baptism was suggested by our Lord. But if he intended, that a change so important, as the exclusion of infants, should have been made, would he not have required it? and would not the evangelists have recorded the requisition? If it was a custom, in his time, to baptize the infants of proselytes, or converts, does not the single circumstance, that he *did not forbid* their baptism, prove, that *he intended that they should continue to receive it.*

4. If a missionary, who has lived with those only, who practised the baptism of infants, and who himself had always believed in its propriety, should receive a commission to "go, and convert, and baptize a tribe, or people," would he doubt whether he was to baptize also the infant children of those, who were converted by his preaching? And was it not in this general language, that our Lord commissioned his apostles? those apostles, who had been accustomed all their lives to see infants baptized with their parents?

5. Is it said, that Christ required, that they be baptized, who "*repent* and *believe?*" Gentile converts were required also to repent and believe, before they could be admitted into the Jewish church. But this requisition did not exclude *their* infants;—and why should it *ours?*

6. Considering the use of the ordinance among the Jews, and the subjects, which they admitted to it, how would they naturally understand the words of Peter, (Acts ii. 39.) "the promise is to you, and to your children?" It was in Jerusalem, at the time of the passover, when the city was filled with Jews, that Peter made the address, from which these words are taken. Three thousand, we are told, were converted, and eagerly inquired of the apostles, "men and brethren, what shall we do?" Hear the answer, and give to the expressions the construction, which they naturally demand. "Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the Holy Ghost; for the promise is unto you, and *to your children.*" It had never entered into the mind of a Jew to doubt, whether his infant children were *proper subjects* for the reception of an ordinance, which admitted them into covenant with God. They would have considered the denial of this ordinance to one of their children, as the greatest of injuries. And surely no language could be adapted, more directly than this of the apostle, to confirm this sentiment.

7. On the supposition, that our Lord intended that baptism, in conformity to established usage, should be administered to infants, as well as to their converted parents, have we reason to expect more plain intimations of it, than in the expressions, "suffer little children to come unto me, and forbid them not, for *of such is the kingdom of heaven?*" —"Lydia was baptized, and *her household?*"—"The keeper of the prison was baptized, he, and *all his*, straightway."—"I baptized," said Paul, "*the household of Stephanus.*" Viewed in connexion with the usage of the Jews, this mode of expression appears to me to be a very strong presumptive evidence, that no change in this respect was made in the administration of the ordinance. Is it not, I would ask, the very manner, in which we might suppose that it would be mentioned, if the practice of the Jewish church, of baptizing infants, had been continued by the apostles?

In some future article, we may resume this subject.

[See Lewis' Orig. Heb. vol. 3, 4, p. 456 and seq. Watton on the traditions and usages of the Scribes and Pharisees in the time of our Saviour, vol. i. p. 102. and seq. Lightfoot's Hor. Heb. and Tal. on the verse. And Wall's history of infant baptism, vol. i. p. 65—95.]

ACCOUNT OF A RELIGIOUS SOLDIER.

[Abridged from the Christ. Obs. for Dec. 1802.]

Sir,

SHORTLY after the return of the Duke of York from Holland, one of the regiments which had suffered very materially in the different engagements, was in my parish. A private soldier called upon me one evening after divine service, with a request, that I would explain a particular part of my discourse, which he had just heard, expressing at the same time much interest in the general subject of it. I found him to be a very well informed man, of distinguished piety and much religious knowledge. His language and address betrayed evident marks of strong natural sense, aided by an unusual acquaintance with the word of God, and the operations of his grace upon the heart.

He frequently called on me during the continuance of the regiment in my neighbourhood, and every succeeding interview gave me fresh proofs of his religious attainments.

At length the regiment, having nearly repaired, by fresh recruits, the loss sustained in Holland, was ordered to join a camp then forming, for the purpose of collecting troops for the Egyptian expedition, under the command of Sir Ralph Abercrombie. A few days before their departure W. brought with him another private of the same regiment, who had expressed a particular desire to speak with me, but of whom he knew very little, except that in some of the engagements in Holland he had been observed voluntarily to seek danger, and needlessly to hazard his person, as if with a desperate resolution of ridding himself of life. On being introduced to me alone the stranger said, that he hoped I should excuse the liberty he had taken of coming to request that I would purchase a small parcel which he had brought, in order to enable him to supply himself with a few necessaries preparatory to his voyage to Egypt, as he had no other means of raising a little money.

On opening his parcel, which he did not do without some confusion, it proved to consist of some clergyman's bands, one or two religious books, and some manuscript sermons. "Sir," said he, "you will hear with surprise, and I cannot mention it without some uneasiness, what I have for a long time concealed from every one around me, that I am in reality a brother clergyman, though now disguised in the habit of a common soldier. My father is a clergyman in Wales; he educated me himself for the church, and procured me ordination with a title to a curacy at —— in the county of W—: my name is E—. I continued upon that cure three years, during which time, I am sorry to say, through much imprudence and inattention to the decorum which suited my character, I contracted several debts, which I had neither means nor prospect of paying. Fearing disgrace and imprisonment, and knowing my father's inability to assist me, I quitted the town, and

formed the resolution of enlisting as a soldier, which I shortly afterwards did, and was soon sent on the expedition to Holland, whence I lately returned. That you may have no doubts as to the truth of my story, which may possibly induce you to sympathize with a brother clergyman in distress, I will show you several letters and papers, which, when you have read, I trust you will give me credit for the truth of my relation." He also wrote some sentences in my presence, which proved his hand-writing to be the same with that of the manuscript sermons he had requested me to purchase. On putting a variety of questions to him, I felt fully satisfied as to the truth of his story.

I urged the duty of endeavouring to return, if possible, to the discharge of his ministerial duties, with a mind influenced and improved by the experience of past hardships and misfortunes. I entered into a long conversation with him on the nature and design of christianity in general, as well as the pastoral office in particular; examined him as to his views of the doctrines of the gospel, and explained my own to him very fully: I entreated him to take what I had said in good part, and urged him, by every sacred consideration, to act the part, which it appeared to me his duty and interest to adopt. He said but little in reply, and almost declined saying any more. I therefore purchased his little parcel, gave him a couple of books, and dismissed him with a blessing, once more intreating him to lay to heart what I had said. In two days the regiment went away, nor did I see W— or Mr. E— before their departure.

In June last my old acquaintance W— called upon me, and said he was just arrived from Egypt, and had a great deal to say to me. "I have now," continued he, "a story to relate, which I am certain you will feel a deep concern in. You, without doubt, remember that young clergyman whom I brought to your house the year before last, the Rev. Mr. E—. At that time I knew very little of him; he however, shortly after we had left you, observed with some emotion, that what you said to him made more impression upon his mind, than any thing he had ever heard in the course of his life. He then made me also acquainted with his history. From that time I was confined in the hospital with a fever, and did not see him again before our departure for Egypt. We embarked on board of different ships; it was not therefore till our arrival at Malta, that we met together. Mr. E— took an immediate opportunity of saying, 'W— I have long wished to see you, I want to tell you how greatly indebted I feel to that dear friend of yours at ——. I can never forget him. His words made a deep impression on my heart, and I trust, by the blessing of God, they will make a still deeper.'

"I found, on conversing with him, that since I saw him he had become affected with a deep sense of his spiritual danger, and by meditation and secret prayer during the voyage had acquired much insight into religion. He

showed strong marks of penitence and gave a favorable hope of an important change having taken place in his views and dispositions. I was always happy to find, on the reassembling of the regiment after the voyage, that among the recruits were a few very seriously disposed. Mr. E— and myself soon formed a little religious society amongst them, which gradually increased to twenty four: we met as often as possible to read the Bible together, converse on the concerns of eternity, and unite in prayer to Almighty God for his blessing on our endeavours. We derived much benefit from these meetings. Mr. E— in particular expressed himself highly delighted with such a profitable mode of passing those hours, which in our line of life are too generally devoted to drinking, debauchery, and profaneness. In his confidential conversations with me he frequently mentioned your name and showed me the substance of your friendly advice to him, which he had from memory committed to paper.

"When we arrived on the coast of Africa, Mr. E— and myself were in the same boat at the time of our landing at Aboukir. Throughout the whole of the tremendous fire which for a considerable time the French artillery kept up on us, I observed great coolness and patient fortitude in his countenance. His deportment was very different from what I had seen when we served together in Holland. At that time he always appeared desperate and careless; now I thought I could perceive a courage blended with humility, which evidently proceeded from a much more exalted source. We both, by the mercy of God, escaped unhurt that day. Our little society continued its meetings as regularly as the trying circumstances of our situation would permit. Mr. E— was three or four times engaged with the enemy afterwards, and always behaved, both before and during the battle, with much steady and godly courage. On the evening preceding the 21st of March our whole society met together. Mr. E— said in the presence of the rest, 'I cannot account for the strong impression which has seized my mind, that I shall not survive the event of tomorrow's engagement. No such prepossession ever occupied my thoughts on any former occasion. I feel therefore strongly affected by this; but if it be thy will, O God, thy will be done!' We then united in prayer for him, for ourselves, and for all our brethren in arms, beseeching God to prepare us for the awful trial, and give us grace, either to meet death with joyful hope, or to receive his sparing mercy, if our lives should be preserved, with gratitude. Knowing the importance of the next day's battle, and the little chance we stood of meeting again in this world, we embraced each other with peculiar attachment, and mutual recommendation to the God of battle and the preserver of souls. Oh, Sir, it was a happy but trying season for us; I saw Mr. E— an hour before the horrors of that bloody day commenced; his words were, 'Pray earnestly for me, and if I am killed, and you should be

spared, give my last blessing to your worthy and dear friend at ——. Tell Mr.——,' continued he, 'that I owe him more than words can repay: he first opened my heart to conviction, and God has blessed it to repentance; through the unspeakable mercies of Christ I can die with comfort.'

"After the severe engagement which followed, wherein the brave Abercrombie fell, according to agreement, our little society met. Every life was spared except that of poor Mr. E——, whose head was taken off by a cannon ball in an early period of the action. Such was the will of God. Whilst, therefore, we returned hearty thanks for our preservation, we blessed God's goodness for sparing the life of our departed brother, till by a lively exercise of faith and repentance, as we had every reason to trust, God had made him his own. I now also bless God, that I have had this opportunity of seeing, and relating this story to you, which I know you rejoice to hear."

Without farther comment, Mr. Editor, I send you the above relation which I have committed to writing with as much faithfulness and accuracy as I am able.

J. R.

WHAT IS THE SCRIPTURAL MEANING OF THE PHRASE "*THE SPIRIT OF GOD?*"

It being impossible to understand the scriptures without understanding the meaning of the *words* and *phrases*, and as the phrase "the spirit of God" is frequently used by the inspired writers, the friends of truth must be interested in the present inquiry. A thorough investigation of the subject must necessarily be of considerable length; the discussion will therefore be divided into several sections.

PRELIMINARY OBSERVATIONS.

1. As the terms *God*, *Lord*, and *Lord God* are used in the scriptures as titles of the same Supreme Being, so the phrases "the Spirit of God," "the Spirit of the Lord," and "the Spirit of the Lord God," are of the same import.

2. Whatever may be intended by "the Spirit of God," the same is intended by the phrase "my Spirit," as used by God; "thy Spirit," as used by inspired men in their addresses to God; and "his Spirit," when speaking of God.

3. As the pharses "Holy Ghost," and "Holy Spirit," are only different translations of the same original words, the meaning of each is the same.

4. Three distinct opinions have been entertained on the question now before us. Some have supposed that by "the Spirit of God" is intended a distinct person in Deity, equal with the Father. Another class have supposed, that by the same phrase a *person* is intended, who is *dependent* on the Father. A third class have supposed that a person distinct from the Father is not intended, nor any thing more than the Spirit of the Father; that is, his energy, fulness,

or all-sufficiency, by which he produces effects, or endows men with supernatural gifts or powers. It will be proper here to remark, that these three classes of divines will agree in this; that in many instances one or another of the phrases in question signifies, not the *agent* or the *power* by which persons are endued, but the *gifts bestowed*. In such cases the name of the cause is given to the effect.

5. As the inspired writers were all of the same nation, and as the ministry of the Messiah was among that people; it is reasonable to suppose, the terms in question are used in the same sense in the Old Testament and the New. The Jews were in possession of the Old Testament when the Messiah appeared among them; to these writings he often appealed and referred, and he even quoted from those scriptures some of the phrases under consideration. It would then be highly unreasonable to suppose, that he and his apostles used such phrases in a sense, which had been unknown to the Jews, and that too without giving any intimation of the fact. If therefore we can ascertain the meaning of the phrases, as used by Moses and the prophets, we may be safe in the belief, that such was their meaning, as used by Christ, his apostles, and his evangelists.

6. "Indeed, the primitive meaning of the word πνευμα is *breath*, from πνω, *I breathe*." Such is the testimony of that eminent and candid critic Dr. Campbell. Many other witnesses might be produced, but it is believed, that very few men of learning will controvert the correctness of what the Doctor here affirmed. In the scriptures we have the same original word for *breath*, *wind*, and *spirit*. The same original phrase is sometimes translated "the Spirit of God," and at others, "the breath of God." In agreement with these we have the phrases "the *spirit* of the Lord" and "the *breath* of the Lord."

As our *breath* is something which proceeds from our mouth and nostrils, so the Spirit of God is called "the *spirit* of his mouth," and "the *breath* of his mouth," and "the *breath* of his nostrils." "By the *blast* of God they perish, and by the *breath* of his nostril are they consumed." Job iv. 9. The same idea is expressed 2 Thes. ii. 8. "Whom the Lord shall consume with the *spirit of his mouth*." In agreement with the primary meaning of the word *spirit*, our Saviour speaks of "the Comforter, which is the Holy Spirit," as *proceeding from the Father;* and to give his apostles a symbol and a pledge of the promised communication of the spirit, he *breathed* on them, saying, "receive ye the Holy Ghost," that is, the *Holy Spirit*, *Holy Breath*, or *Divine Inspiration*.

Words and phrases, which were originally applied to corporeal objects, are frequently used in reference to God, to denote something in him answerable to what is denoted by the same words when applied to men. Thus we read of the *hand* of the Lord, his *feet*, his *eyes*, &c. not that he has corporeal *hands*, *feet*,

or *eyes*, but to signify something in him, which answers the purpose of those members in the human body. On the same principle we read of the "*breath* of God." Men by their *breath* articulate sounds, form words and sentences, express the thoughts, feelings, and energies of their minds, communicate knowledge to others, and produce effects *in* them and *by* them. What astonishing effects are often produced by the *breath* of an able orator. With what facility will he *inspire* an audience with his own sentiments and feelings, and prepare them to execute his purposes of mercy, or of vengeance. If an accomplished speaker, a Demosthenes or a Cicero, a Chatham or an Ames, by the energy of his own *breath*, can inspire an individual or an assembly, with *knowledge*, *sentiments*, *desires*, *fortitude*, *consolation*, and *vigor*, what may not be done by the *breath* of the Almighty? And what is more common than to personify the breath or speech of an orator, and to represent it as an agent in producing effects?

THE FUNDAMENTAL DOCTRINES OF CHRISTIANITY,

OR

THE CHRISTIAN CREED IN "FIVE POINTS."

I BELIEVE—1. That "unto us there is but one God, the Father, of whom are all things, and we in him: and one Lord, Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 6.

2. That "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

3. That "Jesus Christ died for our sins, that he was buried;" that "God raised him from the dead;"—"him hath God exalted, with his own right hand to be a Prince and a Saviour;" that "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." 1 Cor. xv. 3, 4. Acts v. 30. xiii. 30. John v. 28, 29.

4. That "God hath appointed a day in which he will judge the world in righteousness;" that the Lord Jesus "is ordained of God to be the Judge of the living and the dead;" that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Acts x. 42, xvii. 31. 2 Cor. v. 10.

5. That "love is the fulfilling of the law;" that for a man "to love God with all the heart, with all the understanding, and all the strength, and his neighbour as himself, is more than all whole burnt offerings and sacrifices;" that christians should "walk in wisdom towards them that are without, redeeming the time;" and "*above all things have fervent charity among themselves.*" Rom. xiii. 10. Mark xii. 33. Col. iv. 5. 1 Pet. iv. 8.

The first of these articles is stated by the apostle, as the faith of christians, in contrast

with the faith of the heathen world.

The second contains the glad tidings of great joy, as stated by our Saviour.

The third is what the apostle of the gentiles "first of all," or among the chief things preached to the Corinthians—what Peter preached to the Jews—and what our Saviour taught respecting the general resurrection.

The fourth contains the doctrine of which Paul told the Athenians, that God had "given assurance to all men," in raising Jesus from the dead—what Peter said that Jesus commanded the apostles to preach and to testify—and what was abundantly taught by Paul in his epistles.

The fifth contains a summary of christian duty, as taught by Christ and his apostles.

BENEVOLENT EFFORTS OF THE QUAKERS

FOR CIVILIZING THE INDIANS.

It will probably be *news* to many of our readers to be informed of the efforts of that sect of christians, called *quakers*, or *friends*, for civilizing the Indians of this country. Great are the obligations, which the people of the United States are under, to endeavour to ameliorate the condition of the natives; and to the benevolent mind it must be pleasing to see, with what wisdom, simplicity, and prudence, the quakers have conducted their efforts for that desirable object. Their example may be worthy of imitation, and their success may afford encouragement to other sects of christians to "go and do likewise." At a yearly meeting of the friends of Pennsylvania and New Jersey, A. D. 1795, a committee was appointed for the avowed purpose of "promoting the improvement and gradual civilization of the Indian natives." This committee addressed circular letters to those tribes, which were in the vicinity of Pennsylvania, accompanied with one from the secretary of state, expressive of the approbation of the president of the United States. These letters informed the Indians of an intention to befriend those, who should soon apply for aid. "The Oneidas, and those Indians settled on the Oneida reservation, comprehending the Stockbridge and a part of the Tuscaroras, were the only tribes, who, at that time, appeared willing to be instructed in husbandry."

In the summer of 1796 three friends settled among the Oneidas. Proposals were made to the Indians to excite them to cultivate their lands, and an example was given by the three friends. The next winter a school was opened for the instruction of children. In 1798 the friends introduced a blacksmith, built a house and barn, employed a number of young men and lads, from among the Indians, in cultivating the farm, and raised a large quantity of grain, hay, &c. which afforded proof to the Indians of the benefits they might derive from husbandry. "Several of them ac-

quired considerable knowledge of the blacksmith's business, and many of their young women and girls were instructed in spinning, knitting, sewing and school learning." The next year still farther advances were made. Several Indians cultivated lots of land for themselves, which they sowed with wheat. The Indians were sensible, that what had been done for them by the friends must have cost a large sum, and not knowing any instance, in which the white people had befriended them in such a manner, "but what, sooner or later, an interested motive" appeared, they began to fear that the friends intended to make a permanent establishment among them, and lay claim to some of their land. Knowing that this jealousy existed, and supposing that the instructions they had given to this people might enable them to get a comfortable living, the friends concluded to go from this tribe to another; and thus give convincing proof, that it was the good of the Indians, which they had in view. After some friendly conferences the business was closed; and in reply to a written address the Indians expressed their feelings in this manner:—

"*Brothers Onas attend*,

"You know you told us you came not amongst us to make us presents that would soon wear away, but to stay some time to instruct us how to gain a comfortable living, by tilling the ground as the white people do; now you have staid the time you proposed and have fulfilled all your engagements to our nation, and we hope we shall follow the good example you have set before us, which we know would be of lasting benefit to us; and thankfully acknowledge your kindness, having never heard of any people that had done so much for Indians without any view of advantage to themselves, which is a convincing proof to us, that you are our real friends; and we are glad the good Spirit has put it into your minds to assist others of our Indian brethren in learning the same good way of living, for which we also thank you; as well as for the good advice you gave us about the strong drink; and we will try all we can to persuade our young men to do better.

"And now, brothers, if we have done any thing that displeases you, we wish you would tell us, that our friendship may remain bright, for we know you are a true people, and we will keep this writing, and will tell our young men and children every year, that they may always remember your friendship; and we wish you may often remember and visit us, to see whether we grow better or worse."

Some of the Indian young women were brought by the friends into the vicinity of Philadelphia to be instructed, and some of the quaker women also resided among the Indians. The following extract is from a letter written by one of the Indian young women, after her return to the tribe, to a quaker woman, who had lived among the Indians. The extract is given, as written and spelt by herself. It will be copied to show the benefits, which the Indians derived from

the friends. The letter was written in 1803.

"I have spun some flaxe and woole since I came home and made some cheese, to show our Indians how to make cheese, they been very much pleased to know how to make cheese. Some said they never thought Indians could make cheese so well. They been try to keep cows ever since to make cheese, and butter; some of them begin to sewe some flax, and good many of our Indian got sheepe and thoy found very good to keep sheep, meat good to eat and wool good for cloth. I hope we will do better ever year, good many has left of drinking and some drink very heard yet. I have been to see Oneidas, not longe go: I found they improve very much since thee come away, good many has new frame houses and frame barns, they improves very much since they left of drinking. I believe three hundred of man and women both left of drinking this some time; I hope they will keep their words good."

(To be continued.)

REMARKS ON JUDAH'S SPEECH TO HIS FATHER,

AS GIVEN BY JOSEPHUS.

In the speech which Josephus has put into the mouth of Judah, to persuade Jacob to consent that Benjamin should go with his brethren into Egypt, we find something worthy of very serious attention, and which is capable of being improved to great advantage. After stating the reluctance of Jacob to part with Benjamin, the historian says, "And Judah, who was of a bold temper upon other occasion, spake his mind very fully to him" —"That it did not become him to be afraid on account of his son, nor to suspect the worst, as he did, for nothing could be done to his son but by the appointment of God, which must also for certain come to pass, though he were at home with him. That he ought not to condemn them to such manifest destruction, nor deprive them of that plenty of food they might have from Pharaoh, by his unreasonable fear about his son Benjamin; but ought to take care of the preservation of Simeon, lest by attempting to hinder Benjamin's journey, Simeon should perish."

The speech here ascribed to Judah was probably the fruit of the historian's imagination. Whether he meant to represent Judah as inconsistent with himself, or whether he were not apprized of any inconsisteney in the case, must be to us a matter of conjecture. However this might be, certain it is, that the sentiment implied in one of the pleas directly contradicts that, which is implied in the other. In the first plea Judah is represented as endeavouring to remove his father's objections on this ground, that no evils could befal Benjamin but by the appointment of God; and those evils, which God had appointed for him would certainly take place, whether he should go into Egypt or tarry at home. This was equivalent to saying, if it be appointed for Ben-

jamin to suffer calamity by going into Egypt, he will suffer by going into Egypt, whether he shall go or not; if he shall remain in Canaan, still he will suffer all the consequences which would result from going into Egypt.

Now observe the inconsistency; although he has argued, that Benjamin will be just as safe in going into Egypt, as in tarrying at home; that no evil could befal him by going into Egypt but what would as certainly befal him if he continued with his father; yet on the contrary he pleads, that his father ought not, by refusing to let Benjamin go, to expose the whole family to manifest destruction, or deprive them of the plenty of food which they might obtain from Pharaoh; and moreover, that his father ought to take care for the preservation of Simeon, who was already in Egypt, lest by withholding Benjamin, Simeon should perish.—Here Judah appears in a moment to forget all he had said about the certainty of what was appointed by God, and reasons upon the principles of common sense and experience. In perfect consistency with the first plea, the father might have replied to the last in this manner:—"Now, my son, according to the principle you assumed in the first place, there is no occasion for your urging me to let Benjamin go with you. No evil can befal *you*, or *any of the family*, but by the appointment of God; and that will certainly come to pass, even if I consent to Benjamin's going into Egypt. You speak as though, for want of bread, "manifest destruction" were staring us in the face; and you think we can have plenty of bread if Benjamin should be suffered to go. You also speak as though, by withholding Benjamin, I shall expose Simeon to perish. But why do you argue in this inconsistent manner? If it be appointed by God that we shall have a supply of bread from the stores of Pharaoh, we shall have it even if you all tarry at home and give yourselves no farther concern about the matter. As to Simeon, the appointment of God is as certain to be accomplished in respect to *him*, as in regard to *Benjamin*. If it be appointed that he shall perish in the prison at Egypt, so it certainly will be, even if you go and redeem him from that state of confinement."

Thus inconsistent and self-contradictory were the supposed pleas of Judah. But such inconsistency and self-contradiction is no uncommon thing in a more enlightened age, than that of Judah or even of Josephus. At the present day, we hear people arguing in one case in the same manner as Judah is supposed to have done in his first plea; and we hear the same persons talk, and see them act, on the opposite principle. In regard to their spiritual and eternal welfare, multitudes reason according to the first plea, and say, "If I am to be saved, I shall be saved; if not, I shall be damned, let me do what I will. If I am to be converted, I shall be converted; if not, any thing I can do will be of no avail; I must wait God's time." On this fallacious and ruinous principle thousands perhaps make themselves easy in neglecting the means of salva-

tion, or in attending upon them as though they had no relation to their final destiny. Yet in regard to their *lives*, their *health*, and their *property*, the same persons will act on the opposite principle. Observation and experience teach them—that if they wish to preserve their lives, to enjoy health, or to accumulate property, *means must be used* for these purposes, and they act accordingly.

But the appointment of God has the same relation to their lives, their health, and their property, that it has to their spiritual welfare and their eternal destiny; and it is as sure to be accomplished in the one case, as the other.

The result of the whole is this; in regulating our conduct, we have nothing to do with the purpose of God, any farther than to act under a firm belief that his counsel is perfectly wise and good, consistent with his *commandments* and *invitations*, his *promises* and his *threatenings*, and with the most *complete free-agency* in accountable beings; that it becomes us to act consistently, and to be as diligent in attending to the means of salvation, as we are in attending to means for securing or promoting our temporal welfare: and that those, who neglect the means of salvation, have no more reason to expect to be saved in their present course, than Jacob's family would have had, to expect to be saved from starvation in a course of neglecting to go where bread could be obtained. The opposite views of the purpose of God are delusive and ruinous in their tendency. Alas! for those who neglect the path of obedience, and the means of salvation, from the presumptuous hope that they shall be saved by the fore-ordination of God. A more direct road to perdition was never paved by the agency of the father of lies.

ADMONITION TO HEADS OF FAMILIES.

MALLET, the poet, and the appointed editor of lord Bolingbroke's posthumous works, was an infidel and in the practice of scoffing at every thing serious. A servant of his, who had made the improvement, which might be expected from hearing the irreligious and blasphemous conversation continually passing at the table where it was his place to wait, took an opportunity to rob his master. Being apprehended, and urged by his master to give a reason for this infamous behavior: "Sir," said he, "I had heard you, and your friends, so often talk of the impossibility of a future state, and so often declare, that after death there was no reward for virtue nor punishment for vice, that I was tempted to commit the robbery." "Well but," replied the master, "had you no fear of that death, which the laws of your country inflict upon the crime?" "Sir," rejoined the servant, looking sternly at his master, "what is that to you, if I had a mind to venture that? You and your wicked companions had removed my greatest terror; why should I fear the less?"

CONFESSION OF CHUBB, A DEISTICAL WRITER.

"In Christ we have an example of a quiet and peaceable spirit, of becoming modesty and sobriety: just and honest, upright and sincere; and above all, of a most gracious and benevolent temper and behavior. One, who did no wrong, no injury, to any man; in whose mouth was no guile; who went about doing good, not only by his preaching and ministry, but by curing all manner of diseases among the people. His life was a beautiful picture of human nature, when in its native purity and simplicity; and showed at once what excellent creatures men would be, when under the influence and power of that gospel he preached unto them."

How could a man remain a deist with such views of Christ and his gospel? Pilate confessed, that he found "no fault at all" in Jesus, yet he delivered him to the Jews to be crucified.

IMPRESSIVE EXTRACTS.

"Were this an age in which any thing might be wondered at, it would be a matter of deserved admiration, that we are still so far from being cemented together *in the unity of the spirit and the bond of peace.* Must the fire of our uncharitable animosities be like that of the temple, which was *never* to be extinguished? However, I am sure it is such an one as was never kindled from heaven, nor blown up with any breathings of the holy and divine spirit." *Bishop Stillingfleet.*

"He that is the Lion of the tribe of Judah delights in the style of the Lamb of God, and is so termed by John the Baptist, his forerunner, in the days of his flesh, and by John the evangelist, his apostle, in the state of his glory. Neither was the holy spirit pleased to appear in the form of a falcon, or an eagle, or any other bird of prey; but of a *dove*, the meekness and innocence whereof our Saviour recommended for a pattern to all his followers. 'Above all things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts.'" *Bishop Hall.*

"Look down, O Lord, upon thy poor dismembered church, rent and torn with discords and even ready to sink. Why should the neutral, or atheist, any longer confirm himself in his irreligion, by reasons drawn from our dissensions?" *I. Hales.*

"Lord! let no unreasonable stiffness of those who are in the right, no perverse obstinacy of those who are in the wrong, hinder the closing of our wounds; but let the one instruct in *meekness*, and be thou pleased to give to the other repentance, to the acknowledgment of the truth.

"And do thou so guide and prosper all *pacific* endeavours, that those happy primitive days may at length revert, wherein *vice* was the only *heresy*."
Dea. Hammond.

"But men are now-a-days, and indeed always have been since the expiration of the first blessed ages of christianity, so in love with their own fancies and opinions, as to think faith and all Christendom are concerned in their support and maintenance."
Bishop Taylor.

"If thou wouldst keep thyself from being a slanderer of others, addict not thyself violently to any one party or persuasion of men. For party taking will beget prejudice, and prejudice is the jaundice of the soul, which represents other men, and their actions, in the color which our own disease puts upon them.

"Hence all those lying rumours and lying wonders, that one party invents to beat down the other. One party reports the other to be all *profane* and *superstitious*; and the other reports its opposite to be all *hypocritical* and *seditious*, and both suffer from each other's envenomed tongues; and between both, *truth* suffers, and *charity* perisheth, and is utterly lost. For shame, O christians! is this the way to promote God's cause or Christ's kingdom? Doth he or it stand in need of your lies? Will you speak wickedly for God, and talk deceitfully for him? Shall his honor be maintained by the devil's inventions? I beseech you, O christians! for the peace of the church, which else will continue sadly rent and divided; for the sake of christianity, which else will be discredited and reviled; for your brethren's sake, who else will be discouraged or exasperated; be very cautious what reports you either receive or make of others."

Bishop Hopkins.

"And so, indeed, it was with those first and best ages of religion; for no sooner did the gospel fly abroad into the world, but the love and charity of christians became notorious, even to a proverb; the heathens taking notice of the christians of those times, with this particular remark, *see how these christians love one another!*" *W. Cave.*

"There is *one* and that the *main* thing which we want; namely, the spirit of Christ, to animate us in the practice of his religion, without which it is dead, even as the body is dead, without the soul that quickens it." *Bishop Burnet.*

"You ought not to conceive a distaste for any man, or body of men, because they are of a different persuasion, sect, or party. Supposing yourself in the right; you pity *corporeal* blindness! Why should you not likewise compassionate, instead of being angry with the blindness of the *understanding*, when it cannot discern certain religious truths?

"Whether a good man, who is a misbeliever in some points, without any faultiness or irregularity of will, will be damned for his *erroneous* way of thinking, may be a question with some people; but I think it admits of none, that a man will be damned for an uncharitable way of thinking and acting."

J. Seed.

"Railing is the province which our adversaries have chosen, and let us leave it to them. For whatever success they meet with that way, as indeed they excel in it, we shall meet with none; but only make *the spirit of christianity* be misunderstood and ill spoken of by our own want of it.

"But to show passion and bitterness in any of these cases; to take pleasure in making men's mistakes or designs thought worse of than they are; to judge harshly of them with respect to another world, or to expose them to ill usage in this; to refuse them due allowances for human infirmity, or to be more backward to own their merits than to see their faults; *such behavior*, instead of promoting truth, will prejudice the world against it; will give unbelievers dreadful advantages, and *forever* prevent *that union among christians*, which would procure us, above all things, the esteem of men and the blessing of God." *Archbishop Secker.*

"Orthodox and heretic, papist and protestant, churchman and dissenter, all, in their turns, have thought proper to show their zeal against the *nation-destroying sin of toleration*, as it was called in Cromwell's time; and for fetching the devil out of other men's consciences, have made no scruple of giving him free entrance into their own, *not knowing what spirit they were of*. Good God! what amazing ignorance, prejudice, and presumption, that men, frail men, who know not the essence of a blade of grass, and are liable to oversight, misapprehension, and error, upon the plainest subjects, should dare to murder and damn their fellow creatures and fellow christians, for not agreeing with them in opinion, about the essence of the Supreme God! O, my soul, come not thou into their secret! Unto their assembly, mine honor, be not thou united!" *H. Taylor.*

POETRY.

THE LORD'S PRAYER.

"FATHER of all thy saints below,
Whose mercies still thy love proclaim:
Let all the world thy glory show,
And join to bless thy sacred name.

"Thy gracious purpose, Lord, fulfil,
And let us soon thy kingdom share;
That sons of earth may do thy will,
Like those who breathe celestial air.

"Our wants with every morning grow:
With daily food these wants supply;
And on our souls that bread bestow,
Which whoso eats shall never die.

"To sinners guilt and shame belong!
Yet grant us, Lord, thy grace to prove,
As we forgive our brother's wrong,
And trespasses repay with love.

"And in the dark and dreary day,
Fraught with temptation, pain, and woe,
Oh! guide us on our doubtful way,
Oh! save us from our watchful foe!

"For thou alone art God most high;
The kingdom and the power are thine;
Thy glory fills both earth and sky,
And through eternity shall shine."

C. J. H.

GOD THE REFUGE FOR THE AFFLICTED.

"When my heart is overwhelmed, lead me to the Rock that is higher than I."
Psalm lxi. 2.

WHEN gloomy fears oppress my heart,
And anxious thoughts arise,
When health and hope's bright beams depart,
And darkness veils my eyes;

Where shall my fainting spirit rest?
In what firm refuge dwell?
Say, who'll receive the weary guest,
And all my griefs dispel?

Dreams of my youth, so bright, so gay,
O lead me to your bowers!
There would my fainting spirit stay,
Crowned by your blooming flowers.

Ah! while I speak, they withering fall,
And youth itself has fled.

Friendship! on thee I fondly call.
Receive my weary head!

But why that silent, languid smile?
Where has thy brightness flown?
Fain would thy tears *my* griefs beguile;
But they bedew *thy own*.

Where is the *Rock*, whose lofty side
Repels the dashing storm?
O let me *there* my footsteps guide!
There shield my weary form.

On its firm brow sits Truth Divine.
There, mercy's rays are seen.
Yes I will make this refuge mine,
And on *this Rock* will lean! * *

RELIGIOUS INTELLIGENCE.

THE BENEVOLENT PROJECT FOR AN "ASYLUM BANK."

A PRINTED communication has recently appeared, purporting to be an attempt, to excite public attention to the object of establishing a BANK for the benefit of the *needy* rather than the *rich*. We feel disposed to encourage benevolent institutions, and the project now before us appears to be decidedly of that character. The limits of our work are such, that but a summary view of the object can here be given. This will be done by quoting a few paragraphs.

"The *law of love*, or *charity*, forms a a great, and the most essential part of the Sacred Code. In scripture phraseology, it is called, 'a new commandment,' and 'the law of kindness,' and on account of its superlative excellence and dignity, 'the *royal* law.' Piety to-

wards God, and the love of man, for his fellow men, are the essence of true religion, and it is declared by the great Law Giver of christians, that 'on these two commandments hang all the law, and the prophets.' It is also declared in the same code, that 'love is the fulfilling of the law,' and that 'he that loveth another hath fulfilled the law;' and further, that 'all the law is fulfilled in one word,' viz. 'thou shalt love thy *neighbour, as thyself*'

"It will be the object of the following essay, to shew that we are now presented with an occasion of obeying and practising upon the precepts of this 'law of kindness,' by doing much good to a great number of our fellow creatures, that we have the strongest obligations to the performance of it, and have the most powerful motives and encouragement to action, and that nothing but strenuous efforts to accomplish it, and disappointment on the trial, can satisfy the claims of christian charity.

"Among all the banks hitherto established, all the public purposes, which have been answered, and individuals and classes accommodated—Whether there is not, still, a class of people the most neglected, who have the strongest claims to the attention, and the fostering care of the government? In this class, or classes, may be numbered, the orphan, the widow, the unmarried woman, the minor, the cripple, the insane, the ideot, and to comprehend, in one word, a great number and variety—the *friendless.* By those last mentioned (including strangers, or aliens) it is meant to include any, or all descriptions of persons, which may not be properly classed, with either of those before mentioned, as they may, speaking generally, have some relation or friend, who are supposed to have some degree of concern for their welfare, but not in all cases willing, or perhaps capable of taking care of their interests—but the stranger is presumed to be destitute of such friends.

"Let us pay a momentary attention to some of these descriptions of persons.—So great is the imperfection of all human arrangements, and such the case of orphans and minors, &c. that a question here arises, whether their property would not generally be in a better state of security and a greater probability of accumulating in a bank, than in the hands of individuals? The responsible, troublesome, and sometimes expensive trust of executors, guardians, &c. would, in this way, be performed cheerfully, as far as relates to property, free of expense, by men who would have a common concern with the widow, the orphan, &c. in the security and increase of their property.

"If the commerce and wealth of our country have actually increased, as these numerous lucrative institutions would seem to indicate, and if there really are so great profits accruing to bank stockholders, as we daily hear—why should not the orphan, the widow, the minor, the unmarried woman, the mechanic, the mariner, the soldier, the stranger, the ideot, the cripple, the insane, the infirm, the distressed, of whatever age, sex, or condition—why should not they participate in these advantages, rather than trust the security of an individual, and reap, if not the golden harvest of some, let them at least be permitted to be gleaners of the silver field, and leave part of their gleanings to their needy heirs or friends. The main object of this inquiry then is to extend this guardian care, and the benefits of banking to all the descriptions of persons above mentioned, and to all others, whom it may be expedient to associate with them.

"Let then, at least, one bank be established, which shall embrace and nourish in its lap all such persons, of the above descriptions, as shall appear to desire it, and deposit their mites, with as many others of the non-descript classes, which require relief, and are the proper objects of it, as may be consistent with the nature of such a bank. To bring my ideas more to a point, and to give them some shape, let us, for example, call this the *asylum bank*, the benevolent, the humane, the philanthropic, or the guardian bank, or by any other name, which shall best express its appropriate purpose, and sufficiently distinguish it from common banks.

"If such a bank, as is here proposed,

should be thought advisable, whatever principles or modifications of them may be adopted in its construction—considering its peculiar design and objects, should it not be under the more especial care and protecting wing of the government? Why may not the governor and council, (for the time being) be directors, or otherwise have some salutary control in its affairs, at least for the same purpose as the state treasurer, in behalf of the commonwealth, is (ex officio) a director in the Union Bank.

"A bank thus nurtured and protected by the parental care of the government, and its security and prolific powers provided for and guarded by all the means which the ingenuity of man has devised, and which motives, prompted by humanity and interest, both conspire to excite:—Why may not such a bank become, as it were, 'A father to the fatherless, a husband to the widow, and a guide to the youth' —that shall be "eyes to the blind, and feet to the lame,"—that shall "strengthen the weak hands, and confirm the feeble knees"—that shall be "a comfort to the mourners"—that shall "break the jaws of the wicked, and pluck the spoil out of his teeth"—that "will bring the blind into a street that they know not, and lead them into a foot path they are ignorant in." That "shall make darkness light before them, and the thing that is crooked to be straight." That "shall keep the simple folk in their right, defend the children of the poor, and subdue the oppressor."—That shall be as "a father to the poor, and the cause which they know not, have searched out."—That shall "deliver the poor from him that is too strong for him; the poor, and him that is in misery, from him that spoileth him"—That shall "say to them of a fearful heart, be strong, fear not."

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped—then shall the lame leap as an hart, and the tongue of the dumb shall sing.

"When the ear hears, it will bless you, and when the eye sees, it will give witness to you—because you have delivered the poor that cried, and the fatherless, and him that had none to help him—The blessings of him that was ready to perish will come upon you, and you will cause the widow's heart to sing for joy."

"The heart that feels for other's woes,
Shall find each selfish sorrow less;
The man who happiness bestows,
Reflected happiness shall bless."

SUNDAY SCHOOL UNION.

[From the Christ. Observ.]

The first public report of this society was made in the month of May last.

The Sunday School Union was established in London, in 1803, and consists of teachers and other persons actively engaged in Sunday schools. The objects of this union are—1st. To stimulate and encourage each other in the education and religious instruction of the young. 2dly. By mutual communication to improve the method of instruction. 3dly. To promote the opening of new schools by their influence and personal assistance. 4thly. To print books, &c. suited for Sunday schools, at a cheap rate. 5thly. To correspond with ministers and others in the United Kingdom and abroad, relative to Sunday schools. 6thly. To promote the information of country Sunday school unions, which are expected to report regularly to this society, and are allowed to purchase its publications at reduced prices.

By the individual and collective endeavours of the members of this society, many persons have been excited to engage as teachers in Sunday schools; and the zeal of those, who were drooping in their employment, has been revived and increased. Particular attention has been paid to the religious instruction of the young, and many useful plans have been suggested and adopted.

By the influence and personal assistance of the members of this union,

many new schools have been established and are now establishing; and many old schools have been increased and improved.

The following books have been published by the society, and have met with very general acceptance.

A plan for the establishment and regulation of Sunday schools.

An introduction to reading, part the first, compiled for the use of Sunday schools in general, of which 150,000 copies have been printed.

An introduction to reading, part the second, of which 85,000 have been printed.

A catechism in verse, of which 38,000 have been printed.

A select list of scriptures, designed as a guide to teachers for a course of reading in Sunday schools.

Also the first part of the introduction to reading, in a series of lessons for collective teaching.

The youths' magazine, a monthly publication, commenced under the auspices of this society, and is calculated to promote knowledge amongst the young; while it inculcates the fear of the Lord, and displays the inestimable treasures contained in the sacred scriptures. Out of the profits arising from its sale, donations of £50 have been offered to three different societies.

The committee have received interesting communications relative to the formation of Sunday schools in our West India islands. At St. George's, Bermudas, a Sunday school has been established, containing 80 children, principally blacks. At St. John's, Antigua, there is one school, containing 100 children, and another consisting of 650. A school has likewise been established in Sicily, among the soldiers' children, and one is commenced, or about to begin, at Gibraltar. To all these schools the committee have voted a donation of books, and they are happy to say, that through their representations, the patronage of our General Sunday School Society has since been extended to our foreign possessions.

A very respectable society has been formed in Ireland, entitled the "Hibernian Sunday School Society," which is likely to become exceedingly useful in that country; and two respectable country Sunday school unions, the Nottingham and the Hampshire, have been formed.

The Nottingham Sunday School Union was commenced more than two years ago, and has continued increasing since that period; and it appears by the last report received, that there are 1083 teachers, and 8440 children in connexion with it.

The Hampshire Sunday School Union was commenced about the same time as the Nottingham Union, and now consists of 283 teachers and 3055 children. The meetings of this Union have led to the formation of several new schools, to the improvement and increase of old established schools, which needed reviving, and have excited considerable interest and attention in favor of Sunday schools in general.

The Sunday schools, connected with this union, appear to be in a very prosperous state; and it is calculated, that in London and its vicinity, about 40,000 children are educated in Sunday schools, and that about 4,000 teachers are engaged in this work. The expenses of the Sunday School Union are defrayed by the small profits derived from its publications, without making any appeal to public benevolence.

The utility of Sunday schools has been proved by a test of nearly thirty years, and who can tell the benefits which thirty years more will display? Perhaps they may extend to the neighbouring nations, and be diffused throughout the world. While the Bible is printing in every language, the laboring poor must be taught to read, or it will be to them a sealed book. While faithful missionaries carry the everlasting gospel to the realms of ignorance, superstition, and vice, the most promising result of their labors will probably arise from the instruction of the young. Upon the whole, past experience fully justifies and demands the most ardent zeal, and the most active exertion, in promoting Sunday schools.

To the editor of the Christian Observer.

I BEG leave to present you with an account of an association formed at Keynsham, near Bristol, about a year ago, for the more general and extensive reading of the scriptures.

I established twenty six different stations, at eligible distances, by reading at regular periods, every evening, at three or four houses, half an hour each. This was accomplished in about a week or ten days. The regulations subjoined I caused to be affixed in the most conspicuous places in the several apartments where the readings were conducted. Some of these have from thirty to near fifty names annexed, amounting in all to about 450 persons, of different denominations of christians, who attend these readings. On the 9th of Sept. 1811, I commenced the scriptural readings; and the success which resulted abundantly proved the blessing with which it was attended. The devout silence and respect which have almost uniformly followed the impressive reading of the Bible, have been highly encouraging, appear to insure the success of any similar attempt, and largely compensate for the exertion bestowed. The increase of the companies in some instances was very rapid; and in commodious apartments from 40 to 50 and even 70 perhaps, or upwards, have assembled. The number of readers soon increased to seven, and the minister read occasionally. The good effects, which have been noticed, (though, in some cases, only the remote cause) have been, a more general spirit of piety and scriptural research; a greater fear and shame of open vice; a more numerous attendance at public worship, and an accession of about 15 to 20 communicants. Many persons, embracing those constant opportunities with much gladness, and almost daily advancing in the knowledge of the scriptures, discovered all such testimonies of joy as prove most gratifying to a christian. It is humbly hoped, that the advantages of this plan will stimulate the similar exertions of many pious christians.

I am, &c.

The pleasing accounts of "Sunday schools" and "reading societies" in Britain, are introduced into this work, with a hope that some in this country will be induced to "go and do likewise." Such institutions and exertions promise a rich harvest of divine blessings. While they tend to promote christian knowledge, they also tend to eradicate the unhappy prejudices which exist in the minds of different sects of christians, one towards another; and to promote that love and friendship by which the disciples of Jesus are to be distinguished from the world.

Ordination.

Ordained at Lynn Rev. Isaac Hurd, September 15, 1813.

Society for Promoting Christian Knowledge.

Sept. 15, 1813. A sermon was delivered in Boston before the Massachusetts Society for Promoting Christian Knowledge, by the Rev. Dr. Prentiss of Medfield.

Foreign Missions.

Sept. 16, 1813. A sermon was delivered in Boston, before the American Board of Commissioners for Foreign Missions, by the Rev. President Dwight. Contributions on the occasion, for translations and foreign missions, amounted to 526 dollars.

Candidate for the ministry, recently approbated.

Mr. EDWARD EVERETT, Cambridge.

THE

CRISTIAN DISCIPLE.

No. 7. *NOVEMBER*, 1813. Vol. I.

A SKETCH OF THE REV. THOMAS HOOKER:

Abridged from Allen's American Biog. and Hist. Dict.

Mr. Thomas Hooker, the first minister of Cambridge, Massachusetts, and one of the founders of the colony of Connecticut, was born in Leicestershire, England, in 1586, and was educated at Emanuel college. After preaching for some time in London he was chosen lecturer and assistant to Mr. Mitchel at Chelmsford in 1626. On account of his nonconformity he was obliged to flee to Holland about the year 1630, and he preached sometimes at Delft, and sometimes at Rotterdam, being an assistant to the celebrated Dr. Ames.

In 1633 he came to New England, and was settled at Cambridge, or Newtown, on the eleventh of October. In June 1636, he removed to Hartford in Connecticut. He died of an epidemical fever July 7, 1647, in the sixty second year of his age. As he was dying, he said, "I am going to receive mercy;" and then closed his own eyes, and expired with a smile on his countenance. Mr. Hooker was a remarkably animated and interesting preacher. He appeared with such majesty in the pulpit, that it was pleasantly said of him, that "he could put a king in his pocket." He has been called the Luther, and Mr. Cotton the Melancthon of New England. It was his custom to preach without notes. On a visit to Massachusetts in May, 1639, he preached on the sabbath at Cambridge, and governor Winthrop went from Boston to hear him. Having named his text in the afternoon, he proceeded about a quarter of an hour with great loudness of voice and vehemence of manner, when suddenly he found himself at a loss what to say. After several ineffectual attempts to proceed, he observed to the assembly, that what he intended to have spoken, was taken from him, and requesting them to sing a psalm, withdrew for half an hour. He then returned and preached about two hours, with wonderful pertinency and vivacity. After the sermon he said to some of his friends, "we daily confess, that we can do nothing without Christ, and what if Christ should prove this to be the fact before

the whole congregation?" Dr. Ames declared, that he never met with Mr. Hooker's equal either in preaching or disputation.

While living in England he was invited to preach at the great church of Leicester, and one of the burgesses set a fiddler in the church-yard to disturb the worship. Mr. Hooker elevated his voice, and spoke with such animation as to rouse the curiosity of the man, and attract him to the church door. There he heard such solemn truths, as by the blessing of God were the means of his salvation. Though naturally irascible in his temper, he acquired a remarkable command of his passions. He was condescending, benevolent, and charitable. His benevolence was united with piety. In his family he exhibited a lively devotion, and all who resided under his roof were instructed and edified by him.

In giving the sketch of Mr. Howe, we had occasion to notice, that an intolerant spirit in England occasioned many worthy men to be driven into exile. By the same spirit, Mr. Hooker was compelled to leave his native country. But as the persecution of the christians in Jerusalem, occasioned a more extensive spread of the gospel, so it has been in many other cases. It is indeed a comforting consideration, that God is able to overrule such evil conduct, and make it subservient to the interests of truth and religion. Thus he has often done in time past; and his sufficiency is unchangeable. But while those who suffer, have this consolation, the guilty are not to be excused; they mean not so, neither do their hearts think so. The happy consequences which resulted from Mr. Hooker's coming to this country, are not to be imputed to the good will of those by whose oppressive conduct he was constrained to leave the land of his nativity. The case of Mr. Hooker is but one of a vast multitude, in which excellent men have been treated as *heretics*, by an assuming, self-sufficient and domineering clergy. Those of the present age, who are disposed to indulge an intolerant spirit, might profit by such admonitions, were it not that the misguided zeal, by which they are hurried on, closes their eyes and ears against every thing of an admonitory nature, and is very fruitful in furnishing excuses for the most flagrant improprieties. Thus it ever has been, and thus we may expect it ever will be, so long as such a temper is suffered to exist among christians. A blinding self-confidence is a never-failing concomitant of a persecuting spirit. Men of humble and candid reflection see too many innocent occasions of error, and too much ground to suspect themselves to feel at liberty to destroy others on account of their opinions.

TESTS OF RELIGIOUS SINCERITY.

Connected with page 158.

HAVING in my former communication mentioned several imperfections, with which religious sincerity may be united, I proceed, according to promise, to give some of the most essential marks or tests of this temper. My christian friends, this is a subject of primary importance in religion. Without sincerity, our pretended obedience is sin; our religion but vanity and guilt. We cannot deceive God; we may deceive, perhaps we have deceived, ourselves. Examine yourselves then, whether you be in the faith; prove your own selves.

1. In the first place, you have great reason to doubt of your religious sincerity, if you make no progress in holiness. Every principle of real virtue is an active and a progressive principle. It cannot leave a man satisfied with his present attainments, and if you have thought yourselves long stationary in your religious characters, the probability is, that you have been long retrograding. The path of the just is as the shining light, shining more and more unto the perfect day. He, who carefully examines himself, cannot avoid discovering his imperfections, and he, who is afraid to discover or is negligent in the search, has no sincere disposition to correct them. Whatever you may choose to call the ruling principle of a religious life, whether the fear or the love of God, whether it be gratitude, or humility, or ambition of intellectual improvement, all, all urge us forward to greater attainments. Is it love? Real love is never tired with pleasing its object, never at ease when it has a suspicion of offending it. Is it gratitude? Gratitude never thinks it has done enough; humility never feels itself secure, and love intellectual always grasps at something higher. If then, my friends, you find in yourselves a disposition to circumscribe the limits of your duty, if you find that you endeavour to steal as much as you can from your obligations, and give as much as you can well spare to the world and its pleasures; if you are continually comparing yourselves with others, and think you have done enough, when you have done more than they, you have great reason to doubt the sincerity of your religion.

2 In the second place, if your most secret and private actions are not as pure and correct as your public ones, depend upon it you have no claim to the praise of religious sincerity. I ask you then, if your intercourse with God in private is devout, or if your public reverence of religious institutions is only the result of your deference to the habits of the community. I ask you, if you prefer to give your alms in private, where no eye but God's discerns it, to giving them in public, where spectators will allow you the credit of the alms; or whether you are not uneasy, till by some means, your benefactions are known to others? I ask you, if in your most trivial negotiations you are as scrupulous and honest, as in your large and notorious transactions; and whether the absolute security from detection would not tempt you into any thing like injustice? I ask you, if your conduct in your families, and with those over whom you have control, or with whom you are intimate, is as carefully regulated by the laws of christian benevolence, as you would lead us to believe from your public conduct; or are you christian in church, and a tyrant at home? In short, is your religion a spirit which animates you, and not a countenance which you assume? Would it be the guide of your life, if there were no one to observe you, but he, "who seeth not as man seeth?"

3. Is your obedience universal and unlimited? This is a most essential test of our religious sincerity. Do you make no exceptions in favor of particular vices, and continue to live in some habits, which your conscience tells you are not precisely right? The meaning of that passage in James, which was before explained,* includes this test of our religious obedience.

* *Christian Disciple No. 2, page 49.*

"Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." Why? Because if he deliberately and habitually make an exception in favor of some passion, lust, or habit, he discovers that he really has no sincere respect to the authority which established the whole law.

There are several cases in human life which may illustrate the nature of this principle of religious obedience. What should we think, for instance, of the sincerity of that man's friendship, who should make all the professions of attachment, and appear through the greater part of his life devoted to a friend, who yet should deliberately desert him in his time of need, or betray, when tempted, one only of his most important secrets? Thus no religious obedience has any claim to the praise of sincerity, which is not unlimited and without reserve. A religious man will not say, I am not guilty of this or that sin, but I hope God will pardon me for a particular habit which I find it difficult to relinquish. Neither will he say, I am sensible of the guilt of a particular course of conduct, and if God spare my life, I will break it off at such a future time. O no! my dear friends! this is the most shocking hypocrisy. It is such trifling as nothing can atone for. The man of this partial obedience, and the man who is continually deferring the day of his repentance, is yet in the gall of bitterness and the bond of iniquity.

Lastly—What appears to you the governing motive of your conduct? In those portions of your character where your zeal is most engaged, and your exertions most strenuous, what is your object? The promotion of your own interests and the interests of your party, or the benefit of mankind, the glory of God, and the cause of virtue? How far is your sense of your duty to God predominant in your life? Does it lead you to sacrifice your property, and your reputation, and whatever you hold most dear; or have you contrived to conceal, even from yourself, the real motives of your behavior; and to serve yourself of the name of religion, and of God's honor, when you have nothing of them but the name. In short, is not your reverence for God, your sense of religious obligation affected by the changes of the age, and the character of your contemporaries? Are you on the Lord's side, even if you stand alone?

My friends, this subject of sincerity is of infinite importance to us. It is the foundation, the grand preliminary of a religious character. It is indispensable to the acceptance of any of our services. Without it, our religion is our condemnation, our observances of its rites are the records of our sin. Without this, it is impossible to have any satisfaction in duty; religion will be our burden, God our terror, conscience a sting, and death will overwhelm us with inconceivable dismay. With this only can we assure our hearts before God. For if our hearts condemn us, God is greater than our hearts, and knoweth all things. But, beloved, if our hearts condem us not, then have we confidence toward God.

TERMS OF ADMISSION TO CHRISTIAN PRIVILEGES.

To the Editor of the Christian Disciple.

I WAS highly gratified by a communication in one of your late numbers on the *terms of christian communion.* You intimated at the close of that piece, that you hoped to make this the subject of future discussion. I trust, this promise will not be forgotten. No subject perhaps is more simple, and yet on none do we find greater or more frequent misconception. The church of Christ is shut on many, whom, as we have reason to think, Jesus would have received with affection; and the consequence is,

that a disaffection is spreading itself through the community, which may ultimately have a very unhappy influence on our religious institutions.

My attention has been called to this subject by an application, which I lately received from a friend, whose moral and religious character I highly respect. He expressed to me, what indeed I well knew, his conviction of the truth and importance of christianity, and his desire to unite himself with the christian church, that he might at once bear his testimony to this divine religion, and avail himself of the instituted means of giving it an influence over his own heart. "But," said he, "the privilege is denied me. I live in a town where there is but one place of worship, one church, one minister; and this church and minister are narrow and exclusive in their sentiments. I am by no means inclined to excessive liberality, but the creed, to which my assent is required, contains articles, which shock at once my reason and my moral feelings. What must I do? The church is barred against me, and yet I am condemned for neglecting to enter it."

My sympathy with my friend induced me to speak at first with some warmth. I told him that I did not consider him bound to contribute to the support of institutions, from the benefit of which he was excluded; and that he would be justified in joining with men who were laboring under the same oppression in the formation of a new church on the broad principles of christianity. He answered, that the place of his residence was not sufficiently large for two societies, that it would be painful to him to be in any measure the cause of dissentions in the community, that he wished a mere peaceful remedy for the evil to which he was exposed.

To this case of my friend, I desire your attention, and that of your correspondents. It is not singular. In other parishes, some of the best men, I fear, are excluded from christian privileges by the operation of creeds, drawn up with little care, in "words which man's wisdom teacheth." The mass of the people, unaccustomed to inquire, and taking their opinions upon trust, receive without complaint the articles, which they find established in the church. But reflecting men, habituated to weigh the import of words, are shocked by some of the principles, which are offered to them as the substance of christianity, and from tenderness of conscience decline subscription. Thus the most intelligent and conscientious part of the community are sometimes found in the crowd who turn their back on the table of the Lord.

If we could bring together the various creeds which are imposed in our country, we should be struck with the extent of the evil here lamented; and some would be ready to ask how it is, that the christian church has continued to receive accessions, when the entrance to it has been so unwarrantably obstructed.

In one parish a man is required to believe, that there are three persons in one God. Unable to

explain this language, and unwilling, in a solemn act of religion, to employ words which he does not understand, he desires to be told what the word *person* means. He is informed that the doctrine is too mysterious to be explained, that it surpasses all comprehension, that his duty is to believe and not to pry into the deep things of God. He answers, that he does not ask for reasonings to support the doctrine; he only wishes to know *what the doctrine is*, what is the import of the language to which he is expected to subscribe. Perhaps some attempt is made to satisfy this most reasonable request; but tenfold darkness gathers over the subject. The word *person*, however defined, always suggests to him the idea of a distinct individual or being. He asks, whether he must believe that three distinct beings make the one God. He is told no; that this is a damnable heresy; that this is to make three Gods. He answers, that after all his efforts, he can attach no other ideas to the article which is imposed on him. He does not deny, that to others of sharper vision this article may be sufficiently plain, but he begs that he may be released from assenting to a distinction too subtle for his feeble capacity, and that he may be received into the church of the saviour, whom he loves, on the ground of that good confession, which satisfied the apostles, *that Jesus is the Christ, the Son of God.* In support of this request, he asks whether the plain fishermen of Galilee, when they surrounded the table of their master, and received from his hands the bread and the wine, had heard any thing about three persons in one being, and whether any church can be injured by receiving members on the ground of the same faith which these old fashioned christians possessed. But he pleads in vain. He is told, that in different ages the church needs different fences and securities, that all christians, whose hearts God has touched, assent without hesitation to these inexplicable words, and that the article to which he objects is one of the necessary methods of preventing the taint of heresy from spreading through the christian flock.

In another parish a man is called to give his assent to articles, which, in his view of them, offend not only his reason, but the best feelings of his heart. He is called to believe, that God brings men into existence wholly corrupt, and wholly unable to relieve themselves, that from this mass of corruption he has been pleased to select a number, whom, by his irresistible power, he rescues from sin, that he leaves the rest to the hopeless corruption in which they were born, and then plunges them into eternal flames, because they have not made themselves pure. All this appears to him to be fairly implied in the creed, to which his assent is required. His blood grows cold as he reads it. He offers his objections, and receives perhaps some ingenious replies; but still he cannot reconcile these doctrines with God's paternal goodness or with human responsibility. He is far from deny-

ing the sincerity or christian character of those, who profess to discover in these articles the marks of God's infinite benignity, and the most powerful motives to obedience, but he asks that these articles may not be applied as a test to his own character. He is told however, that the creed of the church expresses the views in which regenerated minds agree, and that he must come with these views to the table of Christ, or not come at all.*

I have mentioned only a few peculiarities of opinion which are insisted on as essential to admission into the church. I have known a person prevented from joining a church, chiefly because he doubted whether the perseverance of saints was taught in the scriptures, as the doctrine is commonly understood at this day.† I lately heard of a woman of plain education, who was required to express her belief in the perfect consistency of predestination with man's free-agency.‡ Thus, the doubtful questions of metaphysics and theology, by which the most powerful minds have been perplexed and confounded, are to be settled by the common people, before they can be received into the family of Christ. Blessed Saviour, thou friend of the ignorant, who didst preach and adapt thy gospel to the poor, are these the conditions which thou requirest or approvest for admission into the number of thy people?

The probability is, that if all the church covenants of New England were collected, every christian among us would find several, to which he could not subscribe, and of course the most

* It is believed that few, who assent to the articles referred to in this paragraph, view them in the light the candidate is here supposed to do; but if they are capable of being thus understood, it is a sufficient reason for confining church creeds or terms of admission, to the language of the scriptures. And it is a weighty objection against foisting into articles of faith the words of man's wisdom in preference to such as the holy spirit teacheth. Ed.

† It may be doubted whether any doctrine has been less understood, or more abused, than this, "That true saints will certainly persevere to the end of life." If it mean any thing worthy of our belief, it means that true saints will habitually continue in a course of sincere obedience to the commands of God. But how many, who profess to believe this doctrine, *prove* it to be false, by their own example, if we must admit that *they* were *ever* sincere christians! We are not however to be understood as denying the doctrine; but we *mean* to deny, that a man may be said to *persevere* in *obedience*, while he *lives* in *rebellion;* and we mean to affirm, that for a man to be consistent with himself in professing to believe the doctrine, his walk must be in the "path of the just," which "is as the shining light, that shineth more and more unto the perfect day." Ed.

‡ As we understand the terms, we see not the least inconsistency between *predestination* and *free-agency;* but as they are understood by many, there doubtless may be an inconsistency. But whatever may be supposed of the consistency or the inconsistency of these terms, we do not find that Christ or his apostles ever required an assent to an article of this nature, as a term of admission to christian privileges. What if God predestinated that every accountable being should act as a free-agent, and be rewarded according to his own works; would such predestination be inconsistent with free agency? Ed.

eminent saints would be excluded from several of our churches. There is reason to believe, that in some of our towns, men of the fairest characters, to whose uprightness the most important interests are entrusted, whose lives are most useful, whose charities are most extensive, whose conduct in their social relations is most blameless, and whose contributions for the ministry are most liberal, are denied the benefit of the very institutions which they support, and are virtually treated as heathens.

Were this a slight evil, I would not so earnestly urge it on the attention of christians. But is it nothing to shut a disciple of Jesus from the church and table of his Master? Is it nothing to expel those, whom Jesus invites? Is it nothing to limit the benefits of religious institutions? Do I not receive a serious injury when I am excluded from some of the most efficacious methods which my Saviour has appointed for improving my character, and preparing me for heaven? Shall I resist every invasion of my civil rights, and shall I suffer the dearer privileges of religion to be wrested from me? To exclude from the church those who profess to receive Jesus Christ as their Lord and Saviour, and whose conduct is consistent with their professions, because they cannot assent to articles which are expressed in phrases of man's invention, and which are no where declared in scripture to be essential to the christian character, to do this is to assume a power, offensive to Christ, and injurious to man. How solomnly did our Lord warn his disciples, against despising the least of his friends? How fearful was the woe pronounced on those who should throw a stumbling block in the way of his feeblest followers? Can we guard too solicitously against the guilt of obstructing the progress of any, who discover a sincere regard to the authority of our common Lord?

The question now offers, what is the duty of those, who are excluded from the church by the operation of unscriptural creeds and confessions? This question is beginning to be agitated by laymen, and deserves the consideration of the judicious and experienced. What shall these persons do? Shall they leave the societies, where religious privileges are denied them, and form new churches on a scriptural foundation? or shall they seek admission into churches of other towns, which maintain catholic principles of communion? These are obvious methods of relief; but they are not without dangers. Will they not divide our churches, and give birth to many unchristain feelings? Can no milder method be devised? Cannot christian ministers be persuaded to review their creeds, and to ask themselves seriously, whether they contain no articles which a man may doubt and yet be considered, in the view of charity, a follower of Jesus? Cannot ministers be persuaded to employ their influence in substituting simple and intelligible declarations of scripture for ambiguous phrases and long contested doctrines?

This is most devoutly to be wished, and this would at once remove the evil.

We hope that we shall not be considered as impeaching the christian sincerity of churches and ministers, whose creeds are open to objection. The injury they commit, though great, is unintentional. Their error belongs to the judgment, and not to the heart. Far from reproaching with bitterness, we would tenderly beseech them, as they revere the authority of our common Lord, as they regard the charitable spirit of his gospel, as they desire the peace and improvement of his church, that they will generally consider the evil which has now been exposed, and will most cautiously abstain from every act or requisition which may exclude from the fellowship and privileges of the church, those whom Jesus accepts, and who are equally entitled with themselves to the name of christians.

JONES' ILLUSTRATIONS OF THE FOUR GOSPELS.

In the introduction to Jones' *Illustrations* of the *Four Gospels*, a work of great learning and merit, lately published in England, I find the following statement. "A Sweedish professor has given an account of a Jewish sect still in existence, which was founded by John the Baptist, and which ascribed to him an authority superior to Jesus. This account is translated by Michaelis, who supposes that John the Evangelist wrote his gospel to confute the errors of the Gnostics, and of the Sabians, the name of which distinguishes the disciples of the Baptist. And so important does the German critic think the discovery to be, that the obscurity, in which St. John's gospel had been involved, was at once dissipated by it. Michaelis has applied the discovery to the elucidation of this gospel; but he does not, by what he calls a totally new light, appear to have been successful in removing its obscurities. If, however, he had perused the works of Irenæus, and the *recognitions* of Clement, with proper attention, he would have come at the truth in a direct road, and probably have met with complete success. Irenæus says, that John published his gospel to exterminate the errors of the Gnostics. This writer was a disciple of Polycarp, who had been personally acquainted with St. John. He had, therefore, the best means of information; and it appears probable, that the assurance of the object, which the evangelist had in view, thus impressed on his mind, first suggested the idea of writing an account of the Gnostic heretics." "The book, comprehending the recognitions and homilies, ascribed to Clement of Rome, is not deemed genuine by Lardner and some others, but the composition of an *Ebionite* towards the close of the second century. When duly examined, however, it appears to have been published much earlier. The

subject of it, in general, is a detail of the dispute which the apostle Peter had with Simon Magus, in an interview referred to in the eighth chapter of Acts: and the object of the book is to refute the system which that impostor set up in opposition to the gospel. The recognitions and homilies are written with great elegance, and with a purity of sentiment (a few passages excepted) which might justly claim apostolic authority. In these performances, we learn the important fact, *that the first founders of gnosticism were disciples of John the Baptist.* And the natural conclusion is, *that St. John wrote his gospel to refute the errors of the gnostics, and of the disciples of John the Baptist.*"

To this extract, permit me to subjoin a few remarks. We are not to imagine, that John the Baptist himself formed a sect in opposition to Christ; or that *all* his disciples were gnostics; or that he taught opinions and doctrines such as were afterwards held by the gnostic heretics. But it is important to the biblical student to learn, that *some* of John Baptist's disciples did not believe in Jesus of Nazareth, as the Messiah; that from worldly views, they rejected Christ, and kept separate from his apostles and disciples, and introduced a motley absurd system of theology. Simon Magus was one of these pretended disciples of John, and affected to possess extraordinary power from heaven. His doctrine of supernatural beings was very absurd, and his morals very corrupt. He was supported in his claims by many Jews as well as heathens. So that the gnostic theory was a heterogeneous compound of Judaism and heathenism. If the first part of St. John's gospel is read with attention in reference to these suggestions, it will appear just and pertinent, where now, perhaps, it is obscure to some. We observe also, that possibly Lardner is not fully supported by ancient authorities, in rejecting the Clementine recognitions and homilies as spurious. He was a great critic in biblical literature; and has taught us in many instances to distinguish between genuine and reputed apostolic writings. By some learned men, however, he is thought to have condemned without sufficient reason and authority. And I suggest, whether the ecclesiastical inquirer would not find himself richly compensated by a careful examination of the recognitions of Clement. A. B.

THE BENEVOLENT EFFORTS OF THE QUAKERS

FOR CIVILIZING THE INDIANS.

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THE Seneca Indians, observing what good the quakers had done at Oneida, invited them to their country. This invitation was accepted. Three young friends with two of the committee went to the Indian towns, on the Alleghany river, and were

well received. The committee explained to the Indians the object of their visit; and before they left them, held a conference with the Indians and endeavoured to persuade them to adopt the habits of the white people. The young men continued with this tribe, to instruct them, and to set an example of husbandry. Four of the committee visited the settlement the next year. They delivered a speech to the Indians on that occasion, in which they expressed their satisfaction on account of the improvements which had been made. Cornplanter, the chief, in behalf of the nation, replied, that "When the young friends first settled among them, many of his chiefs were averse to it; they had this summer several councils among themselves, respecting the young men, and all the chiefs seeing their good conduct and readiness to assist Indians, were now well satisfied."

From this place the friends went to the settlement on the Catarogus river. Wherever they went, they endeavoured to reform the habits of the Indians in respect to the use of ardent spirits, to instruct them in husbandry, in blacksmith business, and the use of mills. To instructions in these important branches of business, they added those of reading and writing, &c. The following extracts of speeches, letters, &c. from the report of the committee, will give some idea of the benefits the Indians received from the benevolent efforts of the quakers.

From Indians at Catarogus to the Quakers—1799.

"The instructions that you gave, pleases us very much in general; you may rely upon it that we are going to follow your directions; we have fully determined to leave off drinking whiskey, and if there comes traders on, we have determined to order them off the ground."

"Friends, Quakers, we hope you will keep your minds strong as you was at first, and we return you great many thanks for the kindness you have done already."

Remark of the committee, 1801.

"The Indians were become very sober, generally refraining from the use of strong drink, both at home, and when abroad among the white people. One of them observed to our committee, "no more bark cabin, but good houses; no more get drunk here now this two years."

Speech of a chief warrior to the Quakers.

"We shall often think of you whilst on your journey, and desire you to inform your chiefs at home, that we are thankful for the saw-mill irons, axes, hoes, ox-chains, &c. which they have given us.

"Brothers, we hope we shall give more attention to farming than we have hitherto done; we thank you for your advice about the saw-mill, and for your friend's consenting to remain with us awhile, to teach some of our people to work the mill."

Letter from one of the Friends to one of the committee.

"Several families have got to the number of six and seven head of cattle with other useful animals, who had not any when this settlement was first made, owing, as they now tell us, to their great excesses in the use of whiskey, which at present seems much declined; not any is knowingly suffered to be brought into the settlements on this river."

Cornplanter's speech.

"Brothers, your young men and us have now lived together several years as brothers; when your young men came, the Indians were very ignorant, but now we are just beginning to learn; your young men do not talk much to us, but when they do, they speak what is good, and have been very helpful in keeping us from using spiritous liquors; as has also my brother.

"Brothers, we are all well satisfied with your conduct towards us; you have always done what you promised."

From the reports.

"In the evening when the friends were sitting with the chief warrior, he said he wished to ask them a question, but was almost afraid; they desired him to speak, and they would give him such information as they were able; it was, do the quakers keep any slaves? he was told they did not. He said he was very glad to hear it, for if they had kept any, he could not think so well of them as he now did. That he had been at the city of Washington last winter on business of the nation, and found many white people kept blacks in slavery, and used them not better than horses."

From letters of the friends with the Indians, to the committee.

"Neither of the mills are completely finished, owing to the coldness of the season, yet both so as to do business. The Indians have had considerable grinding done, and appear highly pleased to see the grain reduced to meal so much quicker than pounding it in their wooden mortars; a pretty ingenious Indian man, after having a grist of wheat of his own raising ground and bolted, said with animation, 'I think this will make the Indians see day light.'

"It is pleasing to find a disposition for improvement continues to prevail amongst the younger class of Indians; divers have now considerable corn to sell; they often express the satisfaction they feel in seeing the fruits of their own industry, and frequently observe, that when they followed drinking whiskey they could hardly clothe themselves, but by industry they now find that their substance begins to increase.

"The continued resolution of the Indians against the use of spirituous liquors, conduces much to the introduction and increase of civilized habits and it is obvious, that it has an improving effect on the other settlements of the Seneca nation."

Whether the object of the quakers extended to christianizing as well as civilizing the Indians, we are not informed. This however is probable, and

that civilization was only a preparatory step. It is a question of importance, whether much success can be expected in attempts to christianize the Indians, or any savage tribes, unless they are preceded, or at least accompanied, with friendly efforts for civilization and the introduction of useful arts. Dr. Campbell, in a sermon preached before the society in Scotland for propagating christian knowledge, undertakes to show, that "the success of the first publishers of the gospel, is a proof of its truth." Among other considerations in support of this idea, he exhibits a contrast between the means used by the apostles, and those which have become necessary since miracles have ceased in the church. He remarks on the efforts and success of Roman Catholic Missionaries. As one of the most successful efforts he mentions the mission to Paraguay in South America. In stating the methods of proceeding he says—"It was more by insinuation and indirectly, than by open and professed teaching, that the knowledge of christianity was introduced by them. Their direct and only object long appeared to be, to teach those savages agriculture, the most necessary manufactures, the art of building, and the other arts most conducive to civilization; and when in this way they had sufficiently recommended themselves to their confidence, to take occasion of inculcating, especially on the children intrusted to their care, their religious principles. The method of the apostles was much shorter; they did not find the least necessity for such artificial management."

The Doctor does not mention this contrast by way of reproach to the missionaries, but as evidence that the success of the apostles is to be ascribed to such supernatural divine agency, as amounts to proof of the truth of the gospel. Accordingly, in the improvement of his discourse he observes—"Let it not be imagined, that what was said in regard to the use made of arts and sciences by the popish missionaries, was with a view to condemn or discredit such expedients. It was only with an intention to show that there were many causes to which the success of those missionaries, comparatively little, might be attributed without recurring to miracles; whereas there was nothing that could account for the astonishing success of the apostles in whom all those advantages were wanting, but miracles alone. It was not to depreciate the wisdom of man, but to show that "the foolishness of God is wiser." So far from condemning the Roman Catholics in this, I approve, I applaud their zeal, their solicitude, their perseverance."

ON THE PHRASE "THE SPIRIT OF GOD."

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SECTION II.

THE five books of Moses are about a fourth part of the Old Testament. As he was the first and the principle writer of that part of the bible, if we can ascertain the meaning of the phrase "the spirit of God," as used by him, this will go far towards establishing its meaning throughout the scriptures; unless decided evidence shall appear, that it is used in a different sense by some other writer. We shall therefore place before the reader the principal, if not the only passages, in which this, or some equivalent phrase, occurs in the writings of Moses.

Gen i. 2. "The spirit of God moved upon the face of the waters." Chap. xli. 38, concerning Joseph, Pharaoh asks, "Can we find such an one as this, a man in whom the spirit of God is?" Exod. xxxi. 3. "And I have filled him with the spirit of God in wisdom, and in all manner of workmanship." This is said of Bezaleel. Again ch. xxxv. 30—35, the account is given to the people. Moses says of God—"And he hath filled him with the spirit of God," &c.—In the following verses, others are represented as being endued in the same manner for building the tabernacle. Numb. xxiv. 2. Of Balaam it is said—"The spirit of God came upon him."

Such is the manner in which Moses used the phrase "the spirit of God." In every instance except the first, it is evidently used to denote *that* by which God endues men with supernatural gifts or powers, and prepares them as instruments for some work which he had assigned them. They were *inspired* according to the work they were appointed to perform, and this *inspiration* was called being "filled with the *spirit* of God."

In the preliminary observations, it was stated, that the words *spirit*, *wind*, and *breath*, are the same in the original. Gen. i. 2, might have been correctly and forcibly translated "The *breath* of God moved upon the face of the waters." This would have expressed the *energy* and the *ease* with which God produces effects. In Ps. xxxiii. 6, the word *breath* is given in the translation instead of *spirit*. "By the word of the Lord, the heavens were made, and all the host of them by the *breath* of his mouth. In Job xxxvi. 13, we have the spirit and the hand of the Lord used as synonymous: By his *spirit* he hath garnished the heavens; his *hand* hath formed the crooked serpent." By comparing these several passages, it may be seen, that no injury is done in translating Gen. i. 2, "The *breath* of God." And as God breathed into Adam the breath of life, so he has breathed into others supernatural gifts, according to his own pleasure.

There are other phrases in the writings of Moses, equivalent to "the spirit of God." Such are the following: Gen vi. 3. "*My spirit* shall not always strive with man, for that he also is

flesh." Whatever might be the manner of striving, the spirit is that, by which God strove or operated. Numb. xi. 17. "And I will take of *the spirit* that is upon thee, and put it upon them;" that is, the elders. Then v. 25. "And the Lord came down in a cloud and spake unto Moses, and took of *the spirit* that was upon him and gave it to the seventy elders—when *the spirit* rested upon them, they prophesied." ver. 27, of Eldad and Medad it is said—"*the spirit* rested on them, and they prophesied in the camp." This being told to Moses he said, "would God that all the Lord's people were prophets, and that the Lord would put *his spirit* upon them." As Moses was himself endued in a supernatural or extraordinary manner, so others were made partakers of similar gifts to aid him in the work of judging the people of Israel.

In Deut. xxxiv. 9, we are told, that "Joshua was *full of wisdom*, for Moses *had laid his hands upon him*." From this we learn, that the gifts of the spirit were communicated by the laying on of hands by Moses, as they afterwards were by the apostles of our Lord.

Thus it appears from the writings of Moses, that by "the spirit of God," or the breath of God, is intended that, by which God operates or produces effects, and particularly that by which he communicates supernatural gifts and powers to enable men to execute his purpose.

The phrase "the spirit of the Lord" is used in the same manner by the subsequent writers of the Old Testament. Judges iii. 10. "The spirit of the Lord came upon Othniel." ch. vi. 3. "The spirit of the Lord came upon Gideon." ch. xi. 29. "The spirit of the Lord came upon Jephthah." ch. xiii. 25. "The spirit of the Lord began to move Sampson." ch. xiv. 6. "The spirit of the Lord came mightily upon Sampson." Thus these several persons were stirred up and prepared for deliverers to the people of Israel; and thus all the mighty things done by them are accounted for by the sacred writer.

1 Sam. x. 6. we find Samuel the prophet saying to Saul, "The spirit of the Lord shall come upon thee, and thou shalt prophesy." ch. xvi. 13. "The spirit of the Lord came upon David."—v. 14. "The spirit of the Lord departed from Saul." 2 Sam. xxiii. 2. David said, "The spirit of the Lord spake by me." This last text shows what is intended in the scriptures by the spirit's *speaking*. God endued men with his spirit, and they "spake as the spirit gave them utterance."

It is needless to mention all the passages, in which the phrases under consideration are to be found in the remaining books of the Old Testament.

Some of the most remarkable will be introduced.

Isaiah lxiii. 10. "But they rebelled and vexed his *holy spirit*." This probably means no more nor less, than that they vexed or provoked God. Respecting Moses it is said "they provoked *his spirit*." Ps. cvi. 33. This does not imply that the spirit of Moses was a person distinct from himself, or that Moses and his spirit were *two* persons.

Ps. li. 11. 12. "Take not *thy*

holy spirit from me.—Uphold me with *thy free spirit.*" David had formerly been blessed with the gifts of the spirit—he had recently sinned grievously; he had reason to fear that the tokens of divine favor would be withdrawn, and he felt the need of divine support. It was therefore very proper that he should pray in this manner.

There are some predictions in the Old Testament relating to the Messiah, in which the spirit of God is mentioned, that deserve particular attention.

Isa. xi. 1. 2. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the *spirit of the Lord* shall rest upon him, the *spirit of wisdom* and *understanding*, the *spirit* of *council* and *might*, the *spirit of knowledge* and of the *fear of the Lord.*"

Ch. xlii. 1. "Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put *my spirit* upon him; he shall bring forth judgment to the Gentiles."

Ch. lxi. 1. "The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

That these passages relate to the Messiah will not be doubted. The two last are explicitly applied to him in the New Testament. The last was read by him in the synagogue and appropriated to himself. We may also observe, that the same language is here used, that was used in the passages before quoted, which evidently referred to God's bestowing extraordinary gifts or supernatural powers.

By these passages the Old and New Testament become connected; for what was here predicted was fulfilled after the Messiah made his appearance. It was foretold that the *spirit* of the Lord should *rest on him.* This was fulfilled at his baptism and inauguration; a symbol of which was given in the form of a dove which descended and abode upon him. In giving the account Matthew says, ch. iii. 16. "the spirit of God descending like a dove and lighting upon him." Mark says "the spirit like a dove descending upon him." ch. i. 10. Luke says, the *Holy Ghost* descended. ch. iii. 22. This descent of the spirit was the token given to John, by which he was to know the Messiah. John i. 32, 33, 34. "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God."

It was at the same time that Jesus received the anointing. Isa. lxi. 1. In reference to this Peter at the house of Cornelius spake thus, "That word ye know which was published throughout all Judea, and began from Galilee, after the baptism which John

preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him." Acts x. 37, 38. As he had thus received miraculous powers from the Father, he said to the Jews, "But if I cast out devils by the *spirit* of God, then the kingdom of God is come unto you." Mat. xii. 28. The same idea is expressed Luke xi. 20, in this manner. "But if I with the *finger* of God cast out devils, no doubt the kingdom of God is come upon you."

Thus far we see a perfect harmony between the Old Testament and the New as to the meaning of "*the spirit of God.*" There is however another prophecy, which also connects the two Testaments,

Joel ii. 28, 29. "And it shall come to pass afterwards, that I will *pour out my spirit* upon all flesh; and your sons and your daughters shall phophecy; and your old men shall dream dreams, your young men shall see visions: And also upon the servants, and upon the handmaids, in those days, *will I pour out my spirit.*" This text in Joel was quoted by Peter and applied to the effusion of the spirit, on the day of Pentecost.—"This, said he, "is that which was spoken of by the prophet Joel." He then cites the passage which is now before us. There is however another circumstance truly remarkable. This very effusion of the spirit on the day of pentecost was not only a fulfilment of the prophecy in Joel, but also of our Saviour's promise to his apostles, that he would send them the Comforter, the Holy Ghost. This promise was several times repeated in his discourse to them the evening before the crucifixion. It was renewed after his resurrection. They were commanded to tarry at Jerusalem until they should be "*endued with power from on high;* Luke xxiv. 49.

On the day of his ascension he said to them, "John truly *baptized with water*, but ye shall be *baptized with the Holy Ghost* not many days hence." Acts i. 5. "Ye shall receive *power* after *the Holy Ghost* is come upon you," ver. 8. Accordingly, "when the day of pentecost was fully come, they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance, "Acts ii. 1—4. In his sermon on that occasion, Peter brought to view the crucifixion of Christ, and then said, "This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath *shed forth* this which ye now see and hear," Acts ii. 32, 33. "*Shed forth*" what? Not a person, but those miraculous gifts which had been promised under the idea of the comforter, monitor, or advocate.

Thus we see the Old Testament and the New, connected and harmonizing as to the meaning of the phrase "the spirit of God." If such were the meaning of this, and equivalent phrases, as used by Moses and

other writers of the Old Testament, and such the meaning of the phrases in the passages referring to Christ and his apostles, and all that took place on the day of penticost; must it not require such evidence as the Bible does *not* contain, to convince a judicious and unprejudiced mind, that the spirit of God is a distinct person from the Father? Who that is without prejudice would so much as dream, that by the "*breath* of God" is intended a person? Yet it is certain, that by the *breath* of God and the *spirit* of God are intended the same thing.

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, &c.

Continued from page 174.

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Matthew iii. 7. "Many of the *Pharisees* and *Sadducees* came to his baptism."

THERE is so frequent reference in the New Testament to these two great sects among the Jews, that the peculiarities of sentiment and of character in each should be well understood, to discern the propriety, and to feel the force of many allusions to, and of many direct expressions concerning them. We will endeavour to convey as clear, and as full a general knowledge of them, as we can within the limits which must be assigned to this article.

The name *Pharisee* was derived from a Hebrew word, which signified *separated*, or *set apart*. The origin of the sect, and the time of its commencement, are alike obscure; but it was probably formed between two and three hundred years before the christian æra, and gradually grew out of the pride and the hypocrisy of the expounders of the *traditionary law*. The Pharisees were distinguished, 1, by their frequent *washings*, which they made a religious duty; and the omission of which they accounted a capital crime. If a pharisee could obtain only water enough to wash his hands, he would die with thirst, rather than drink it. 2. They made prayers in public places, *at the corners of the streets*, to attract the esteem and veneration of the people. 3. They thought themselves to be defiled, if they touched, or conversed with sinners. 4. They fasted often; but particularly on Mondays and Thursdays, because Moses, they say, went up into the mount on Thursday, and returned on Monday. 5. They were scrupulously exact in payment of their tythes, and even exceeded the requisitions of the law. 6. In the observance of the Sabbath they were so rigorous, as to forbid any one, on that day to eat ears of corn, or even to heal the sick. 7. They wore broader phylacteries, (pieces of parchment, on which were written passages from Exodus and Deuteronomy, which were bound to their foreheads and arms;) and larger fringes to their garments, than the rest

of the Jews. 8. They believed, that when Moses was with God in the mount, he received with the written law, another which was *traditionary*, containing the sense and explication of the other;—that Moses repeated this law, first to Aaron and to his sons; and again at his death to Joshua, who delivered it to the elders; and they to the prophets, and the prophets to the wise men of the great synagogue. These traditions, than which nothing could be more trifling in some cases, and more absurd in others, they preferred, to their written law. 9. They believed in predestination, which however they endeavoured to reconcile with the freedom of human actions; and received the doctrines of the existence of angels, and of separate human spirits; of the resurrection, and a future state of rewards and punishments. But they were crafty and insinuating; insolent and implacable; disdaining and trampling upon all but their own party; insupportable in their pride, and insatiable in their avarice. Our Lord accused them of perversions of the Mosaic law, which they made "of none effect by their traditions;" of pride, avarice, cruelty, and hypocrisy. Some, without doubt, of so large a number, were exceptions from these censures. Such, we may believe, were Nicodemus, and Gamalial. But dreadfully corrupt and abandoned must the sect have become, to have occasioned such language as was uttered against them, by our meek, and gentle, and benevolent Redeemer.

We learn from Josephus, how great was the popularity and the power of this sect, about eighty years before the appearance of our Lord. "When king Alexander Janneus lay upon his death bed, and his wife Alexandra was much affected by the condition in which she and her children would be left, on account of the hatred which she knew that the pharisees bore to her husband and family, he advised her by all means to caress them, as the only means of securing the affection of the mass of the nation; for *there were no such friends where they loved, and no such enemies where they hated;* and whether they spake true or false, good or evil of any one, they would be alike believed by the common people. He therefore enjoined it upon her, after his death, to commit his body to their disposal; at the same time to assure them, that she would ever submit herself to their authority and direction. She obeyed him; and not only was his funeral more sumptuous than that of any of his predecessors, but she was firmly established in the supreme government of the nation."

The Sadducees derive their name from Sadoc, the founder of their sect. He was a disciple and the successor of Antigonus Sochæus, who had formed a sect, distinguished by the professed purity and *disinterestedness* of their worship. "Be not like slaves," said he to his pupils; "nor obey your master only for the sake of a reward. But serve him without a hope of reaping the fruits of your la-

bors." Unable to reach this elevation of virtue, and unwilling to desert his master, Sadoc adopted his principles, but inferred from them, that there was no future state. Sadoc, it is said, lived about 260 years before our Lord.

That the Sadducees disbelieved the existence of angels and of spirits, appears from the account which is given of them in the New Testament. They likewise denied all divine decrees; and asserted, that "man was absolutely master of his own actions, with a full freedom to do either good or evil, as he thought proper; that God did not influence him in doing either; and that his prosperity and adversity, being placed within his own power, are respectively the effect of his own wisdom or folly. "They certainly received the five books of Moses; but how they explained the passages, in which is related the apparition of angels, is not known. At this time there are some, who are so very ingenious, that they can explain every expression and sentence of the New Testament, in perfect consistency with the doctrine, that there is no punishment for the wicked after this life; and one of these very ingenious persons has assured me, that after reading the gospels and epistles with great frequency and attention, he has not been able to find in them the doctrine of a future judgment. I can easily conceive therefore, that there should have been some among the Jews, who received the books of Moses, and yet denied the existence of angels; difficult as it may be to fix upon any interpretation, with which I can believe that any serious inquirers could be satisfied. We are less surprised at their disbelief of the immortality of the soul. It was but intimated in their scriptures. But dark as may appear to us to have been these intimations, all the rest of the Jews, on the ground of their scriptures, received the doctrine. The light of a candle, with which we see clearly in the night, as far as its rays extend, is lost in that brightness which the sun extends over the earth; and we, who live under the gospel, perhaps can hardly judge of the importance of the light of the Old Testament to the Jews, nor of the degree of clearness with which they were enabled by it to see objects, which to us are discovered perfectly by the gospel. It is said, that they rejected the prophets, but there is great reason to doubt it. They assisted in the temple, and at all religious assemblies, where the books of the prophets were read more than any others. They also expected the Messiah, as well as the rest of the Jews, or they would not have gone out to receive the baptism of John; and must therefore, we should think, have received the books which foretold his coming. Their great distinction from the Pharisees in this respect was, that they utterly rejected all *traditions;* and maintained that there was no law, but that which was *written.* Nor is it credible that they should have been advanced to the highest offices in the state,

and even to the high-priesthood, if they had rejected the greatest part of the Jewish scriptures.

The Sadducees were few in number, compared with the Pharisees; but the admission of men to the highest office in the church, who denied the doctrines of *the providence of God*, and of *the immortality of the soul*, shows the general and deep corruption of the nation. Caiaphas, the high-priest, by whom our Lord was condemned, was of this sect. We do not find in the gospels, that one Sadducee believed in Christ.

The people, very generally, received the tenets, and observed the traditions of the Pharisees; but they were rather an appendage, than a part of the sect; and are always called very plainly, *the people, or the multitude.* The title of pharisee seems to have been almost exclusively appropriated to men of leisure and of fortune. Sometimes we find them united with the Sadducees in the same design against Christ. At other times they attacked him separately, and endeavoured to ensnare him with questions, which grew out of their peculiar and distinguishing sentiments. But there was a remarkable difference in the conduct of our Lord towards these two great parties. Of the Sadducees he said only, that they *erred, not knowing the scriptures, nor the power of God;* but the Pharisees he treated with the utmost severity, heaping upon them the most dreadful denunciations for their *hypocrisy.* In accounting for this different treatment of our Saviour, it is remarked, 1, that the Sadducees were exact observers of the law; whereas the Pharisees adulterated it by their traditions, adding to it the most impious sentiments, which they concealed under a specious pretence of religion. 2. That there is this difference between error and vice; the first is only in the understanding, and often involuntary; whereas the last is in the will, and proceeds from a corrupt state of the heart. 3. Of all vices, none are of a more pernicious consequence, nor with more difficulty eradicated, than were those of the pharisees, *spiritual pride*, and *hypocrisy.* What a lesson, what a warning does this peculiarity in the conduct of our Lord, preach to all who call themselves his disciples! Let him who would denounce his brother, because he sees in his eye the mote of error, first ascertain, whether the beam of spiritual pride be not in his own; and as he would escape the woes which are pronounced upon *hypocrites*, remember always, that, as God cannot be deceived, so he will not be mocked.

Some curious extracts from the Talmuds concerning these sects may be seen in Lightfoot upon the verse. See also Lewis' Orig. Heb ver. 1 and 2. pp. 224 and 241. Jennings' Jewish Antiq. v. 1. p. 437, and 455. Lardner, v. 1. p. 118. L'Enfant and Beausobre, 185—190. Calmet's Antiq. B. 3. Diss. 13, Sect. 2.

A friendly attempt to correct a common error.

Such is our confidence in the interesting writer of the foregoing "Illustrations," that it is believed he will be gratified if we

avail ourselves of the opportunity he has given, to correct a very common mistake; especially so, if the correction shall exhibit the character of our Saviour in a more amiable light, and remove from his example all pretext for the too common practice of "*denunciation.*" In the last paragraph of the preceding article it is said of our Lord—"He treated the Pharisees with the utmost severity, heaping upon them the most dreadful denunciations for their hypocrisy." However perfectly this observation may express the commonly received opinion, it is seriously doubted whether it gives a correct view of our Saviour's feelings, or of his conduct towards the hypocritical pharisees.

Dr. Campbell has a most interesting note on Luke vi. 24, 25, 26, in which he explains the phrase, translated "*woe unto you,*" &c. The note is too long to be now inserted; we shall however quote a few sentences. The Dr. says, "Our Lord is not here acting in the character of a judge, pronouncing sentence on the guilty, or dooming them to punishment." "*Woe is unto you,* not *woe be unto you,*" he contends is the meaning of the phrase. He remarks on the text, "Woe to the women with child and to them that give suck in those days," and then says, "If we recur to the Old Testament, we have the clearest proofs that the word in Hebrew," answering to *woe,* "is commonly employed to express not wrath and execration, but the deepest concern and lamentation." Of our Lord, the Doctor says, "he came not to *curse* but to *bless* us, by turning away every one from his iniquities. The words which proceeded from his mouth were in every sense justly denominated full of *grace and truth.* His example was perfectly conformable to his instructions; and I will venture to affirm, that the more narrowly we examine his discourses, the more we shall be convinced that nothing he ever uttered against any living being, if candidly interpreted, will be found to have the least affinity to an imprecation."

We may add; it is one thing affectionately and solemnly to warn, and quite another thing to imprecate, anathematize, or denounce. For the first of these, ministers have the example of Christ, which they may safely follow; for the other it is believed they have *not* his example, and if they had, it would be unsafe to imitate it, unless like him they were divinely commissioned and inspired. The language of Christ, as explained by Dr. Campbell, denotes "pity and grief" in view of awful guilt and danger, "not anger and resentment." This perfectly harmonizes with the heavenly tenderness for which our Saviour was so remarkable; in the exercise of which he laid down his life for sinners, and prayed for those who insulted him in his distress, "Father, forgive them, for they know not what they do." If any thing be important, it is important that ministers of the gospel should display the compassionate temper of the Saviour of the world, and give up all apprehension that they may be justified by his example, in "heaping the most dreadful denuncia-

tions" on those who oppose them. Instead of this carnal and antichristian warfare, let them in meekness instruct, and in compassion warn, those who may oppose themselves, if God peradventure shall give them repentance to the acknowledgment of the truth. In this way they may "overcome evil with good."

MODERN MONUMENTS AT JERUSALEM.

THE following accounts are abridged from Chateaubriand's "Travels in Greece, Palestine, Egypt, and Barbary, during the years 1806 and 1807." We see no occasion to question the learning or the veracity of this writer. In some instances, however, the discerning protestant will find occasion to make some allowance for the credulity of an author attached to the catholic faith.

In ancient times, Mount Calvary was without the city; it was the place where criminals, sentenced to suffer death, were executed; and that all the people might attend on these occasions, there was a large vacant space between the eminence and the wall of the city. The rest of the hill was surrounded with gardens, one of which belonged to Joseph of Arimathea, who was, in secret, a disciple of Jesus Christ; here he had constructed a sepulchre for himself, and in this the body of our Lord was deposited.

The church of the Holy Sepulchre is very irregular, owing to the nature and situation of the places which it was designed to comprehend. It is nearly in the form of a cross, being 120 paces in length, exclusive of the descent to the discovery of the Holy Cross, and seventy in breadth. It has three domes, of which that covering the Holy Sepulchre, serves for the nave of the church. This church had formerly three entrances, but now there is but one door, the keys of which are cautiously kept by the Turks, lest the pilgrims should gain admittance without paying the nine sequens, demanded for this indulgence. This door is always shut; and there is only a small window crossed with an iron bar, through which the people without, hand provisions to those within, who are of eight different nations.

The *first* is that of the Latins or Romans, which is represented by the Franciscan friars. They are the keepers of the Holy Sepulchre, the place on Mount Calvary, where our Lord was nailed to the cross, the spot where the sacred cross was discovered, the stone of unction, and the chapel where our Lord appeared to the blessed virgin after his resurrection. The second is that of the Greeks, who have the chair of the church where they officiate. The third is the nation of the Abyssinians. The fourth is that of the Copts, who are Egyptian christians. The fifth is the Armenian. The sixth is that of the Nestorians, or Jacobites, who are natives of Chaldea and of Syria. The seventh is the nation of the Georgians, who inhabit the coun-

try between the Euxine and the Caspian sea. The eighth is that of the Maronites, who inhabit Mount Lebanon.

On entering the church, you come to the stone of unction, on which the body of our Lord was anointed with myrrh and aloes, before it was laid in the sepulchre.

The holy sepulchre is thirty paces from this stone: it resembles a small closet, hewn out of the solid rock. The entrance, which faces the east, is only four feet high, and two feet and a quarter broad, so that you are obliged to stoop very much to go in. The interior of the sepulchre is nearly square. There is a solid block of the same stone, which was left in excavating the other part. On this table the body of our Lord was laid, with his head towards the west. Forty four lamps are constantly burning in this sacred place.

At the entrance of the sepulchre, there is a stone about a foot and a half square, and a foot thick, which is of the same rock, and served to support the large stone which closed the access to the sepulchre. Upon this stone was seated the angel when he spoke to the two Maries; and as well on account of this mystery as to prevent the sepulchre from being entered, the first christians erected before it a little chapel, which is called the Angel's Chapel. Twelve paces from the holy sepulchre, turning towards the north, you come to a large block of marble, about four feet in diameter, placed there to mark the spot where our Lord appeared to Mary Magdalen in the form of a gardener.

Farther on is the chapel of the apparition, where, as tradition asserts, our Lord first appeared to the Virgin Mary, after his resurrection.

Continuing your progress round the church, you find a small vaulted chapel, otherwise denominated the prison of our Lord, because he was here confined, while the hole was made for erecting the cross.

Very near this is another chapel, standing on the very spot where our Lord was stripped by the soldiers before he was nailed to the cross, and where they cast lots for his apparel, and divided it among them.

Leaving this chapel, you find on the left a great staircase, which pierces the wall of the church, and descends into a kind of cellar dug out of the rock. Having gone down thirty steps, you come to a chapel on the left hand, which is commonly called the Chapel of St. Helena, because she prayed there while she caused search to be made for the sacred cross. You descend eleven more steps to the place where it was discovered, together with the nails, the crown of thorns, and the head of the spear, after lying buried in this place upwards of 300 years.

Near the top of this staircase, turning towards Mount Calvary is a chapel, under the altar of which is a pillar of gray marble spotted with black. It is called the pillar of *Impropere*, because our Lord was there forced to sit down in order to be crowned with thorns.

(To be continued.)

REVIEW.

Sermons to mariners, by Abiel Abbot, A. M. Pastor of the first church in Beverly. Boston, published by S. T. Armstrong, Cornhill.

IT must afford delight to real christians of every sect, to see the efforts which are made in the present age, both in Great Britain and this country, to extend the means and the blessings of religion to every class of people. Among the various classes in this country, there is perhaps no one which has higher claims on the sympathy, the prayers, and the concern of a religious community, than that of mariners. No souls are more precious than those of seafaring men; and none perhaps whose everlasting welfare has been more neglected, both by themselves and others.

It is not our intention to fill many pages of the Christian Disciple with reviews of books which may be published in this country; but when a work appears of a character so unexceptionable and benevolent, as the one now before us, we shall not deny ourselves the pleasure of attempting to aid a kind design, by recommending the work to the notice of others.

The volume contains fourteen sermons, and an equal number of forms of prayer for the use of seamen. The titles of the sermons and the texts are the following: "The works and wonders of God in the deep, observed and improved," Psalms cvii. 23, 24. "Fleshly lusts defined, and shown to be inexcusable." 1 Peter, ii. 11. "An affectionate dissuasive from destructive lusts." Same text. "The guilt of profane cursing and swearing." Levit. xxiv. 13, 14. "Holy resolution." Job xxxiv. 31, 32. "The intercession of Christ, two sermons," from 1 John ii. 1. "The danger of delay in religion." Acts xxiv. 25. "Salvation ascribed to God." Jonah ii. 9. "The keenest afflictions often the greatest mercies." Gen. xlii. 36. "The incomparable treasure." Matthew xvi. 26. "The care of the soul the supreme concern." Same text. "The general resurrection and final retribution." John v. 28, 29.

In the preface we are informed, that the sermons were chiefly "addressed by the author to the seamen of his own parish, in annual discourses, on the first sabbath in March, according to the immemorial custom of the place." This custom we cannot but approve. It naturally brings together at the place of worship, many persons who would not attend on ordinary occasions; and when a large number of a parish are about to leave their families, to expose themselves to the perils of the ocean, an affectionate pastor may avail himself of the circumstances, and make favorable impressions on all who are present. And discourses delivered under such affecting circumstances, if printed, will be likely to be read with interest and advantage. Those now before us, we think, may be read with profit, not only by mariners, but by every class of people. They appear to be free from that

acrimony, bitterness, and party spirit, which disgraces too many of the sermons of the present age. While mariners are faithfully admonished of the vices and dangers to which they are exposed, virtue and religion are fervently recommended, and the tenderness, sympathy, and concern of the christian pastor are happily exemplified. Should captains and masters of vessels become more generally disposed to spend the sabbath in the exercises of religion, this volume will be of great use on such occasions, as well as for more private reading.

As a specimen of the author's style, we may quote a paragraph from the sermon on "the guilt of profane cursing and swearing."

"This impious practice tends to seduce the swearer into general vice and irreligion. *The fear of God is the beginning of wisdom;* the man therefore, who is disengaged from this fear, is without the grand principle of religion; and has no considerable restraint left on his lusts and passions. Now it is difficult to think of any thing more adapted to extinguish that fear of God, than the habit of irreverently using his name. The *man* whom you can insult to his face, you cease to fear. The same remark is just in regard to *God*. From whatever causes or accidents it has grown, when once you have the habit of insulting your Maker, and of prostituting "with unhallowed breath" his dread name on vile occasions, it is not the fear of God which any longer restrains you from the worst vices and the most dreadful deeds."

We were much gratified with the forms of prayer for the use of seamen. It is our most fervent wish, that forms of prayer may be multiplied in our land; and that a greater number may be published, adapted to family worship, and the use of schools. It is believed to be a matter for just and deep regret, that such strong prejudices exist in society against the use of forms. How many, who now wholly neglect family worship, would gladly and regularly perform the duty, had they suitable forms, and were they free from the influence of unreasonable prejudices against the use of them! We do not recommend the use of forms to those who need them not; but we sincerely wish, that every minister and every christian would use his influence to encourage those to make use of forms, who are deficient in gifts or in confidence for extempore prayer. How many children grow up from infancy to adult age without even hearing the name of God used in prayer by their parents; and without knowing that their parents consider prayer as a duty for any but ministers of the gospel! What favorable impressions would probably be made on the minds of children by daily hearing or reading suitable forms of prayer! We devoutly and fervently hope, that in addition to all that has been done for promoting christian knowledge, a serious and well conducted effort will be made to revive family religion; by circulating books adapted to that purpose, and by exertions to eradicate all the unhappy pre-

possessions against the use of forms.

Let the subject be taken up in the various associations of ministers, and the societies formed for the advancement of religion, and let it be pursued with an ardor proportionate to its importance, and will not something be done, in view of which the whole family in heaven and earth will rejoice?

RELIGIOUS INTELLIGENCE.

THE CONVERSION OF LEARNED JEWS, &c.

All remarkable events relating to the Jews must be interesting to the christian world. While we cordially pray for their conversion to the christian faith, it must be comforting to find evidence, that God hath not wholly *cast away his people.* The following accounts were extracted and abridged from "The History of the Jews," by Miss Hannah Adams. By this work the writer has secured the esteem of many of her fellow christians. It cannot fail to interest every benevolent reader.

Poland has long been the principal seat of literary Jews, and the place where they have been accustomed to send their children to study the Talmud and rites of their religion. In 1658 a Jew of Poland, named John Solomon, professed the christian faith, and wrote thirty seven demonstrations to prove that the Messiah was come, and was a divine person, distinct from God the Father.

Several learned Jews in Poland and Germany have at different periods been converted to christianity. Mordecai-Ben-Moses, a native of Germany, had distinguished himself by his zeal in writing against the New Testament. But after diligently studying, and carefully comparing it with the Old, he became sensible of his error, renounced Judaism, and in 1701 was baptized. After his conversion he published several valuable works.

Aaron Morgalitha, a learned Rabbi in Poland, embraced the christian religion and was baptized. He was afterwards appointed professor of Jewish Antiquities in the University of Frankfort, where he published, in 1706, a treatise on the sufferings of Christ.

J. C. Heilbronner of Cracow in Poland was baptized in 1709. He wrote a treatise on the 53d of Isaiah, and declared in the preface to the work, that this chapter was the principal means of inducing him to embrace the christian religion.

E. M. Borg was also convinced of the truth of christianity by reading the same chapter. In 1722 he published an extraordinary work with this title—"The christian doctrine built upon Moses and the Prophets." Another learned Jew, named Christian Meir, was baptized at Breme.

About the year 1762 Solomon Duitch, a learned Rabbi, and teacher of several synagogues in Germany, renounced Judaism. During seven years his mind had been perplexed with doubts respecting religion; but at length the difficulties which had embarrassed him were removed. He published a narrative of his conversion, and became a zealous preacher of the gospel. He lived and died in Holland.

In 1797, J. J. Heydeck, a learned Jewish convert in Spain, published a defence of the christian religion.

Mr. Lapidoth, a respectable Jew in Holland, in early life entertained doubts respecting the Jewish religion; and having secretly procured a New-Testament, and continued his researches, after various perplexities, he and his wife and his adult children became firmly convinced of the truth of the christian religion.

Joseph S. C. F. Fey, was born in 1771 in Franconia. His father placed him under the care of a tutor, by whom he was carefully instructed in the law and Talmud, and inspired with prejudice and hatred against christianity. Having finished the studies which qualified him for a religious teacher, he received several honorary degrees. At the age of twenty one, he resolved to travel. In the course of his travels he became disgusted with the fraudulent conduct of one of his Hebrew brethren, and formed an acquaintance with a christian, whose conversation and kind behaviour induced him to examine the evidences of the christian religion. In consequence of his inquiries he was convinced, that Jesus of Nazareth was the true Messiah; and in 1798 was publicly baptized in Germany, and received as a member of the christian church. Having attended to the requisite studies, he was appointed as a missionary to Africa. In 1801 he arrived in England, and was detained five months. During this time, he attended to the study of the English language; he went frequently to the synagogues and to the parts of the metropolis where the Jews reside, to converse with them. These interviews increased his desire for the conversion of his brethren, and he wished to remain in England, that he might preach to them. He stated his desire to the Directors of the Missionary Society, and obtained leave to tarry at least one year. In May 1802 he preached his first sermon to the Jews in Zion Chapel, from Gen. xiii. 8. The place, although very large, was crowded, and many Jews attended. In July he began a weekly lecture to the Jews. At first many attended, but this was soon prohibited. Some however continued to be attentive hearers, and three of the nation were publicly baptized in London 1806.

In 1809 Mr. Frey joined a society, formed in London for the exclusive purpose of converting the Jews. A large building was procured, where he preaches a lecture every sunday evening, and two others in the course of the week. From two to five hundred Jews attend, among whom are a number who profess a conviction of the truth of christianity. The London society have established a charity school for Jewish children; and a free school which is not confined to the Jews, though with a principal regard to the benefit of that nation. From three to four hundred children have been regularly educated at this school.

One of the principal Jews in the kingdom has lately been baptized, and made vice president of the society. A Rabbi also, who is a native of Jerusalem and acknowledged by the learned as a prodigy in literature, has embraced the christian religion, and is receiving instruction, in hope of his preaching the gospel to his Hebrew brethren in his native country.

When men of such eminence among the Jews are converted, the prospects are truly flattering, that many others will be influenced by their examples and instructions. The present Jewish population in the world is estimated at three millions; one million in the Turkish empire; three hundred thousand in Persia, China, India, and Tartary—and one million seven hundred thousand in the rest of Europe, Africa, and America.

Considering the dispersions and sufferings of the Jews, their preservation as a distinct people is an event, which has no parallel in history. These extracts will be concluded by introducing a passage from M. Michael Berr's appeal to the justice of kings and nations. The writer is a modern Jew. His appeal was published at Stratsburg in 1801. The passage to be quoted relates to the miraculous preservation of the Jews: his language is animated and impressive.*

* When the above article was prepared for the Christian Disciple, it was not known that an individual youth had renounced the christian religion, under the influence of Jewish objections and arguments. It is possible that among these Rabbies, there were some who had examined the subject in question with as much learning, patience, uprightness, and strength of mind, as the

"Braving all kinds of torments, the pangs of death, the still more terrible pangs of life, we alone have withstood the impetuous torrent of time, sweeping indiscriminately in its course nations, religions, and countries. What is become of those celebrated empires, whose very name still excites our admiration by the ideas of splendid greatness attached to them, and whose power embraced the whole surface of the globe? They are only remembered as monuments of the vanity of human greatness. Rome and Greece are no more; their descendants, mixed with other nations, have lost even the traces of their origin; while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the fiery ordeal of fifteen centuries of persecution. We still preserve laws which were given to us in the first days of the world, in the infancy of nature. The last followers of a religion which had embraced the universe, have disappeared these fifteen centuries, and our temples are still standing. We alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds, and the ruins of nature. The history of this people connects present times with the first ages of the world, by the testimony it bears of the existence of those early periods. It begins at the cradle of mankind, and its remnants are likely to be preserved to the very day of universal destruction."

BRITISH AND FOREIGN BIBLE SOCIETY.

THE ninth annual meeting of this society took place May 5th, 1813. A more interesting scene has perhaps seldom been witnessed in the religious world, since the memorable day of penticost. Lord Teignmouth, who was formerly Governor General of Bengal, was called to the chair; on each side of him sat a duke of the royal family, who took an active part, and appeared deeply interested in the object of the institution. The report of the committee contained an account of the mission of Mr. Steinkoff to the continent, and of the formation of 73 societies since the last annual meeting. The duke of Kent expressed his decided approbation of the principle, which had been adopted, of distributing the Bible without *note* or *comment*, and said, "without this fundamental principle, he should not have joined the society; and that the good understanding it promoted, and the union which it formed of churchmen, catholics, dissenters, and baptists, gave him the highest pleasure and satisfaction." The duke of Sussex, another son of the king, fully agreed with his royal brother. He said "they had indeed entered upon a noble warfare, they had pursued the most godlike career; it consisted in the proposals of peace and good will to every man, whether enemy or friend. Often, he said, he felt the duty as well as the inclination, to unite in the cause of benevolence; but now he felt

young man who has endeavoured to remove the only satisfactory ground of hope to the penitent sinner. If, then, we set aside, as of no account, all the learning, the talents, and the integrity of the many millions of believers who have been educated under the influence of christianity, we may place the whole number of converted Rabbies in one scale, and the adventurous youth in the other. This being done, we shall refer it to common christians to determine for themselves, in which scale there is the greatest weight of probability. That these learned Jews began to examine the subject with strong attachments to the Jewish religion, and strong prejudices against christianity can hardly be doubted. Whether the attachments of the young man to christianity, and his aversion to infidelity had been equally strong, is a serious question. If they had not, this difference naturally falls into the scale in favor of the Rabbies.

peculiar and superior emotions; he felt proud and grateful for the honors of the day; he never felt satisfaction equal to that arising from his attendance on the present meeting. The extraordinary success of the institution appeared to be the work of providence; it could not be accounted for by mere human assistance. They might now consider his attendance as a brotherly act, and the result of mature and sober reflexion."

All party spirit seems to have been banished from the scene by the prevalence of mutual love, and a sense of the infinite importance of the great object, the general diffusion of the divine and unadulterated truths of of christianity. The names, by which the several sects of christians are distinguished, seem to have been brought to view on that occasion for no other purpose, than that persons of one sect might express their cordial regard for those of another. If we may confide in the accounts which have been given of the meeting, we may apply the language of the sacred historian with some qualifications—"The multitude of them that believed were of ONE HEART and ONE SOUL: neither said any of them, that aught of the things which he possessed was his own; but they had all things common; and with great power gave the apostles witness of the resurrection of the Lord Jesus; and GREAT GRACE WAS UPON THEM ALL."

BIBLE SOCIETY OF NASSAU HALL.

THE Directors of this society have recently resolved "to make the navy of the United States a particular object in the distribution of Bibles." They have accordingly transmitted seventy-five Bibles to be distributed among the sailors under the command of Commodore Decatur, at New-London. General Huntington was employed as the agent to deliver the present. We shall give the Commodore's letter of thanks.

"*U. S. S. United States, July* 22, 1813.

"Dear Sir,

"I have this moment received your letter, containing the resolution of the Board of Directors of the Bible Society of Nassau Hall. You will have the goodness to express to them the grateful sense I, in common with the officers of the navy, entertain of their having made the navy of the United States a particular object in the distribution of their Bibles; my thanks for the liberal supply which they have proposed for the squadron under my command, and to assure them of my most cordial cooperation in effectuating their highly laudable design. The light, in which the Board have considered me personally, is the more flattering from the opinion I entertain of its source, and you will oblige me by making to them my warmest acknowledgments of their condescention and goodness. I am, &c.

"STEPHEN DECATUR."

The above account we regard as the harbinger of still greater good. The example of this society will probably be followed by others, and the example of the Commodore we hope will have a salutary influence, both on the officers and seamen of our navy. While we sincerely deplore the necessity of a navy, we as sincerely wish that efforts may be made, to supply all our fellow citizens, thus employed, with the best means for religious improvement. In addition to the Bible we would cordially recommend Mr. Abbot's sermons to mariners, to the notice of our navy officers, and to the notice of those societies who may wish to furnish seafaring men with the means of religion.

THE SPANISH INQUISITION ABOLISHED.

THIS important event has been recently announced. In our next number we intend to give some account of the tribunal, and some remarks on the protest against its abolition.

The report of the Trustees to the Evangelical Missionary Society, at their annual meeting, holden at Westborough, Oct. 6, 1813.

With gratitude to the Supreme Dispenser of blessings the Trustees rejoice to inform the society of the success attending the measures they have used to "spread the savour of the knowledge of Christ." Experiment confirms them in a belief of the utility of the principle, upon which they have practised. They have still a full persuasion, that by bestowing their charitable aid upon particular churches and societies, they may more effectually advance their brethren in social and christian life, than by allowing their missionaries to traverse an unlimited extent of territory.

Since the last anniversary the most favorable accounts have been received of the fidelity, usefulness, and acceptance of the Rev. Peter Nurse, and Rev. Silas Warren. Towards the support of each of these ministers the trustees have appropriated one hundred dollars. With the charitable contributions afforded from another missionary society, the people to whom they minister are enabled to render them a comfortable support. The members of the Evangelical Missionary Society cannot "be weary in these ways of well doing," when they learn, that under the ministry of these faithful servants, the social and moral state of some of their suffering fellow christians is much improved, the spirit of sectarianism abated, and a laudable attention to religious duties and institutions awakened. It must also be a strong motive to the continuance of charity, when informed, that in the present season of distressing calamity, was this aid withdrawn, the people in the settlements where they are established must fail of having regularly dispensed to them "the bread of life."

One hundred dollars has also been applied to the support of the Rev. Jonathan Keith, as missionary in the town of Dixmont, in the District of Maine. Of the purity of his character, the board had received ample testimonials. A leading inhabitant of that town has embraced the earliest opportunity to convey information of the acceptableness of Mr. Keith's services, and to express the gratitude of the inhabitants for this instance of generous concern for their spiritual welfare.

The Trustees have now on hand for distribution, two hundred copies of the Worcester catechism; two hundred of the Address of the Trustees; and eighty four of "Doddridge's rise and progress of religion in the soul."

As appears from the Treasurer's account he has received $1363 95.

After a deduction of the monies paid in the course of the year for missionary labours, there remain in the treasury $1176 79.

The Trustees, in consideration of the calamitous times on which we have fallen, and fearing, should they continue, annual contributions will fail, have instructed the Treasurer to put one thousand dollars at interest with good security, that it may be for an accumulating fund. By this arrangement they hope that the society in a season of the most pressing necessity will be enabled to continue their useful labors.

In conclusion, the Trustees invite the attention of a christian community to the object of their institution. They beseech those, who are favored with the regular dispensation of the word and ordinances to express their sympathy for their brethren, who are suffering for lack of knowledge. They assure all the benevolent, that their charity shall be faithfully applied to the education of children and youth, to the founding of churches, and to the support of regular ministers, who "shall contend earnestly for the faith, which was once delivered to the saints." They indulge the hope, and unite with the members of the society in the devout prayer, that this Association may be successful in its humble endeavours to arrest the triumphs of error, to promote "pure and undefiled religion," and especially to enkindle that "charity, which is the bond of perfectness."

ELIJAH BRIGHAM, *President.*

Accepted. Attest, NATHANIEL THAYER, *Rec. & Cor. Sec'y.*

[An additional note to the above report will be inserted in the next number.]

Love to enemies.

From a report of the Directors to the London Missionary Society it appears, that among other benevolent exertions, they have employed ministers to preach the gospel to the French prisoners, and established among them little libraries of useful books.

Obituary.

Died at Boston, Sept: 29, 1813, Charles Eliot, son of Samuel Eliot, Esq. The following account of the deceased is taken from the Columbian Centinel, for Oct. 2, 1813.

"The death of Mr. Eliot, who was yesterday interred, is an event of uncommon distress. It has blighted many fair hopes, and dissolved many affectionate attachments. It has removed from the family circle an object of peculiar interest and congratulation; from society a rising and valuable member; from the University an accomplished son, and has deprived the church of one who promised to serve and adorn it. Mr. Eliot was graduated at Cambridge in 1809, and continued there as a resident graduate, pursuing the study of divinity. On taking his Master's degree in 1812, he pronounced the valedictory oration of his class. His diligence in pursuit of his studies was exemplary, if not excessive; there is too much reason to fear, that the disease which terminated his life, was contracted by severe application. Having acquainted himself extensively with the scriptures, with sacred criticism, and with the other parts of sacred learning, and disciplined his mind and heart by faithful preparation, he was approbated in January last, by the Boston association, as a candidate for the christian ministry. The few sermons he preached, before he was arrested by the symptoms of disease, were distinguished for soundness of doctrine, for rational views of religion, for richness of thought, and great propriety and chasteness of expression. He preached however but a few sabbaths, before his health began to fail, which continued to decline, notwithstanding the most skilful and prudent attentions. By a remarkable coincidence he preached in the pulpit of the late Dr. Eliot, a part of the last sabbath which that lamented divine spent in the house of God; and now he is called to follow his venerable kinsman, as we humbly trust, to higher and purer services. In the course of a long and gradual decay, he found his support in that religion, to which he had consecrated his life. He was upholden by it in those trying hours, and they were not a few, which passed after the hope of his recovery was lost. It is no common share of faith and piety which will sustain the heart in that period of anticipation, when the world around us has lost its interest, and we are beyond the reach of human aid. Through this solitude of the soul, Mr. Eliot displayed a christian composure and collection of spirits, and found in the promises of religion the support, which time and sense could no longer afford. Many hearts have followed him to his long home, and many will affectionately cherish his memory."

In our next we hope to insert an extract from a sermon, occasion by the death of Mr. Eliot.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.	Mr. Thomas B. Gannett, Cambridge.
Mr. William Popkin, Malden.	Mr. Timothy Hilliard, do.
Mr. Samuel Sewall, Cambridge.	Mr. Nathaniel Whitman, do.
Mr. John White, do.	Mr. Lemuel Capen, do.
Mr. Francis Parkman, Boston.	Mr. Joseph Haven, do.
Mr. Joseph Field, do.	Mr. Edward Everett, do

☞ For the Publishers' Notice see the third page of the cover.

THE

CHRISTIAN DISCIPLE.

No. 8. *DECEMBER*, 1813. Vol. I.

OCCASIONAL REFLECTIONS AND REMARKS.

As this month will close the year 1813, and the first volume of the Christian Disciple, some occasional reflections and remarks may naturally be expected.

In the course of the year which is about to end, there have been remarkable indications of divine anger against the nations of christendom. What nation, which has borne the christian name, has not this year felt the calamities of war? In addition to the ordinary course of mortality, how many hundreds of thousands, who were alive at the commencement of the year, have been hurried into eternity, by wars, which have resulted from human pride! How many millions of our fellow creatures have been reduced to want and wretchedness! What numbers have been subjected to months of excruciating pain, by wounds, received in the field of battle? What multitudes have been called to mourn the loss of husbands, or of parents, or of children, or of other dear friends and relatives! Wherefore this flood of wrath on christian nations? Is there not a procuring cause?

Every one, who impartially examines the gospel of the blessed God, must be sensible, that this horrid carnage is not to be imputed to the nature of the christian religion. Had the precepts of the gospel been duly regarded, and the temper required duly cultivated, these scenes of blood and devastation would have been unknown in the christian world. All the horrors and miseries of war have resulted from flagrant violations of the principles and precepts of the christian religion. Earth and heaven would be equally free from wars and fightings, were christian love universally to govern in the hearts of men. But if nations, that are blessed with the gospel, prove ungrateful for the favor, trample on its precepts, and despise its blessings, they offend the God of grace, and bring upon themselves the tokens of his righteous displeasure.

As our nation has felt in some degree the awful scourge of God, what can be more proper, than that we should penitently reflect on the returns we have made to the Father of lights for the blessings, by which we were long distinguished from most other nations of the earth? By what we have already felt of the calam-

ities of war, we have been solemnly warned; and unless we repent, we may reasonably expect to share the fate of ungrateful nations.

To cultivate the mild and benevolent temper of the gospel, to extirpate groundless prepossessions, to allay the spirit of animosity, and to excite christians, of every sect, to unite their efforts in behalf of the common interest of our Saviour's kingdom, has been a principal object in conducting the Christian Disciple. Whether the means used have, in all instances, been adapted to an end so important, may perhaps be justly questioned; for we have no claim to infallibility. That the universal prevalence of the christian temper would be productive of universal peace and tranquillity, we firmly believe. But it appears to us impossible, that the benefits of the christian religion should be extensively felt in society, so long as the several sects of christians treat each other as enemies. And whether the bitter spirit, which professed christians have indulged one towards another, is not to be placed in the front rank among the abominations which have drawn down the anger of Jehovah on the nations of christendom, is a question, which deserves the serious consideration of all who profess to be followers of the Prince of Peace. What in its nature can be more offensive to God, than such a hostile spirit among his professed friends? And what could tend more to bring the religion of Jesus into contempt, and to subvert the natural influence of the gospel? Let the humble, peaceful, and benevolent spirit of the Saviour of men be considered as the grand criterion of the christian character; or let love one to another become again the distinguishing badge of christian disciples; then religion will appear in its native simplicity, and its influence will be felt as a blessing in society.

Party spirit is ever injurious to the peace of society; but in no connexion is it more injurious, than when employed about the things of religion. When thus employed, it not only tends to bring religion itself into disrepute, but to eradicate its benign influence from the hearts of men, and to convert the richest gifts of heaven into means of discord and mischief.

Whether our declaration will be now credited, or not, it is a fact, that we have no wish to establish a new sect, nor to attach ourselves to any existing sect or party, in hostility to any other. We have no belief, that any existing sect is free from error, either in sentiment or practice; nor do we claim that perfection for ourselves, which we deny to others. If our work may be a means of eradicating party spirit, breaking down party distinctions, promoting a humble and candid spirit of inquiry, and of disposing the real friends of Christ to treat each other according to the laws of brotherly love; this will afford us more satisfaction than we could derive from being the instruments of building up any one party by the ruin of another. It is our opin-

ion, that true religion is not confined to any one sect or party of christians; and that scarcely any thing is a greater evidence of the want of it, than such an exclusive claim. If we trace the history of the church in past ages, we shall find, that exclusive claims have generally been set up in favor of something, as *essential* to religion, which was never implied in any requirement of God. But we have no conception of any thing, which deserves the name of pure and undefiled religion, but what is implied in *obedience* to the divine commands. As exclusive claims have generally been set up in support of something which God has not required us either to *believe*, or to *do;* so these claims have generally been accompanied with a haughty, overbearing, and hostile spirit, entirely foreign from that love, which is long suffering and kind, and seeketh not her own.

It has been suggested to us, that some have been prepossessed against the work, from an apprehension that we have a *concealed object*, which will hereafter appear. But if this work shall ever degenerate into a party vehicle, in favor of any *sect* or any *person*, it will be perverted from the original and the present design of its conductors. The cultivation of a christian temper may be considered as the primary object of the work. But in pursuing this object, it will behove us to remark on such things, as shall appear to us inconsistent with the spirit of the gospel; and in a candid, respectful manner, to give light on those questions which are the occasion of bitterness and alienation. If we remark on doctrines which appear to us incorrect, it will not be with a view to excite prejudice against those who embrace them, nor to wound their feelings; but to open the way for greater unanimity in sentiment, or at least greater charity and christian forbearance.

Such was the state of society, and such the circumstances under which this work commenced, that it was natural to expect it would have to encounter strong prepossessions, and many unfounded jealousies; and that its progress would be slow, with whatever wisdom and prudence it should be conducted. But we have occasion gratefully to acknowledge, that the progress of the work has been much greater, and the opposition to it much less, than we anticipated. A disappointment so agreeable we feel disposed to ascribe to the goodness of that God, who worketh all things according to the counsel of his own will. At the same time we acknowledge the kindness of the many worthy friends and patrons of the work, and earnestly solicit a continuance of their patronage and exertions.

Many, we believe, from misapprehension, conscientiously forbear to encourage the work. Towards such, we feel disposed to exercise a tender and compassionate regard. Unless we are self deceived, if our bosoms were so transparent, that our feelings and motives could be visible to all, the objections of many pious

christians would instantly vanish; for they would see, that our main object is in correspondence with the angelic song, "GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, AND GOOD WILL TO MEN."

As the present year is near to an end, it may be proper for all who have been concerned, as conductors or readers of this work, seriously to reflect on the long suffering of God. Having obtained help of God, we continue to this day, although millions of our fellow creatures, in the course of the year, have been called by death. Let each one faithfully press these questions on his own conscience: What returns have I made to the Preserver of men, for his distinguishing mercy? Have my time and talents been employed in his service? Have I rendered according to the benefits I have received? What would have been my condition, had I been taken and others left? What would be my future state, should I be called in the present situation of my heart and character? Could an impartial Judge say to me, "Well done! good and faithful servant?" Have I learned of him, who was meek and lowly of heart? Have I obeyed his commands, and conformed my heart and life to his example? What will be my duty, should preserving mercy still prolong my life? Can I do less than to live to him, who lived and died for me?

"Surely there is an end." The close of the year should remind us of our advances towards the close of life, and to that solemn period when the current of time shall have carried us all into the ocean of eternity. How rapidly do our days, our months, our years, pass away! What awful ravages are made by death, in the course of every year! Shall we be continually advancing towards the tribunal of our Judge, and still live regardless of the solemn account to be given, and of all the admonitions we receive on our way to the judgment seat?

Of how little avail in the great day will be the party names, by which the christian world is now divided! Not every one that saith Lord, Lord, shall enter into the kingdom of God: so not every one that boasts that he is of *this* or *that* sect. Who then shall enter into that rest, which remains for the people of God? Let our Saviour and Judge answer the question—"He that doeth the will of my Father, who is in heaven." In view of these solemn considerations, let all unite in this pertinent prayer to the Lord of the universe: "So teach us to number our days, that we may apply our hearts unto wisdom."

MODERN MONUMENTS AT JERUSALEM.

Concluded from p. 116.

TEN paces from this chapel you come to a very narrow stair-case, the steps of which are of wood at the beginning, and of stone at the end. There are twenty in all, by which you ascend to Mount Cal-

vary. This spot, once so ignominious, having been sanctified by the blood of our Lord, was an object of the particular attention of the first christians. Having removed every impurity, and the earth which was upon it, they surrounded it with walls, so that it is now like a lofty chapel enclosed within this spacious church. It is lined in the interior with marble, and divided by a row of arches into two parts. That towards the north is the spot where our Lord was nailed to the cross. Here thirty two lamps are kept continually burning.

In the other part, which is to the south, the holy cross was erected. You still see the hole dug in the rock, to the depth of about a foot and a half. Near this is the place where stood the crosses of the two thieves. That of the penitent thief was to the north, and the other to the south; so that the first was on the right-hand of our Saviour, who had his face towards the west, and his back to Jerusalem, which lay to the east. Fifty lamps are kept constantly burning in honor of this holy spot.

We visited all the stations till we came to the summit of Calvary. Where shall we look in antiquity for any thing so impressive, so wonderful, as the last scenes described by the evangelist? These are not the absurd adventures of a deity foreign to human nature; it is the most pathetic history—a history, which not only extorts tears by its beauty, but whose consequences, applied to the universe, have changed the face of the earth. I had just beheld the monuments of Greece, and my mind was still profoundly impressed with their grandeur; but how far inferior were the sensations which they excited to those which I felt at the sight of the places commemorated in the gospel! The church of the holy sepulchre, composed of several churches, erected upon an unequal surface, illuminated by a multitude of lamps, is singularly mysterious; a sombre light pervades it, favorable to piety and profound devotion. Christian priests, of various sects, inhabit different parts of the edifice.

I returned to the convent at eleven o'clock, and one hour afterwards I again left it to follow the *Via Dolorosa.* This is the name given to the way, by which the Saviour of the world passed from the residence of Pilate to Calvary.

Pilate's house is a ruin, from which you survey the extensive site of Solomon's temple, and the mosque is erected on that site.

Christ, having been scourged with rods, crowned with thorns, and dressed in a purple robe, was presented to the Jews by Pilate. *Ecce homo!* exclaimed the Judge; and you still see the window, from which these memorable words were pronounced.

A hundred paces from the arch of the *Ecce homo,* I was shown on the left the ruins of a church, formerly dedicated *to our lady of grief.* Fifty paces farther we came to the spot where Simon, the Cyrenean, assisted Jesus to bear the cross.

Having passed the house of the rich man, you turn to the right, and again proceed in a westerly direction. At the entrance of the street, which leads up to Calvary,

Christ was met by the holy women, who deplored his fate. 110 paces farther is shown the site of the house of Veronica, and the spot where that pious woman wiped the face of the Lord.

Proceeding about another hundred paces, you come to the judicial gate, by which criminals were led to be executed on Golgotha. That hill, now enclosed within the new city, was without the walls of ancient Jerusalem.

The distance from the judicial gate to the summit of Calvary is about 200 paces. Here terminates the Via Dolorosa, which may be in the whole, about a mile in length. We have seen that Calvary is at present comprised in the church of the holy sepulchre. If those who read the history of the passion in the gospels, are overcome with sacred melancholy and profound admiration, what must be his feelings, who traces the scenes themselves at the foot of Mount Sion, in sight of the temple, and within the very walls of Jerusalem?

After this description of the *Via Dolorosa,* and the Church of the holy sepulchre, I shall say very little concerning the other places of devotion in the city. I shall merely enumerate them in the order in which they were visited by me.

1. The house of Anna, near David's gate, at the foot of Mount Sion, within the wall of the city. 2. The place where our Saviour appeared to Mary Magdalen, and the other women. 3. The house of Simon the pharisee, where Magdalen confessed her sins. 4. The monastery of St. Anne, the mother of the blessed Virgin. 5. The prison of St. Peter, near Calvary. 6. Zebedee's house, situated very near St. Peter's prison. 7. The house of Mary, the mother of John Mark, where St. Peter took refuge when he had been set at liberty by the angel. 8. The place of the martyrdom of St. James the great.

The reader has now before him a complete view of the christian monuments in Jerusalem.

Extract from a sermon, preached on the Lord's day after the death of Mr. Charles Eliot, a candidate for the ministry, from Job xiv. 19. "Thou destroyest the hope of man."

[We have obtained permission to give a larger extract from this sermon, than we originally contemplated, because we think the reflections contained in the first part of the extract are important, and because many of them have an intimate connexion with the concluding part.]

"The hopes of others rest on their friends; perhaps on their children. We are prompted by instinct to love, to cherish, and to provide for our children. It is the dictate of nature. It is the voice of God. When a child is given us, we receive it with thankfulness. It is a precious gift. It may be a source of pure satisfaction to us. We cannot lift the veil of futurity and read its fate, but we hope the best. We consecrate it to God in baptism. We watch its opening mind. As its powers unfold, if our own hearts are impressed with a sense of religious obliga-

tion, we sow the seeds of piety. We embody our instructions in our example. We mingle the welfare of our child with our own in our prayers. We endeavour to bring it up for God and for heaven. But we labor in vain and spend our strength for nought. Our child despiseth instruction, and hateth reproof; or, he goes forth into the world, is assailed by temptation, and becomes the victim of vice. In the midst of his sins, he is snatched from the world, and summoned to the tribunal of God. Like Aaron, we may hold our peace, yet our agony is great, our anguish is bitter, for our hopes are destroyed;—ah, how completely, how fatally destroyed!

"But, on the contrary, our child may requite our care, anxiety, and labor, by his filial piety. He may be affectionate and docile. He may listen to our instructions, heed our admonitions, receive and improve the lessons of virtue. We behold him with inexpressible delight, consecrating his early affections to God. We furnish him with the means of improvement, and he diligently employs them. As he advances in life our heart cleaves to him more strongly. No man can describe the feelings of a parent towards an affectionate and dutiful child. No man but a parent can conceive them. We imagine we behold the dawn of a bright and lasting day. We anticipate the eminence he will reach, the good he will do, the happiness he will enjoy in the world. He is to be the staff of our age, to support and to guide our declining footsteps, and when we are gone, he is to shed lustre on our memory, to add dignity to our family and name.

"But suddenly our fair prospect is obscured. Disease arrests him, induced, perhaps, by his honorable exertions to render himself respectable and useful in life. With indescribable anguish we witness his decline. The rose fades from his cheek. The eyes lose their lustre, or assume a brightness which is unnatural, and which fills a parent's heart with fearful forebodings. The strength decays. We can no longer hide from ourselves the painful truth. We had hoped that he would watch over *us* in our last moments, and pay the mournful tribute of affection at *our* tomb. But the scene is reversed. We must watch over *him*. We must smooth *his* dying pillow. We must close his eyes in darkness and death. *The heart knoweth its own bitterness.* We feel as Job felt, when he said, '*Thou destroyest the hope of man.*'

"Blessed be God for the hope of immortality! Our hopes do not perish in the grave. By the eye of faith, we penetrate beyond it. We lift the curtain of eternity, and behold our child alive and happy. We behold him still advancing in knowledge and virtue. We behold him filling an important sphere, devoting his talents and his acquisitions to valuable purposes; perhaps employed in doing good. It was not a vain thing then, that we labored for his benefit. It was not a vain thing that his mind was stored with knowledge, and his heart impressed with pi-

ety. He was the better qualified for the duties of a higher scene. He was the better prepared for heaven. 'He pleased God, and was beloved of Him, so that, living among sinners, he was translated. Yea, speedily was he taken away, lest wickedness should alter his understanding, or deceit beguile his soul. For his soul pleased the Lord, therefore hasted he to take him away.'

"Of this nature are the consolations which the blessed gospel, revealing to us a Saviour, who died for our sins, and rose again for our justification, enables us to possess ourselves, and to offer to afflicted parents, under the loss of a pious child.

"Of this nature are the consolations we can offer to those parents, who, during the past week, have been deprived of a child, whose talents, whose learning, uncommon for his years, whose amiable character and ardent piety, had excited the fondest and most sanguine hope and expectation.

"It is not my practice, as you know, on ordinary occasions to eulogize the dead. Often would my heart prompt me to dwell, in this place, on the character of departed worth, to hold up its most striking features to your view, and to urge your imitation. But I am forbidden. It would be imprudent; it might often be unjust to discriminate. When, however, a young man is removed, who was not only a member of my church, but a fellow laborer in the gospel of Christ, I feel myself more at liberty to indulge my feelings, and to bear my public testimony to his excellence.

"The young man, whom I now commemorate, I rejoice to say it, was one of ourselves. Here he was presented at the baptismal font, here he made his own profession, and here, on the day of his introduction to the sacred desk, he appeared as a public advocate for christianity, and exhibited, in a most striking and impressive manner, its reasonableness and its value.

"When he was about to enter on the study of theology, I had a long conversation with him, on the nature of the profession, on its labors and cares, its encouragements and hopes. He opened his heart to me; he exhibited the motives which prompted his decision. They were of the purest and most exalted kind. His subsequent conduct, his intense application to his studies, his diligent cultivation of christian graces, and the exhibition he gave of his improvement, confirmed my belief of his sincerity. You have heard him preach, and you cannot forget the simplicity of his manner, the chasteness and elegance of his style, the soundness and clearness of his reasoning, and the fervency of his devotion. But you knew not half his worth. To his near friends it belongs to dwell on the remembrance of his virtues, and to them, too, it belongs to peruse with delight and admiration the memorials of talents and piety, he has left behind him.

"His character, I hope I shall be pardoned for saying it, was not fully developed, even to his nearest relations, till his death.

Among his papers were found some which contained the plan of his future life, drawn up when he was only seventeen, and containing sentiments and feelings, which do the highest honor to his head and heart.

"In the period of sickness, he was calm and resigned. Though he undoubtedly must have often suffered, yet so fearful was he of disturbing his friends, that he suppressed the rising emotion, and uttered scarce a groan or a sigh.

"The earthly hopes of his friends with respect to him are destroyed; but they are supported by higher and better hopes. They expect to meet him again, and, we trust, that whilst they cherish his memory, they will imitate his virtues.

"As the hope of man is so often destroyed, as the objects of this world are fading, its blessings uncertain, its pleasures transitory, let us fix our hopes on heaven, and seek, through the merits and mediation of Jesus, to obtain *an inheritance incorruptible, undefiled, and that fadeth not away.*"

SERIOUS PREACHING.

PREACHING is one of the most effectual methods of promoting religion. To the greater part of the world, truth is never so impressive as when it comes to them from the lips of a fellow-being. To many persons, books are wearisome; but to all, the human voice is a powerful excitement. Religion, when she speaks with earnestness and seriousness through her ministers, finds her way to the attention of those, whom no other mode of instruction would awaken. This consideration gives inexpressible importance to the office of ministers, and should lead them anxiously to inquire in what way its objects may most effectually be secured.

It is agreed on all hands, that preaching, to be useful, must be *serious*, i. e. the preacher must be in earnest, must feel deeply the importance of the message he bears, must speak from the heart, and must propose to reach the hearts of his hearers. On a subject so interesting, a few remarks may not be unacceptable.

Serious preaching has its foundation in seriousness of character. It is not an art to be learned by rules. The best school for it is the school of meditation, of devotion, and of habitual obedience to the divine commands. The man, who would communicate seriousness to his preaching, must begin with his own character. He must endeavour to acquire continually more clear and affecting views of religion, must open his heart to its influence, must learn by experience its power and happiness, must cherish within himself the impressions which he wishes to communicate.

One great cause of that deficiency of seriousness, which is sometimes observed in ministers, is, that their studies and meditations are not sufficiently employed on the *practical* truths of religion.

They are laborious inquirers, but their labors are very much confined to the difficult, disputed, and I had almost said the barren parts of theology. They are anxious to acquire precise views, on subjects which have embarrassed the most profound; or to give consistency to a theory, the jarring materials of which no ingenuity can reconcile. The most important truths of religion, those which awaken the heart, which are the very springs of a holy life, because so common and plain, are comparatively overlooked. Religion is considered a subject for study and speculation, not a system of motives and rules to be felt and obeyed. Hence the heart is cold, whilst the understanding boasts of its light. Perhaps the preacher is warm enough in enforcing his peculiarities, but is languid in unfolding and urging those principles of holy living, on which the salvation of the soul depends.

I would by no means repress in ministers the spirit of inquiry. To them it particularly belongs to search the scriptures, to rescue from oblivion neglected truths, to clear away the rubbish of human additions and misinterpretations, to expose the errors which so much disfigure the gospel, and to show that christianity is a reasonable service. But ministers should not forget that the plainest truths are after all the most important. The moral attributes of God; his claims to the affection and reverence of his creatures; the various duties of life; the various affections and dispositions which form the christian temper; the example, and offices, and benefits of Jesus Christ; the motives he has offered to piety and virtue; and especially the animating views of life and immortality which he has given; these and similar topics, which have a direct bearing and a powerful influence on *character*, deserve the first and principal attention of the religious teacher. These he should bring home to his own heart, and his study should be to present them most powerfully to the hearts of others.

The minister must not forget, that his business is, not to amuse men with subtleties of speculation, much less to make them fiery and angry advocates of doubtful dogmas, but to save their souls, to guide them to eternal happiness; and he must never forget, that he can contribute to this end in no other way, than by operating on their characters, tempers, and lives, by making them devout, benevolent, and pure, the true followers of Jesus Christ, the obedient children of God. Every thing depends, he must remember, on the *character* which his hearers form. His great object therefore should be to acquire just, clear, and enlarged conceptions of the character which Jesus Christ requires, of all the means and motives by which it is formed, of all the dangers to which it is exposed, and of the various methods, by which it may be rendered most attractive and interesting to men. Some may think that this part of christian truth is easily and universally acquired. They mistake. There

is not a virtue, which, if traced back to its origin and causes, and followed through all its motives, connexions, and effects, does not spread out into a wide field of thought. By how many is this field unexplored! Have you never found ministers, who are animated enough, when treating of dark and doubtful doctrines; but who become dry, dull, and insipid, the moment they touch on those fruitful and delightful subjects, the spirit and virtues of christianity? You would suppose from their preaching, that the science of christian morals was a barren region, on which not a flower expands, through which not a stream flows; and yet Paradise was not more blooming, or watered by fresher and more copious springs.

The serious preacher, in choosing his subjects, will select such as are suited to make on his hearers deep *practical* impressions. To make men *better* will be the end deliberately proposed in every discourse; and he will pray to God for light and aid in the accomplishment of this most important work. Having with such views chosen his subject, the preacher should awaken his intellect, and concentrate his attention, that he may conceive of it with clearness and force. He should endeavour to spread it out in his mind, to view it in a great variety of lights and connexions, that he may furnish a variety of useful and interesting thoughts. Dull, languid, trite, and frigid reflections, such as pall upon the ear from endless repetition, should not content him. His mind should *toil.* Some new views, some new arrangements of thought should, if possible, be formed. The hearer should be assailed, if possible, from some new points. This I know is severe labor, perhaps the severest a man can bear. But a serious preacher will prove himself in earnest by submitting to this toil. He will not show his seriousness by vociferation in the pulpit. He will not depend on the strength of his lungs, or the violence of his gestures to keep a congregation from sleeping. This is a very cheap way of gaining the reputation of a serious preacher. His seriousness will exert itself in his study, where no eye but God sees him. It will there excite him to pray, and to unite with prayer the most intense labor which his intellect will endure, that he may acquire the most striking and valuable thoughts which his subject will admit.

The serious preacher, having thus acquired thoughts, will next labor to *express* them with the greatest effect; and here he will call in the aid of imagination. He will endeavour to borrow from nature, and every scene around him, similitudes and allusions, which will throw light, and beauty, and animation on his discourse. I know that some consider seriousness in the pulpit as inconsistent with ornament. If they mean that it is inconsistent with a light and frothy style, with an accumulation of pretty comparisons and high sounding words, designed for self-display, they are right. The *flowery* preacher, who aims to play the orator, is unworthy

the sacred place he fills. But do not therefore suppose, that a man to be serious must renounce imagination, and clothe religion in the homeliest garb. Chaste ornament, designed to enliven and recommend instruction, is not misplaced on the holiest theme. It is the proper attire of piety and virtue. The nature of man is ever to be consulted by preachers. He is not pure intellect. He has fancy, and delights in its exercise. Naked truth may suit the philosopher; but the multitude of men wish to have it arrayed in happy similitudes. They cannot seize it, when it presents itself in the abstract propositions of the metaphysician. It must be embodied, brought down to their senses, by illustrations and resemblances from visible objects. Let none say, that this propensity of our nature is not to be gratified. Who ever gratified it more than Jesus Christ? I know not in any age or nation a teacher, who so tenderly adapted himself to the frame of the human mind, and who has adorned his instructions with such variety and felicity of figurative language, as Jesus. I do not refer merely to his exquisite parables. Take any of his discourses; take his sermon on the mount. You can hardly find a truth, to which he has not communicated life and impressiveness by the aid of metaphor. Among the qualifications of our heavenly Teacher, I should certainly reckon the richness and exuberance of his imagination. It ought not indeed to be expected of every preacher, that he will possess a high degree of this quality. But he ought to cultivate, and to turn to account, whatever powers he possesses. The art of communicating his thoughts with felicity and vividness is an invaluable qualification for a public instructer. These remarks are important, especially in the present discussion, because some think, that to preach seriously is to preach without ornament. Preaching, we are told, cannot be too plain. If by plainness is meant *perspicuity*, the maxim cannot be urged too often on ministers. But it means something more. Perhaps we shall not be uncharitable in supposing, that in some cases this love of plainness is the refuge of sloth. No little labor is required to collect striking illustrations, and to place subjects in interesting lights; whilst nothing is easier than to repeat continually common ideas in worn out language. The serious preacher will desire no such plainness as this. Feeling that the eternal interests of men are in a measure dependent on his instructions, and that all instruction is unavailing, unless attention be attracted and secured, he will spare no effort to give to the truth an attractive form. Having collected the best thoughts, he will conscientiously convey them in the best manner which his powers and improvements will admit.

Much remains to be said, to complete the delineation of serious preaching, but it must be deferred to a future number of the work.

THE CHRISTIAN CHARACTER.

It cannot be denied, that in the present age, too little distinction is observable in the pursuits and in the manners of those who profess to believe, and of those who profess to deny the divine authority of Jesus. The Jew maintains the honor of his law-giver, and observes in the heart of christendom the painful Mosaic institutions, with obstinate scrupulosity, undiverted by the changes of manners and the disadvantages of situation. The Mahometan guards with jealousy the credit of his prophet, and the authority of his sacred books, while neither rank nor riches exempt him from a strict observance of the rituals prescribed by the Koran. The voluntary penances and mortifications of the Hindoo would be almost incredible, if repeated attestations had not assured us of the astonishing force of prejudice, connected with religious opinions. But the Christian seems the more indifferent about his faith, in proportion as it is more pure; less scrupulous about ritual institutions, as they are more simple, easy, and useful; and less ambitious of exhibiting the peculiarities of the christian character, when they constitute the only distinctions worthy the attainment of an immortal mind. Let it be our present object then, to call up some of the marks of the christian character, which ought to distinguish the real disciples of Christ from the world.

In the first place a christian is one who believes in Jesus. Faith in him is the root of christian virtue. If the christian could in any way be assured that the life, the death, and resurrection of his Saviour were a fable, all his consolations in life, and his hopes for eternity, would fall, unsupported and irrecoverable. It is true that a man, whose understanding was never convinced of the truth, and whose heart was never interested by the worth of christianity, may present to the world a regular and polished life, an integrity, unsullied by spots deep enough to draw the censure of the age. But whence even these correct notions and habits? From early instruction? Did his instructers then know nothing of the revelation of Christ? But let it be supposed, that the mind may be stored with honorable principles, and that all the nice distinctions of right and wrong may be made familiar to the understanding, without the aid of the christian revelation. What is to give these sentiments the weight of laws? Whence is this goodly morality to find its sanctions? Will you seek them in the censure and the applause of the world, in the regulations of civil government, or in the rewards and punishments of conscience? No. You answer, we will seek them in the retributions of a future life. This is the very conclusion, to which we would lead you. These sanctions, which lie beyond the dark boundary of human sight, are properly discerned only by faith in Jesus. "Lord, to whom shall we go? Thou hast the words of eternal

life;" and this alone is the victory which overcometh the world, even our faith. Thus you see, that when faith in Christ is represented as the first distinguishing mark of the christian character, we recommend no cold speculation, no barren belief, but a sentiment which lives, and moves, and is enthroned in the breast; without which morality is but a temporary calculation of convenience, benevolence a transcient instinct, piety a doubtful and wavering principle.

A second mark of the christian character, is a uniform regard to the doctrine of christianity, and to the scriptures, in which it is contained. It is in vain to expect a christian character, except from christian principles; and the force of these principles can be preserved only by an habitual regard to the instructions, and frequent reference to the authority of the word of God. The christian, in any doubtful point of conduct, does not anxiously inquire into the sentiments of the world. He is not solicitous to know what the laws of honor or the tyranny of custom dictates; but he asks, does this become a disciple of Jesus Christ? If I had been admitted to his company on earth, could the world from this action take knowledge of me that I had been with Jesus? Is it the noble morality of the gospel? Would the motives, which now impel me, have existed and have operated, had Christ never lived, never taught, and never died?

A third trait in the character of a christian, is a high admiration, united with frequent study and humble imitation of the character of Christ. He that saith he abideth in him, ought himself also so to walk even as Jesus walked. An indifferent reader of the history of our Saviour might observe with all the coolness of customary commendation, how faultless the example! how happy if this world were filled with such piety, such self command, such unwearied and active goodness! But here he stops. The character of Jesus is deposited in the memory of such a man with other illustrious names of ancient and modern story, to be occasionally produced to give currency to an encomium, or to add weight to an exhortation in praise of fortitude, disinterestedness, compassion, or some other virtue. But with the christian, Jesus is an example, because he is a friend. He imitates, because he loves and admires. While we imitate what we admire, we insensibly resemble what we love. As in painting, artists are distinguished into schools, according to the great masters, whose works they have copied and admired; so the character of the christian should show, that he has studied exclusively in the school of Christ. If he has caught the prominent characteristics of this school, it is because he has been habitually looking to Jesus.

We observed, that the character we love, we insensibly imitate. This suggests another quality, included in the assemblage of christian graces, that is, love to Christ including gratitude and joy. *Whom having not seen ye love.* We should

judge meanly of that man's patriotism, who should own that he felt no sentiments of affection and gratitude toward the deliverer of his country, because his eyes had never been indulged with a sight of his person. We do not despise the veneration with which the tombs of the wise and good are visited; we do not hastily wipe away, as if ashamed, the grateful tear which is ready to fall on the sod, which is supposed to cover them; we do not check every enthusiastic expression of affection, of admiration, of gratitude, which a recollection of their worth inspires. Why then should the greatest benefactor of the human race, be recollected with *no gratitude*, contemplated with *no love?* Why must the glow of affection be quenched on this subject alone? Why must the passions be excluded from nothing but religion? Will you reply, that our Saviour hath said, "He that hath my commandments and keepeth them, he it is that loveth me?" It may be answered, that love itself is one of these commandments; and obedience will never be cheerful, unwearied, and delightful, till the christian has imbibed something of the spirit which suggested Peter's eloquent appeal: "Lord, thou knowest all things; thou knowest that I love thee." Let us ever remember, that we are not the philosophical pupils of a teacher, whose party we have espoused, and whose doctrines our reason only is interested in advocating; but the disciples of one, who has suffered and died, that we might live forever.

Another mark of the christian character is fortitude and stedfastness in the profession of christianity. "Whosoever shall be ashamed of me and of my words, in this evil and adulterous generation, of him shall the Son of man be ashamed, when he cometh in his own glory and his Father's with all the holy angels." To go to the altar, and there solemnly to abjure our profession of christianity, is not the only way of betraying the cause of Christ. False shame of religion, or cowardice of temper, may be detected in a thousand fashionable compliances, a thousand omissions of unpopular duties, a thousand excuses to extenuate these omissions. Much of that servile accommodation to the sentiments and manners of the age, which has almost thrown out of sight the distinctions of the christian character, may be traced to the want of fortitude.

The last quality of the christian character now to be considered, is brotherly love. "One is your master, even Christ, and all ye are brethren;" and by this shall all men know that ye are Christ's disciples, if ye have love one to another. In the early ages of christianity, when its professors were harassed by persecution, the multitude of them that believed, says the historian, were of *one heart* and *one soul*. From this time did such a union become forever impracticable? Does there not yet remain to christians one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all? Are not christians

all called in one hope, the hope of everlasting life? Does there not exist among the innumerable sects, into which the school of Christ is divided, some relics of the original principles of our great Founder, sufficient to form a broad base of union, exertion, co-operation, and love? Shall not at least the bond of peace be preserved? Shall it ever be forgotten, that the end of the commandment is charity out of a pure heart, a good conscience, and faith unfeigned? Or must the strong arm of infidel persecution, be lifted as in former days, to drive into closer and more efficient union, those who bear the common name of Jesus! Shall those, who profess to be travelling to the same region of celestial love, agree in nothing but mutual suspicion, condemnation, and reproach? Who would take knowledge of such a people, that they had ever been with Jesus? With no small severity may the disciples of Christ be asked, What do ye more than others? Ye are the light of the world Let your light then so shine before men, that they may see your good works, and glorify your Father, who is in heaven.

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, &c.

Continued from page 215.

22.

Matthew iii. 8 9. "Bring forth therefore fruits meet for repentance; and think not to say within yourselves, WE HAVE ABRAHAM TO OUR FATHER. For I say unto you, that *God is able, of these stones, to raise up children unto Abraham.*"

"WE have Abraham to our father." This, above all things, was the boast of the descendants of Abraham. Therefore, they thought, they were the children of God, to the exclusion of the rest of mankind; and therefore, likewise, *they were certain of a portion in the life to come.* How forcible then is the reference, which John makes to this national sentiment of the Jews, when he is requiring of them repentance, as a preparation for their reception of the Messiah, and of admission to his kingdom? "Think not to say within yourselves, *we have Abraham to our father.* This is no security of a spiritual relation to God, nor of your final acceptance; *for even of these stones,* God is able to raise such children *as you are* unto Abraham. If ye would become disciples, or subjects of Christ, *bring forth therefore fruits meet for repentance.*"

Some commentators suppose, that when John said, "God is able, *of these stones,* to raise up children unto Abraham," he pointed to the Gentiles, who were among his hearers; and that he applied this expression to them, either because they worshipped gods of stone, or on account of that hardness of heart, with which they had long resisted the plainest doctrines of revelation.

But turn to Luke xix. 40, and you will find the proverbial expression, which John has here a little varied, in the application which he wished to make of it. When some of the Pharisees asked Jesus to rebuke his disciples, because they cried out, as they saw him riding into Jerusalem, "blessed is he that cometh in the name of the Lord; peace in heaven, and glory in the highest!" he answered, "I tell you, that *if these should hold their peace, the stones would immediately cry out.*" The expression is highly figurative; but considering it as applied by our Lord *directly* to "the Pharisees," and by John to "the Pharisees and Sadducees," and intended to indicate the hardness of their hearts, and their slowness to receive truth, compared with which, *the very stones* were susceptible, and might be supposed to become eloquent; the reproof, in both cases, is more severe, while in neither does it exceed the limitations of the most exact justice.

Consult Whitby on Rom. ii. 13, and Grotius and Lightfoot on the text.

23.

Luke iii. 12. "Then came also *publicans* to be baptized."

"The order of publicans," says Cicero, (Oratio pro Plancio,) "consisted of the choicest of the Roman Knights; was the ornament of the city, and the support of the commonwealth." They were the officers who collected the revenues of the empire, and accounted for them to the emperor. The publicans, or collectors of the provinces, were but deputies of those in Rome; and perhaps, without injustice, were generally considered as extortioners and thieves. The office, and all who were in it in Judea, were alike abhorred by the Jews. It was considered by all of them, as in the highest degree disgraceful to pay tribute to the Romans; and the disciples of Judas Gaulonites absolutely refused to pay the tax, alleging, that it was not permitted to a true Israelite, to acknowledge any other sovereign than God.

The Babylonian Talmud says, "among those, who are neither worthy to sit as judges, nor to give testimony in judgment, are to be numbered *exactors* and *publicans;* and in the same sentence it joins *publicans* with *murderers* and *robbers.* "Of men," says Maimonides, "who are presumed to be thieves, and whose property is believed to have been gotten by violence, *as of publicans and robbers,* it is not lawful to use their money, nor to mix it with your own, because it has been acquired by rapine." They were looked upon as heathens; and the priests would not receive from them an offering for the temple, any more than they would the price of blood. In this national sentiment concerning the publicans, we see the force of the expression, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or *even as this publican;*" and in this character of them we perceive the propriety of the admonition which John addressed to them, "*exact no more than that which is appointed you.*"

The Roman laws required, that when any farmer, or publi-

can, was convicted of extortion, he should be obliged to render four times the value of what he had extorted. It was, without doubt, with reference to this law, that Zaccheus said, "if I have taken any thing from any man by false accusation, I restore him *four-fold.*" (Luke xix. 8.)

See Lightfoot's Hor. Heb. and Tal. on Matt. v. 46. Beausobre and L'Enfant's Introd. p. 110; and Calmet on the word *publican.*

24.

Luke iii. 15. "And as *the people were in expectation,* and all men mused in their hearts concerning John, *whether he were the Christ, or not*—"

This is one of many expressions of the evangelist, which imply the general expectation which prevailed, that the Messiah was to appear at this time. In the 6th of our illustrations, we adduced some of the evidences of the prevalence of this expectation. It may not be improper here to notice some of the circumstances, which caused the Jews to reject Jesus as the Messiah; but we shall only notice them in passing, as we shall have frequent occasions for a more full examination.

The "reasoning which arose among the disciples, which of them should be the greatest;" and the request of the mother of James and John to our Lord, that "her sons might sit, one on his right hand, and the other on the left, in his kingdom;" are very plain intimations, that his disciples at that time thought only of *a powerful, temporal kingdom.* It was the disappointment of this expectation to which the disciples referred, when conversing with him after his resurrection; "*we trusted that it had been he, who should have redeemed Israel.*" They had believed that Judea would have been redeemed from its bondage to the Romans. Nor had any of the Jews better sentiments of the kingdom of the Messiah.—So eager were the expectations of the "five thousand," whom Jesus had fed with "five barley loaves, and two small fishes," that he was obliged to retire, to escape from the "force, by which they would have taken him, and have made him a king;" (John vi. 15.) and it was the enthusiasm of the hope, that he was about to ascend the throne of Judea, which prompted the multitudes to "spread their garments in the way," when he was once entering Jerusalem, and to "strew the streets with branches of palm trees," going before and following him with the acclamations, "*Hosanna to the son of David! Blessed is the king of Israel, that cometh in the name of the Lord!*" (John xii. 13.) Now had John suggested, that this fondest hope of the nation was to be realized in the triumphs of the Messiah, whom he announced, and had our Lord commenced his ministry with the assurance, that this was his design, and that he would accomplish it, it is certain beyond a doubt, that every Jew would have hailed him as a Saviour, and that the resources of his country would have been offered to his disposal. With their expectations of the Messiah, compare then the teaching, the con-

duct, and the purposes of Jesus, and you may account satisfactorily for every circumstance of his reception.

There was indeed a striking difference between the conduct of the Pharisees and Sadducees, towards our Lord, and of the people. These two great sects very soon perceived, how entirely devoid he was of the sentiments and temper, by which they were themselves actuated. From him, whose peculiar blessings were bestowed on "*the poor in spirit*," "*the meek*," "*the merciful*," "*the peace makers*," and "*those who hungered and thirsted after righteousness;*" who taught men to pray, to fast, and to give their alms "*in secret;*" to hope for the recompense of obedience to his laws "*at the resurrection of the just*," and who openly rejected *the traditions of the elders*, they could indulge no hope of worldly conquests, and of a universal temporal empire. But the people, less ambitious of personal distinction in the kingdom of the Messiah, and persuaded by the works of Jesus, that he must be *the Christ*, still cherished the delightful vision of the deliverance of their country, and followed him, in confidence of its accomplishment. They were *astonished at his doctrines;* they felt that *he taught as one that had authority, and not as the scribes;* they were convinced that, as *never man spake like this man*, so *no one could do the miracles which he did, except God were with him;* and while they retained these impressions, they would have forsaken all, to follow him. But as often as circumstances occurred to blast their sanguine, but erroneous expectations, with the two great predominant sects of their countrymen, they forsook him, and were prepared to become the instruments for his execution. Let any one notice, how exactly consistent is the account which we have of the *conduct* of the Pharisees and Sadducees, and of the people, with their sentiments and characters, and I think that he will acknowledge in it a very strong internal evidence of the credibility of the narratives of the evangelists.

When we reflect also, that the Sadducees denied the doctrines of *providence*, of *a future life*, and of *the existence of spirits*, it will not appear surprising that they rejected Jesus, who taught, that these were fundamental principles, which must be acknowledged by all the subjects of his kingdom. Such men, in consistency with their sentiments, could have looked only for a temporal prince, and for temporal honors and happiness, and when we consider that the Pharisees believed, and taught the people, that all *who had Abraham for their father* were therefore sure of future felicity, from which all others would be excluded, it is equally apparent, that they must have experienced a most important change—a change, which could have been produced only by that "repentance," which John at first preached, and which Jesus made his first precept—before they would be prepared for the reception of a Messiah, whose dominion was to be established in the heart; who taught that *all*, who received him, were *equally*

the sons of God; who admonished his followers to prepare for trials and sufferings in his service; and who promised no rewards, but in heaven. So corrupt had the nation become, both in opinions and in practice, that a stronger contrast can hardly be imagined, than of the instructions of Jesus, with the characters of the Jews; a contrast, which gives amazing force to the requirement, "REPENT, *for the kingdom of heaven is at hand.*" To one, who knows the moral and religious state of Judea at this time, the acknowledgment of Jesus by these great prevailing sects, and by all the people, would have been the most wonderful phenomenon which ever occurred in the moral world.

But though so many of his countrymen rejected Jesus, and the multitude, who had acknowledged and followed him, joined in the cry, that he should be crucified, yet we have the testimony of the apostles, (Acts xxi. 17, 20.) that within a very short time after the resurrection, "*many thousands,*" or, as it may with strict propriety be rendered, "*many ten thousands* of the Jews believed;" and the extensive country of Syria, it is well known, was in a great measure converted to christianity within ten or twelve years after the crucifixion.

It was the mistaken sentiments of the Jews concerning the Messiah, which caused our Lord to forbid those, whom he healed, to publish their cure; and which induced him so rarely to assert before the people, that he was THE CHRIST. While they had so strong a persuasion that the Messiah would be a temporal deliver, it was impossible otherwise to restrain them from attempts to raise him to supreme power; which would have exposed both them and him to the resentment of the Roman government. Hence, in speaking of himself, he said only, that *the Father had sent him;* and, "*if I do not the works of my Father, believe me not;*" and to effect his purposes, he wrought miracles, appealed to the scriptures, preached righteousness, and endeavoured to correct the false sentiments and the evil affections of those who heard him. It was necessary that he should act precisely as he did, in consisteney with the divine character, which he sustains throughout the gospels.

"I am come," said our Lord, "in my Father's name, and ye receive me not. If another shall come in his own name, him will ye receive." And it is well known how many impostors about that time appeared in Judea, to whom multitudes resorted in the wilderness, to hear *the promise of liberty,* and to enlist themselves for its attainment. But with their followers, they were scattered, and miserably perished in their delusion; and of all who avowed themselves to be the expected Prince of Israel, Jesus alone has been acknowledged by the suffrages of ages. His kingdom is established—is extending —and will be eternal.

The general belief that the Messiah would appear at the time when our Lord began his

ministry, was derived from the prophecies; and the argument from prophecy lies merely in the evidence produced, that certain passages in the Old Testament, which have ever been acknowledged as predictions, have been fulfilled by certain correspondent events, related in the New. The argument in no degree depends on faith, but is adapted to produce it; the sole point in question being this, whether such things as were prophetically delivered, appear to have been fulfilled—a point on which common sense, with common honesty, will secure a correct decision.

Consult Lardner, vol. 1. pp. 131—139. And see bishop Hurd's sermons on prophecy, sermon 5, p. 154. And Jones on the canon of the New Testament, v. 1. pp. 90, 91.

Any of our readers who would consult the authorities which are most easily to be obtained upon the question, "was Jesus the Messiah, who was predicted by the prophets?" are referred also to Leslie's "Case of the Jews considered, with respect to christianity;" to Grotius "On the truth of the christian religion;" to Sykes' "Essay on the truth of the christian religion;" to Leland's "Deistical writers;" article, Collins; to Stillingfleet's "Orig. Sac. B. 2. chap. 7; to Payley's Evidences, Boston ed. p. 209; to Priestley's Letters to the Jews; to Bishop Chandler's Defence of christianity; and his Vindication of the defence. To Prideaux and Shuckford's Connexions.

AN AFFECTING ACCOUNT OF LIEUT. GAMAGE.

Richard S. Gamage was born Sept. 29, 1785. In 1808 he was made a Lieutenant by Admiral Cochrane. In June 1812 he was appointed first Lieutenant of the Griffon. On the 23d of Nov. following, he was executed for the murder of sergeant Lake. On the day of execution Admiral Foley sent a most excellent circular address to every ship in his fleet, calling upon officers, and upon all under their command, to take warning by the awful event. In this address the character of the unfortunate man is thus given: "Lieut. Gamage is represented by every person who knew him, and by the unanimous voice of the Griffon ship's company, as a humane, compassionate man, a kind, indulgent officer; yet for want of that guard which every man should keep over his passions, this kind, humane, compassionate man commits the dreadful crime of murder." The circumstances, which led to this shocking event, were thus stated under oath.

The deceased sergeant Lake had behaved in the most violent and mutinous manner, by threatening to beat the carpenter of the ship, his superior officer, who lodged a complaint with Lieut. Gamage, then commanding on board; the Lieut. sent for Lake, and ordered him to walk the quarter deck with a shouldered musket, as a slight summary punishment. This order the sergeant, in a pe-

remptory and insulting manner, repeatedly refused to obey. Mr. Gamage, enraged, ran below for his sabre. When he came again on deck, the sergeant had so far complied, as to hold a musket in his hand. Mr. Gamage struck the musket with his sword, expressed his indignation, and ordered the sergeant to walk about. He shouldered arms, and appeared to comply; upon which the Lieut. returned his sword to its scabbard, and turned to walk away. But in the same instant Lake threw down the musket, and with a loud oath asserted his determination to persist in his disobedience. Lieut. Gamage became infuriated, made a short thrust, which, taking an upward direction, entered his body, and occasioned his almost instant death.

On the trial Lieut. Gamage made the following declaration. "Here, before God and my country, I most solemnly disclaim any intention to endanger the life of the deceased; and declare, I meant simply to intimidate him, and enforce obedience to my order. Acting on this principle, I several times struck the musket, which he held in his hand, and desired him to walk about. This seemingly had the desired effect. He shouldered arms, and my sword was returned to its scabbard. But in the very same instant, my soul still glowing with indignation at his outrageous behaviour, he with a ferocious air and aspect, accompanied by imprecations, again refused compliance, and dared me to the fatal act. The imposing attitude of the man, the firm arrangement of his features, his high ingratitude and disdain, working upon my imagination, already infuriate with reiterated exasperation, shot like a flash of lightning across my brain. Reason forsook its seat, raging madness usurped the sway; and my sword, obeying its horrid mandate, was passed into his body. Cruel, cruel sword! which at once plunged him into eternity, to appear unappointed before his God, and me into the deepest gloom of misery and remorse."

On such ground the Lieutenant pleaded not guilty of the crime of deliberate murder. The court martial, however, sentenced him to death, but recommended him to the mercy of the government.

Great exertions were made to procure a mitigation of his punishment, but in vain. The affair was made a cabinet question, and the law lords were consulted. After three weeks of corroding sorrow and suspense, the unhappy Gamage was informed that his pardon was impossible. At first this intelligence overpowered him. All the disgrace and ignominy of his sentence then appeared present to his imagination. The clergyman, who attended him, states, that "The struggle was severe, but he rose from it triumphant. The Almighty touched his heart, and he became a convert to real christianity; his last day was spent in acts of piety, gratitude, and affection. I passed the night on board the Griffon; was with him late and early, yet I can give but a faint picture of his happy state. He was composed, re-

signed, pious, and in charity with all men. No fears for himself shook his mind; but the regrets arising from the sudden dismissal of the unhappy Lake harassed his bosom with inextinguishable woe; and as an emblem of his feelings towards him, he requested to be interred by his side. As the time drew near, he evinced no symptom of alarm, but his fortitude and resignation seemed to accumulate with every hour. On Sunday evening he sent for several of the ship's company, and in pathetic terms expressed his gratitude for the affection they had shown him, and bade them a final adieu. The poor fellows, melted by his touching manner and appearance, shed abundance of tears; and, spreading the affecting tale among their messmates, the whole ship presented but one scene of commiseration and distress.

"The residue of the night was spent in serious preparation for his awful change. About one in the morning, he fell into a deep sleep, which continued tranquil till six. He then arose, and dressed in black. From six till nine was employed in earnest devotion. At nine a gun was fired, and the signal for punishment was hoisted. I fixed my eyes stedfastly on his countenance. It betrayed no signs of alarm, no anxiety, but a heavenly serenity beamed in every feature. He observed my gaze, and reading its inquiry, he exclaimed, *'feel me: I do not tremble: death has now no terrors for me. God is with me; Christ is with me; my Saviour is with me.'*

"At a quarter after nine, he was joined in prayer by the officers of the ship. At a quarter before ten, he heard the dreadful annunciation of READINESS, without the alteration of a single feature. He replied, *'I am prepared; my Saviour is with me.'* He then ascended the companion ladder, and proceeded along the deck, with a slow but steady step, to the foot of the platform. He then leaned for a short time on the shoulder of a friend, looked earnestly at the ship's company, and said, *see how a christian can die!* He then mounted the forecastle. He gave me his last adieu, blessed, and kissed me. My heart could sustain the burden of its feelings no longer; I rushed from the forecastle; the appointed signal was given, and my lamented friend hurried into eternity."

On the Saturday morning before his execution, he began a letter to his sister. After giving her some account of the happy state of his mind, he expressed his feelings in the form of prayer. "O Almighty and merciful Father, may I hope, through the blood of thy beloved Son, to find rest in heaven! Yes, my God, thou knowest that I pray with all the fervency thou hast gifted me with, and that I acknowledge thee as the only true God, and my Saviour as thy Son, who sits at thy right hand on the judgment seat of heaven; and when I bow myself down at thy footstool in the other world, may my Saviour say to me, 'Come, my beloved, to the kingdom, prepared for you: your sins are forgiven.' O merciful and most just

God, thou hast said, thou wilt receive the prayers of the most ignorant, as well as the most learned, as long as it is from the heart; and now I say, O my God, be merciful to me, a sinner."

He added to his letter on Sunday morning, and Sunday evening—"Sunday morning—O Eliza, the hour draws near; the warrant is on board—The Almighty bears me up; he hears my prayers, he has not forsaken me." At evening—"O my Eliza, the sensations that now rise in my bosom are beyond expression. The evening closing in, the silent crew, the dejected looks of my messmates, add to the solemnity of the trial; but few can feel what I feel. Yet I thank God, that I have had time to repent. O Almighty Father, once more let me beg for forgiveness, for now all my hopes are in heaven. This last month has indeed been a month of sorrows, of hopes, of fears; and lastly of misery, ignominy, and death. But now I can say with holy Job, 'the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' In hopes of a blessed resurrection, and of a pardon for my sins through the merits of the only Son of God, in whom I stedfastly believe, I lay me down to rest awhile."

This affecting narrative would naturally afford many important reflections and remarks; but we shall close it by another extract from the Admiral's pathetic and admonitory address. This we do, in hope that the account will attract the attention of many in this country, who are engaged in military affairs; by sea and by land.—"Let his example strike deep into the minds of all who witness his unhappy end; and whatever their general disposition may be, let them learn from him, that if they are not always watchful, to restrain their passions within proper bounds, one moment of intemperate anger may destroy the hopes of a well spent, honorable life, and bring them to an untimely and disgraceful death; and let those who are to obey, learn from the conduct of the sergeant the fatal effects which may result from contempt and insolent conduct towards their superiors. By repeated insolence the sergeant overcame the kind and gentle disposition of Lieut. Gamage, and by irritating and inflaming his passions occasioned his own death.

"The commander in chief hopes, that this afflicting lesson may not be offered in vain; but seriously contemplating the awful example before them, every *officer* and every *man* will learn from it, never to suffer himself to be driven by ill governed passions, to treat with cruelty or violence those, over whom he is to command; nor by disobedience or disrespect, to rouse the passions of those, whom it is his duty to obey and respect."

THE ABOLISHED INQUISITION IN SPAIN.

By official documents, published in the Columbian Centinel for Oct. 13, 1813, it appears, that the Inquisition in Spain was

abolished by the existing civil government about the first of March. In a paper still more recent it has been stated, that the Inquisition at Goa has also been abolished; but of this we have seen no official account. That all our readers may be able to estimate the importance of these events, a concise view will be given of the nature and power of the Spanish tribunal, which was erected for the suppression of heresy and the support of the Roman catholic religion. The particulars will be collected from Dr. Campbell's xxvi Lecture on "Ecclesiastical History."

The Inquisitors, or judges of this court, are privileged to have their own guards and to give license to others to carry arms. Persons are encouraged to become accusers or witnesses before this tribunal, by having their names concealed from the accused. A public convict, a notorious malefactor, an infamous person, a common prostitute, and even children, are admitted as credible witnesses or accusers. The person, accused of heresy, is not only deprived of the privilege of meeting his accuser face to face, and of hearing the witnesses; but he is not even told in what particular he has offended. By tedious confinements in noisome dungeons, or by a train of the most excruciating tortures, he is compelled to inform against himself, to conjecture and to confess the crime laid to his charge, of which often he is entirely ignorant. This mode of proceeding makes the whole kingdom tremble. Suspicion reigns in every breast. Friendship and frankness are excluded. The brother dreads his brother, and the father his son.

By the papal bulls, it is ordained, that those, convicted of heresy, shall be *burnt alive*, and all their estate, real and personal, confiscated. This confiscation is a powerful motive to the Inquisitors to condemn those who have property. Princes and rulers are required to carry into effect the sentence of the Inquisition. If any refuse, they are liable to be anathematized, excommunicated, and to have their states or kingdoms laid under an interdict. The house, in which a heretic is apprehended, must be razed to the ground, although it be not his, but the property of one wholly unsuspected. Any one who threatens a notary, or other servant of the Inquisition, or even a witness, is held guilty of high treason, punished with death, his goods confiscated, and his children rendered infamous. The same punishment is to be inflicted on any one who escapes from the prison of the tribunal, or attempts to escape, and even on any one who intercedes for such unhappy victims.

Moreover, by a bull of Pius the 5th, it is decreed, that no sentence in favor of the accused shall be deemed a *final acquittal;* but at any time after, the Inquisitors have power to recommence the trial, on the same ground as before, without any additional evidence—This ordinance ensures to an accused person a course of terror and torment through life.

Although the terrors of this

tribunal have in modern times been mitigated, its abolition must fill the Spaniards with joy, and it should be an occasion of gratitude throughout the christian world. But against the abolition of this engine of papal despotism, the Arch-bishop of Nicea, as the Pope's Legate, presented to the Spanish Regency a serious but unavailing protest.

Abstract of the Nuncio's protest against abolishing the Inquisition in Spain; addressed to the Lord President, and Supreme Council of the Regency. March 5th, 1813.

MOST SERENE LORD,

"THE Nuncio of his Holiness has heard, in the greatest bitterness of his heart, that your Highness is on the eve of circulating and publishing the manifesto and decree of the august Congress, in which his Majesty declares the tribunal of the Holy Inquisition to be incompatible with the political constitution of the monarchy. No one feels more respect than I do towards that august Congress, nor will any one exceed my punctuality in obeying its wise commands. *But the subject in question belongs to the church,* and is of the greatest importance, as one in which religion is concerned, and from which it may suffer irreparable injury. A tribunal is going to be suppressed, which was established by the Holy Father in the exercise of his primacy and supreme authority over the church, for objects purely spiritual, as the preservation of the catholic faith and the extirpation of heresies. It being enjoined on me to do whatever I may find to be in favor of the church, and for the consolation and edification of the people, and the honor of the Holy See, I should be wanting in all these sacred duties, if, with the greatest respect, as well as with the christian liberty of an apostolic Legate and Representative of the Pope, I did not state to your Highness, that the abolition of the Inquisition may be extremely injurious to religion, whilst it actually wounds the rights and primacy of the Roman Pontiff, who established it, as necessary and beneficial to the church and the faithful. What can henceforward prevent the diminution of reverence and submission, which all christians owe to the decisions of the Vicar of Christ, the visible Head of the church, if in her very bosom, and during the sacrifice of the holy mass* they shall be told, that a tribunal established, kept up, and defended for three centuries, under the sanction of the most severe penalties, by the Pope, is not only useless, but detrimental to religion itself, and contrary to the wise and just laws of a catholic kingdom? If his Holiness were free, I should content myself with giving him notice of the event; but as he is most unfortunately kept in the captivity which we so much lament, I find it necessary and indispensable to protest in his name, against an innovation of such influence in the church of Spain, and which wounds the rights of the Supreme Pastor of the Universal church, the Vicar of Jesus Christ, &c."

Remarks on the protest of the Pope's Nuncio.

SEVERAL things in the important document now before us demand a serious consideration.

1. The avowed *object* of the Inquisition. This is stated to be "the preservation of the catholic faith, and the extirpation of heresies." The tribunal is established on these principles—that the Pope is the Vicar of Christ, the visible and infallible Head of the church; that he has a right to interpret the scriptures for the whole christian world, to require submission to his interpretations, and to inflict punishments on those who deny his authority, or dissent from his opinions. By *heresies* in that church, are intend-

* This refers to the order of the Cortes that the decree of abolition should be read on the three following Sundays, during high mass.

ed opinions, which are opposed to those established by the Pope. Every protestant is a *heretic*, according to the laws of the Inquisition, and would be liable to be "burnt alive," if within the power of the Inquisitors.

2. We may remark the Nuncio's deep concern for the interests of religion. In his view the Inquisition was "established, as necessary and beneficial to the church and the faithful." Consequently its *abolition* is something, "in which religion is concerned, and from which it may suffer irreparable injury." A concern for religion is ever the pretext for every species of persecution and intolerance. Under this pretext the very first principles of christianity are violated! From professed love to Christ, men can destroy those, for whom HE laid down his life! as though the purpose of his heavenly mission were to be carried into effect, by the most diabolical means, and abominable cruelties.

3. This tribunal has been "established, kept up, and defended for three centuries, under the sanction of the most severe penalties." The "severe penalties" have already been stated. The long time this tribunal had been "kept up" was probably considered by the Nuncio, as full proof of its propriety, and as a sufficient reason why it should not be abolished. This may show the danger of establishing, as of divine authority in the church, any institution, custom, creed, doctrine, or practice, of human invention. However absurd or abominable it may be in itself, the long continuance will be pleaded as proof of its propriety, and of the dreadful sin and danger of all attempts to set it aside.

4. It was "with the *christian liberty* of an apostolic Legate," that the Nuncio protested against "the abolition of the Inquisition," as a thing which may "be extremely injurious to religion, whilst it actually wounds the rights and the primacy of the Roman Pontiff."—Then, among the precious *rights* of the Pontiff, is the right of determining how other christians shall *understand* the bible, and how they shall *think*, to be accounted worthy of the privileges of christians, or even to live in God's world. The Pontiff is supposed to possess the right of depriving others of their rights, if they happen to dissent from his creed. On the same principle, it is a noble exercise "of christian liberty" in the Legate, to plead for the continuance of a tribunal which has for "three centuries" taken christian liberty from a whole nation, excepting a few favorites. The Pope's rights of conscience imply a power to wrest the rights of conscience from all other christians. The Legate's "christian liberty" is a liberty to do all he can to prevent others from enjoying "christian liberty," and for continuing them in a state of absolute servility and degradation.

5. The Legate professes a readiness to submit to all the "wise commands" of the Cortes; "*But*," he adds, "*the subject in question belongs to the church, and is of the greatest importance.*" As the tribunal was established by the Pope in the exercise of his primacy, as the Vicar of Christ, it was, in the opinion of the Nuncio, independent of the civil authority, superior to it, and irresponsible to any power but that of his Holiness. How terrible must be the effects of a tribunal, thus independent of civil government, which has the power of inflicting the most excruciating tortures on persons of every description, and that too for only dissenting in opinion from the Pope or his Inquisitors. Let us suppose such a tribunal in this nation, to whom all the civil authorities are subordinate and subservient. Suppose, also that these Inquisitors have an innumerable company of spies in their employment, watching our words and actions, and anxiously seeking occasion for dragging one after another to the dungeons of the horrid tribunal! What could be more terrible? What chance would there be for the improvement of the mind, for the propagation of truth, or for recovery from error?

This important protest may help us to a correct view of some things, which have appeared in our own country. We live remote from the Roman Pontiff, and have but little ben-

efit of his power for the suppression of free inquiry. Nor can we doubt, that there are clergymen in this land, who have as good a right, as his Holiness, to interpret the scriptures for others, and to set up their own interpretations as infallible, requiring all their brethren to submit to their decisions. Why then should we wonder if men, thus qualified, *associate* or *consociate*, and exercise their power for the "preservation of *their* faith, and the extirpation of heresies?" As there is not in every circle a tribunal already formed, why is it thought strange, that those who are conscious of their own infallibility, should wish to have new tribunals organized? If the Pope had a right to organize the tribunal of Inquisition, others, *equally infallible*, may be supposed to have *equal rights*. If the Nuncio, in the exercise of *his* "christian liberty," could plead for the continuance of a tribunal, which destroyed the christian liberty of ten millions of people, let it not be thought extraordinary if some in this land, in the exercise of *their* "christian liberty," make efforts for tribunals, which shall put an end to the "christian liberty" of all, who dissent from their opinions. As the *papal* Inquisitions are likely to be all set aside, this may be urged as a reason, why *protestant* Inquisitions should be multiplied. It will not be unprecedented if such tribunals are urged, "as necessary and beneficial to the church," or if the want of them be considered as "detrimental to religion itself." Nor let any be surprised, if the pleas in favor of such tribunals should be accompanied with expressions of great zeal and concern for the interests of religion; or if the advocates for them should, "in the greatest bitterness of their hearts," protest against any attempts, to prevent the existence of tribunals, so necessary to the support of *their* opinions. The Nuncio's protest is a model of excellency in that kind of writing; we would recommend it to the notice of all who wish for terrific tribunals in the church of Christ.

But let it be remembered, that ambition is among the things which never say "*It is enough.*" The papal Inquisition did not, like Jonah's gourd, grow up in one night. It was the fruit of a long course of gradual usurpation on the part of the clergy, and of encroachments on the christian liberties of the church. If tribunals should now be erected among us with all the power which has been proposed, let it not be imagined, that this will satisfy the cravings of those, who are *not* contented with the arrangements made by the Head of the church. If the first demand should be granted, this grant will be a stepping stone to higher power; and thus gradual advances will probably be made, until the tribunal shall be felt as a curse to community, a terror to every honest mind, and a shield for subservient and abandoned hypocrites. We do not believe that this is now *intended*, but it may be *expected* as the natural result, should the plan be adopted.

In our opinion, it was not an oversight in the Lord Jesus, that he neglected to institute the wished-for tribunals. He knew too well "what was in man" to delegate to any individual, or any class of men, dominion over the faith of others. The man who is not satisfied with the arrangements made by the Lord of glory, and who, like Absalom, is sighing out, "O that I were made judge in the land," is not, we believe, fit to be trusted with any more power, than is given him by the gospel. Those, who would be the best qualified for judges in such a tribunal, have so much sense of their own fallibility, that they would sooner suffer the pains of death, than accept such an office. The judges, therefore, would of course be men so ignorant, as not to be sensible of their own liability to err, and so puffed up with imagined self-sufficiency, as to be unworthy of confidence.

It will probably be pleaded, that no one in favor of new tribunals has any wish, that they may have power to *burn people alive* for erroneous opinions. This is probably true; but are they not in favor of penalties or punishments, *as really injurious and unjust?* If at this time their eyes are so

blinded by prejudice, and their hearts so steeled by thirst for dominion, that they think it would be doing God service, to take from an unoffending brother his office, his character, and his means of living, because on some points he happens to know a *little less* or a *little more* than themselves; the time may soon arrive, when they will think that they may do still greater service for God, by adopting the penalties of the Spanish Inquisition. We are however "persuaded better things" of the clergy in general, "and things which accompany salvation, though we thus speak." The number in favor of new *protestant* Inquisitions, is we believe, so small, that the project must be suspended for a more convenient season; and if these few observations may be an occasion of its being forever postponed, our labor will not be in vain. We assure our readers, however, that we are both grieved and ashamed, that we have had any occasion to say a word on this subject, as applying to our own country. But as efforts have been boldly made, for erecting tribunals, as really inconsistent with christian liberty, and the rights of conscience, as the Spanish Inquisition; silence in us at this time might be viewed as evidence of a shameful timidity, or a shameless acquiescence.

Lest our views and feelings should be misapprehended, we add; that we do not consider all who may be in favor of inquisitorial tribunals, as destitute of piety and goodness. Some good men in this country, as well as in Rome or Spain, may be so prepossessed, as to really think the establishment of such tribunals "necessary and beneficial to the church." It is the *principle*, not the *patrons*, that we reprobate. The principle is this, that some christians have a right to exercise dominion over the faith of others, or to make their own interpretations of scripture the standard of faith for other people, and to punish such as dissent from their creed. Such we, believe, is the principle, on which the proposed tribunals must be formed, if formed at all. Such was the principle, on which the papal Inquisitions were formed, and from which all their horrid executions have resulted. From a similar principle have proceeded all the persecutions and martyrdoms since the crucifixion of the Messiah. And, in our view, this principle is not only the basis, but the very *worst part of popery*, and has done more mischief in the world than atheism itself. Since it was adopted by the council of Nice, it has not only slaughtered millions of the human family, but it has divided the church into numberless parties—excited the most bitter alienations between different sects—produced thousands of vindictive anathemas of one sect against another—impeded in an awful degree the progress of light and truth, even among protestants—bound the papal church in adamantine chains of darkness and superstition—and occasioned the pages of ecclesiastical history to be filled with narratives, which shock the feelings of the humble christian, and afford matter of derision and triumph, to hardened unbelievers. A principle, which has done so much mischief, which has so long been the bane and disgrace of the christian world, which encourages one man, or one class of men, to invade the *essential rights* of others, and in the most flagrant manner to violate the golden rule, by actually doing unto others, as they would *not* that others should do unto them, deserves the abhorrence of every human being. When this domineering principle, root and branch, shall be exterminated from the hearts and minds of men, truth will have free course, will run and be glorified; and the real friends of our exalted Saviour will be distinguished from the world, not by erecting intolerant tribunals, but by love one to another. No more will the door of admission to christian privileges be barred by human creeds; no more will christians of one sect say to those of another, stand by yourselves, for we are holier than you; no more will associations, or consociations, assume a popish dominion over the faith of their brethren in the ministry; and no more will reviling denunciation be substituted for preaching the gospel.

POETRY.

To the Editor of the Christian Disciple.

THE following lines have little poetical merit, but they were written immediately after reading this passage in one of the odes of Frederick the Third of Prussia, to Marshal Keith:

"Après ma mort, quand toutes mes parties
Par la corruption seront anèanties,
Par un méme destin, il ne pensera plus."*

ARE these the dictates of eternal truth?
These the glad news your boasted reason brings?
Can these restrain the daring fire of youth,
The craft of statesmen and the pride of kings?

Is it to swell the brazen trump of fame;
To bind the laurel round an aching head;
To hear for once a people's loud acclaim,
Then lie forever with the nameless dead?

Whence is the throb that swells my rising breast?
What lofty hopes my beating heart inspire?
Why do I proudly spurn inglorious rest,
The pomp of wealth, the tumult of desire?

Oh no—far nobler hopes my life control,
Presenting scenes of splendor—yet to be—
Great God! thy word directs the lofty soul
To live for glory—not from men—but Thee.

RELIGIOUS INTELLIGENCE.

Note to the Report of the Trustees to the Evangelical Missionary Society, which appeared in the last number.

Note. To the above sum in the hands of the Treasurer being	1176 79
may be added monies, received since that account was closed,	282 55
making in the whole	$1459 34

Of this sum $300 have already been appropriated to the payment of the missionary services performed the last year in the District of Maine. The remainder is for future appropriation.

It may be satisfactory to the public to learn, that since the institution of the Society, in the year 1807, exclusive of the stated annual subscription of members, the following liberal donations have been received, viz.

From different Churches and Congregations in the Counties of Middlesex and Worcester	435 64
From Cent Societies of young ladies in four different towns	178 90
Collections at annual meetings of the Society	352 29
Donations from individuals	247 33
Amount	$1214 16

Since the formation of the Society, there has been expended for the support of Missionaries and Schoolmasters in the District of Maine $1235

* When after death my body yields to corruption, the same destiny also awaits my powers of thought.

ABSTRACT OF SEVERAL FOREIGN ARTICLES, FROM PERIODICAL WORKS.

Society for promoting christian knowledge.

FROM the last year's report of this society it appears, that the income of the society during the year was as follows:

Benefactions and legacies,	£4,562 12 4
Subscriptions from members,	3,614 14 6
Dividends, &c.	6,422 6 9
Total,	14,599 13 1

The whole of this sum, excepting about £1,600, was expended in forwarding the various objects of the society. In less than two years 2,319 new members had been admitted into the society.

The books sent to the members of the society, from April 4, 1811, to April 9, 1812.—Bibles 12,667; New Testaments and Psalters, 21,971; Common prayers, 29,752; other bound books, 38,024; small tracts, 215,175. Gratuitous distribution—Bibles, 1,167; Testaments and Psalters, 2,655; Common prayers, 246; bound books, 499; Tracts 6,655. In future the society is to be relieved from the expense of supplying the navy with Bibles. The lords of the admiralty have, however, made the society their almoners, and 1,500l. sterling has already been advanced to pay for Bibles &c. for the navy.

Bible Society.

A letter from Munich to the British and Foreign Bible Society contains the pleasing account, that a catholic Bible Society at Ratisbon, printed in 1808, 28,000 copies of the New Testament; the whole of which had been disposed of, excepting about 1,000. Director Wittman adds, "I discover an increase of genuine christianity. The minds of many are changed for the better; they pray more earnestly; they boldly renounce the world. A new impression of our Testament is now printing. There yet remains thousands, and tens of thousands, both in towns and in the country, who are entire strangers to this holy book."

A letter from the chief minister of the Zurich Church, dated Sept. 12, 1812, announces a new edition of the German version of the scriptures for the use of the *poor*. This was effected by aid from the British Bible Society.

Extracts of a letter from a catholic professor of divinity at the University of Marburg, to Mr. Steinkopff.

"I HAVE just received the pleasing news of your arrival in Stutgard, and your willingness to purchase 3,000 copies of our New Testament for distribution among our poor. I commenced the translation and printing of my New Testament, in humble reliance on God, and with a sincere wish to benefit his people. The first edition of 11,000 copies was disposed of in a few months. Of the second edition about 7,000, and of the third about 1,500 have been disposed of. How many do I hear, in these heavy times of oppression and distress, declaring the happiness they enjoy in the knowledge of their Bible, in the midst of all their troubles. How often did my heart bleed, to behold many coming to me from other parishes, soliciting the gift of a New Testament, representing with tears their poverty to be so great, that they were unable to spare the smallest sum for it; and yet it was not in my power to dispense the bread of life to these hungry souls."

From the bishop of Zealand to Lord Teignmouth.

"MY LORD, when I was informed, that the Society for spreading the knowledge of the Holy Bible had kindly printed the New Testament in the Danish language, to distribute copies to the *prisoners of war of my nation*, I hastened to convey to his Grace, the Arch-bishop of Canterbury, the expressions of my lively gratitude for a kindness, of which my heart feels all the obligation. I know not whether my wishes have been executed;

but being informed, that it is your Lordship who presides over this worthy association, I do myself the honor of addressing myself directly to you, and of sending you, my Lord, a copy of the letter, which I had the honor of writing to the Lord Archbishop of Canterbury. I venture to offer to you the purest and most heart felt thanks, as well for the kindness which I have just mentioned, as for the very recent impression and distribution of the New Testament, in the Icelandic, and Laponese languages."

On the first of August 1812, a society was formed at Columbo, called the Columbo Auxiliary Bible Society. The governor is president, and all the members of his Majesty's Council are vice-presidents.

Progress has been made in forming a Bible Society at Petersburg, his Imperial Majesty having sanctioned the measure.

A Bible Society has also been formed at Berlin, in reference to which, his Majesty the king of Prussia says, "It is with real satisfaction, that I discover the laudable endeavours of the Prussian Bible Society, for the gratuitous and cheap distribution of the Bible, to the poor of my dominions." The king also made a donation to the society.

East London Auxiliary Bible Society.

This society was formed Oct. 15, 1812. The Earl of Moira was called to the chair. A provisional committee had made inquiry, and found reason to suppose, that there were 8,000 families in the eastern district in London, who were destitute of the scriptures. They also reported, that a very general desire was manifested to obtain them.

Northeast London Auxiliary Bible Society.

This was formed March 16, 1813. The Duke of Kent took the chair. 500l. sterling was subscribed. Lord Gambier said, he considered his having been vice-president of the parent institution higher honor than all the titles and distinctions, which the liberality of his country had bestowed on him.

At the last annual meeting of the British and foreign Bible Society Dr. Thorpe stated, that when this society was first instituted, not one third of the inhabitants of Ireland had seen a Bible; that it was not to be sold in more than fifteen places—but a great change had been produced. All the different denominations of christians were eager to promote the cause; even the Roman catholics unite to promote it, and are eager to receive and read the Bible.

"Let us," said Lord Teignmouth, "trace the effects of the institution. From the people of the Esquimaux to those of Labrador, the different inhabitants of which are now seen reading the pages of the New Testament, with heart felt gratitude and delight. In Africa, even the poor and despised Hottentot had received the blessing with mingled prayers and tears. Among the Negroes of the West Indies the greatest tenderness, devotion, and benevolence have been shown, as the reward of their benefactors."

It may be doubted whether any single object, so benevolent in its nature, as that of placing the gospel in the hands of every class of people, in every land, was ever pursued with equal ardor by so great a portion of the christian world. It may also be doubted, whether any object was ever pursued, more calculated to unite the hearts of real christians of every sect.

Obituary.

Died, at Boston, Oct. 30, 1813, the Hon. Theophilus Parsons, Chief Justice of the Commonwealth of Massachusetts, aged 64.

While storms assail'd the temple of our rights,
For years he stood a pillar of the state.
To speak his worth demands a tongue like his,
Which we have not;—but when this pillar fell
The temple shook, and awe spread through the land.

☞ Several valuable communications are unavoidably omitted.

THE

CHRISTIAN DISCIPLE,

PUBLISHED MONTHLY.

Vol. II.

FOR 1814.

"SPEAKING THE TRUTH IN LOVE." *ST. PAUL.*

BOSTON:

PUBLISHED BY CUMMINGS AND HILLIARD, NO. 1, CORNHILL.

Cambridge....Printed by Hilliard and Metcalf.

1814.

PROPOSAL

For publishing a new Evangelical Work.

THE friends of piety and virtue, of christian truth and christian charity, are respectfully desired to afford their aid and patronage to a Periodical Work, about to be commenced, under the title of

The Christian Disciple.

PROSPECTUS.

PERHAPS it will be thought, that sufficiently numerous attempts have been made to establish and support similar publications. But the gentlemen, who have formed the plan of the Christian Disciple, are impressed with the belief, that no work agreeing with this in spirit and design has as yet been proposed, and they trust that its claims will not hastily be dismissed. They wish to furnish the great mass of Christians with a work adapted to their circumstances and wants; a work which will gratify as well as instruct; and which especially will be suited to imbue them at once with knowledge, and with love; to give them at the same time a zeal for truth, and a spirit of charity and forbearance towards one another. The Christian Disciple is designed to render Christians more fervent in their devotions, and more affectionate in their tempers; to exhibit and recommend true Christianity, that pure and mild religion, which raises the heart to God, and disarms it of all asperity towards its fellow-beings.

To be more particular, the objects of the proposed work are these—to increase the zeal and seriousness of Christians—to discriminate between true and false religion—to excite attention to the Scriptures, and to encourage inquiry into divine truth, unbiassed and unawed by human authority—to furnish that information relating to the times in which the Scriptures were written, which will enable common Christians to be their own expositors, or to estimate correctly the expositions of others—to cultivate a spirit of candor, forbearance, and love towards persons of different sentiments—to counteract all efforts for enslaving the minds and consciences of men—In a word, to promote at once a generous independence of sentiment and a spirit of Christian humility and conciliation.

To accomplish these various objects, the work will contain—

First—*Essays* on Practical Piety; *Expositions, Admonitions and Consolatory Addresses*, suited to the various wants and trials of the Christian course; and *Biographical Sketches*, exhibiting the power of religion in real life.

Secondly—*Critical Dissertations*, explaining important words and difficult passages of Scripture; and showing the occasions on which the different books were written, and the objects of the writers. Communications on the *manners, customs, state of society*, &c. referred to in the Scriptures, and *Discussions* written in a candid spirit on the doctrines which have divided the Christian world.

Thirdly—*Dissertations on Church Government*, and on the rights of Christians; and *Historical Extracts* relating to controversies and dissensions in the Church, to Ecclesiastical Coun-

cils and their effects, and to other topics interesting at the present times.

The proposed work will also contain accounts of popular works on religion, and such *intelligence* respecting the religious state of the world, as will interest and gratify pious minds.

Such is a general outline of the work; and will any one say, that such a work is rendered unnecessary by other publications, devoted to the same important ends? It is a melancholy fact, which many Christians have felt, that periodical works, of religious character, are too often the vehicles of party-spirit, the instruments of infusing bad passions and of severing the bonds of Christian unity. Their tendency too often is, to contract, rather than to enlarge the heart—to fix the attention on a few disconnected texts; rather than to give extensive views of the Scripture—to make *zealots* and *sectaries*, rather than teachable disciples of Jesus Christ. The Christian Disciple, it is hoped, will help to soften the violence of party, to discourage an unhallowed zeal, and to recommend the only standard which *can* unite the Christian world—not a formulary of man's invention, but the word of God, delivered by his prophets, and especially by his beloved Son.

But to promote a candid spirit is not the only object of those who have formed the plan of the proposed work. They trust that this work will aid the interests of *truth*, that it will improve and enlarge the conceptions of Christians on the great doctrines of Christianity. This they hope to accomplish *not* by repeating with clamorous positiveness their own particular views of religion, and by denouncing as the enemies of God and man all who dissent from them. They do not offer themselves as infallible guides. They feel, and they rejoice, that they are not entrusted with the thunders of the Almighty. Whilst they attach importance to their own views of religion, they are aware of their participation of the common weaknesses of human nature; and, where they differ from men whose wisdom and piety they are compelled to revere, they dare not demand implicit acquiescence in their own decisions. They hope to promote the cause of truth not merely by exhibiting their own interpretations of Scripture, but by awakening a spirit of inquiry, and by presenting the researches of other minds. They invite communications from all who are laboring to correct and purify their views of *Christian truth*, and they hope to derive light from the thoughts of those with whom, on some topics, they cannot agree.

They do not, however, wish it to be inferred from these remarks, that they intend to give a controversial character to the work. One of their leading objects is to enforce those great truths in which Christians generally unite; and it will be their highest pleasure to exhibit those simple and affecting views of the Gospel by which all the disciples of our common Master may be edified, and to furnish that information and those helps for the understanding of Scripture, by which all Christians may be improved.

An important object of this work, which ought not to be passed over without particular notice, is *the promotion of a serious and devout spirit* in the professors of Christianity. The reproach has often been thrown on those who urge most strenuously the importance of charity, that they are destitute of vital piety. To this reproach it would be easy to oppose examples of ardent devotion and splendid virtue in that class of Christians. But, in many cases, the charge of lukewarmness and indifference is too well supported. Would to God! there were any denomination of Christians from whom the same humiliating confession might not be extorted. It will be the object of the Christian Disciple to rouse professors from their slumbers, to breathe into them a spirit of mild but earnest devotion, to open at once their understandings and their hearts to the excellence, the goodness and the authority of God, and to the love of Jesus Christ, who shed his blood for their redemption. It will be the object of this work to encourage the religion of the heart, the religion of the closet, and, yet more, that "pure and undefiled religion," which honours

God by a useful and temperate life, "which visits the widow and the fatherless in their afflictions, and keeps itself unspotted from the world." Without inspiring a slavish fear, the Christain Disciple will endeavour to promote that watchfulness, that seriousness and that self-inspection, which belong to creatures so frail and tempted as we are. It will aim to form that habit, without which all other means are ineffectual, of daily prayer to the God of all grace; the source of all pure and generous affections, who giveth liberally, to them that ask, his Holy Spirit.

We trust that the work now proposed will be acceptable to the great mass of Christians, who have not time for laborious researches and connected volumes, but who can easily find time for the short and varied communications which will fill the pages of the Christian Disciple. For them this work is peculiarly designed. To the man of business, released from the cares and tumults of the day—to the husbandman and mechanic, resting from their toils—the Christian Disciple offers its plain instructions, its friendly admonitions, its consolations in sorrow, and its aid in the great work of preparation for immortality.

Perhaps it may be thought that in times so difficult as the present, it is presumptuous to expect encouragement for a new publication. But this objection is obviated, in a great degree, by the cheapness of the present work. Besides, the difficulties of our situation and the tremendous convulsions of the world are suited to produce a reflecting, serious state of mind, peculiarly favorable to religious impressions. Never were the truths and promises of Christianity more necessary than at the present time; and it is believed, that, at this moment, the public mind is more than ordinarily alive on the subject of religion.

In conclusion, the prayers of Christians are desired for the *divine blessing* upon a work which is designed to heal divisions, to allay animosities, to extend the knowledge of the Scriptures, to maintain the liberty wherewith Christ has made us free, and to form the hearts of men to benevolence and devotion, as preparatory to that improved, happy and immortal life revealed in the Gospel of Jesus Christ.

Feb. 1813.

The above is the original Prospectus of the Christian Disciple, excepting the conditions.

The present price of the work to subscribers is $1,75 per volume, to be paid on the delivery of the sixth Number. Clergymen and other gentlemen, who will procure subscribers and be responsible for eight copies, shall have a ninth gratis, and in the same proportion for a larger number. The aid of all who feel disposed to encourage the work is humbly requested. And all who have neglected to pay up their subscriptions to the present time are desired to make immediate payment.

Errata.

Hymn, p. 316. verse 1, l. 3, for *lovely* read *lowly*.
Poetry, p. 346, the 3d line of the 2d verse should be read—
"Nor heeds thy warning voice while syrens sing."

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THE

CHRISTIAN DISCIPLE.

No. 1. *JANUARY*, 1814. Vol. II.

THE UNCERTAINTY OF LIFE.

"This year thou shalt die."

Time, in its rapid and unceasing progress, has brought us to the commencement of a new year. It becomes us to pause and reflect. We may imagine that, in the course of our journey, we have reached an eminence. We should stop.—We should look back upon the road we have travelled, and forward to the country that lies before us. We should set up a pillar in remembrance of the goodness of God, and then, with better resolutions and greater diligence, pursue our way.

We enter on a new year, full of hope and expectation. We make our resolutions, and are sanguine in the belief that we shall fulfil them. We form our plans, and calculate with confidence on their accomplishment. We secure connexions, and expect they will be lasting. We lay a broad foundation of prosperity and happiness, and, in imagination, erect on it a superstructure that is firm and durable. We figure to ourselves a series of joyous events, uninterrupted by pain or misfortune. If the past year has been favorable to us, we say of the present year, *it will be as the former, and much more abundant.* If the past year has disappointed our hopes, we seldom profit by our experience, but look forward to the future with the same assurance, and with the expectation that it will fully recompense us for the evils we have suffered.

This disposition to anticipate what is pleasant to us, is a part of our nature, and must not be condemned. It was implanted by our Creator for wise and good purposes. It increases our present joys, and is a powerful support under the evils of life. It would be well for us to remember, however, that our expectations *may* be disappointed, and that our bright prospects of felicity may be darkened by the shadow of death.

The history of the past year is already written. Its "tale has been told." We know, as far as it respects ourselves at least, by what events it was distinguished, by what joys and sorrows it was chequered. We

know how often it fulfilled, and how often it violated its promises; how often it gratified, and how often it disappointed our hopes. We know how much it added to, or subtracted from the stock of our friendships; how much of sweet and of bitter it mingled in our cup of life. We know how much of it has been foolishly wasted or wickedly perverted; how much business has been transacted, how much pleasure enjoyed, how much duty fulfilled and neglected.

The events which will make up the history of the present year, are yet to take place. They are known only to the Supreme Disposer. As *He* presents to us the successive pages of the book of our fate, we can read, but are unable of ourselves to turn over a single leaf. Were we allowed to pry into its contents, how much, even in the history of the present year, should we find that would be interesting to us! We might find that many new and unexpected scenes were to open before us, and many new and interesting objects to engage our attention. We might find that many important changes were to take place in our affairs; that we were to be raised to wealth, or reduced to poverty; elevated to power, or sunk into insignificance; exalted to honor, or consigned to infamy. We might find that new connexions were to be formed, and new friendships contracted, new pursuits engaged in, and new employments followed. We might find that the chief earthly staff of our comfort was soon to fail us, that some friend was about to be put far from us, and our companion into darkness. We might find—let us think of it with seriousness, and may the thought suitably impress us—we might find, in characters which we could neither overlook, nor mistake, the awful sentence, *This year thou shalt die.*

What great, what unspeakable importance would this give in our estimation to the present year! How deep and sincere would be our repentance; how fervent our prayers; how ardent our desires after holiness; how unwearied our exertions to obtain an interest in Christ; how diligent our endeavours to crowd as much as possible of duty within the narrow limits of our probation!

We cannot read the book of our future fate! Its pages are in mercy concealed from our view. That this awful sentence would be found by more than one of us, is not only probable, but morally certain. The experience of the past will convince us of this.

At the close of each successive year of our past lives, many places have been vacant, in the circle of our friends, or in our worshipping assemblies, which, at the commencement of it, were filled; and the faces of many who had added to our private enjoyment, or joined in our public devotions, we shall behold no more in this world.

Many of them commenced the year with prospects as flattering as ours now are. They heard the solemn warnings of the short-

ness and uncertainty of life. They listened to the prediction addressed to them, as it is now addressed to us, that before the close of the year, some of them must die. Like us, they believed it of others, but felt secure themselves. They formed their plans as we do; they cherished expectations as we do; they promised to themselves health, and long life, and happiness as we do. The plans they formed, the expectations they cherished, the years of enjoyment they promised themselves, are at an end; and they who formed, and cherished, and expected them, are as if they had never been.

The years to come will probably, in this respect, be like those which are already past. The year on which we have now entered will give the same account of many of us, as is given by the years that are gone by, of our departed acquaintances and friends. They *have been*, but are not. They may be sought for, but cannot be found. The eyes of those who have seen them, shall see them no more.

Boast not thyself of tomorrow. Thou knowest not what a year, *thou knowest not what a day may bring forth.* We cannot make a covenant with death. Riches cannot bribe it; power cannot control it; flatteries cannot sooth it; entreaties cannot soften it. When the commission is given, it will be fulfilled. When the warrant for our execution arrives, it will take effect. We sympathise with our unhappy fellow creature who is condemned to die. We tremble when we consider that his time is so short. We are anxious that he should improve to the utmost the little space that is left to him. We forget that we ourselves *are under sentence of death*, and that it may be executed to-morrow, to-day, at any moment of our lives.

If it is recorded of only one of us in the book of his destiny, *this year thou shalt die;* who, we may ask with awful suspense, is that one? God only knows. It is in kindness and mercy that he has hidden from us the day of our death and the future events of our lives. The knowledge might unfit us for our duty, and defeat the ends of our destination. Did we know that the day of our death was at hand, we might give ourselves up to despair. We might be distracted by the number of duties to perform; and accomplish nothing. Did we know that it was remote, we might remit our exertions, relax our diligence, and delay preparation till it was too late to prepare. Did we know that pleasant scenes awaited us, and a series of prosperous and happy events, it might lead us to banish all serious thought, it might make us arrogant and presumptuous. Did we foresee that evils great and multiplied were to befal us, that a cup of bitterness was to be put into our hands, and that we should be compelled to drink it to the very dregs, we might be weighed down with the evil before the time, be unfitted for the discharge of the duties of life, and be rendered doubly miserable, by the foreknowledge of evil, and the actual suffering.

Uncertain what shall befal us, let us endeavour, through the grace of God, to be prepared for every event. Let us fortify our minds with such principles as will enable us to meet, in a becoming manner, the events of the present year. Let us live as if this year would be our last. Let those who have hitherto slighted the invitations, and neglected the warnings of the gospel, who have been forgetful of their obligations to God, and careless about securing an interest in their Saviour, now, whilst there is a space for repentance and amendment, be excited to improve it, for the time will soon come, it may come this year, when the opportunity will exist no longer, when the sentence, already past, will be executed, *Thou shalt die!*

DYING EXERCISES OF JOHN SELDEN, ESQ.

Extracted from a late publication for the Christian Disciple.

"Mr. Selden, sensible that his end was approaching, sent for his friends, Primate Usher, and Dr. Langbaine, with whom he discoursed concerning his state of mind. He observed that he had his study full of books and papers, of most subjects in the world; yet at that time he could not recollect any passage, wherein he could rest his soul, save out of the holy scriptures; wherein the most remarkable passage, that lay most upon his spirit, was Titus ii. 11, 12, 13, 14. The import of these verses is the assurance of salvation, through the redemption of Christ, to all who live virtuously; a truth which he therefore regarded as the essence of the christian revelation."

The remarkable words, on which Mr. Selden rested his eternal welfare, are these:—"For the grace of God, which bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Perhaps there are not four other verses in the New Testament, which give at once a more comprehensive and perspicuous view of the gospel of the blessed God; or which more clearly express the object of our Saviour's mission, and what we must do to be saved. The words *faith* and *repentance* are not here used, but the substance of what is intended by them is expressed. That faith in Christ, which is connected with salvation, disposes a person to pursue the course which the gospel or the "grace of God" teacheth. Ed.

ESSAY ON SCRIPTURE.

It is an essential part of the character of the good man, that "his delight is in the law of the Lord." A devout affection for the will of God, as it is revealed to us in the sacred writings, enters into the nature, and is included in the description of true piety. For how can we prove our belief in the Deity or our love of God to be sincere, unless we pant after the knowledge of him, and are cordially disposed to receive any intimation he is pleased to make to us of his mind and will, in whatever way it may be communicated to us? He, whose mind is impressed with a due sense of the greatness and excellence of the wise and gracious Author of his being, will naturally be solicitous to acquire as clear and distinct ideas of his divine perfections as he can; and wish likewise to know, how he may render himself acceptable to him; and for these reasons, he will value the word of God. It will become the subject of his frequent study and meditation.

The design of this essay is to point out the necessity, the excellency, and variety of holy scripture.—Of the necessity, in which we stand of such a guide, to enlighten and inform our minds, a few considerations may be sufficient to convince any, who will bestow a proper attention on this point.

Do you doubt, whether a divine revelation be necessary? Consult your own minds; consider the extent of your rational faculties, and inquire how far they would be able to carry you, if unassisted from above in your religious researches. Even when stretched to their utmost extent, you will soon find them incapable of carrying you to any great lengths, in pursuits of this nature, and be ready to own your imperfection and ignorance.

Consider the case of those who do not enjoy the benefit of revelation; of those countries, where the light of nature, or reason, is the only guide they have, to lead them to an acquaintance with their duty. How low and grovelling their conceptions! how sensual and debased their passions! What absurd notions of the Deity are entertained, and what unnatural customs commonly prevail among them! On this head travellers and voyagers will furnish you with sufficient information.

Consider the state of those nations, which were once esteemed the wisest, the most knowing and most civilized of mankind. Yet what a remarkable degree of ignorance did these, even the polished Greeks and Romans, betray, with regard to some of the plainest and most essential articles in theology! And how very defective besides were they in morals! How much bewildered were the ancient sages! What a variety of metaphysical systems did they form, and where shall we find, if we look into their writings, truths so interesting and sublime, or precepts so rational and commendable, delivered in so easy and intelligible a mode, and accompanied with such authority as those which the sacred oracles contain? Some

of the best men in the heathen world, we know, were fully sensible of their weakness, and the disadvantages, under which they labored, in matters of religion, and honestly confessed their wishes of a divine instructer. And if this was the case of the wiser part, what shall we think of the generality? Did they stand in no need of revelation? And shall not we feel ourselves happy in having this advantage above them, that we enjoy the holy scriptures?

Let us attend then next to their excellency and variety. The eloquence of scripture it is less necessary to mention; though not inferior, in many parts of the sacred volume, with regard to style and composition, to any human composition. We refer to what is of more consequence, to its contents, with reference to the great Author of our being, to our duty to him and to one another, to our present and final happiness.

No topics can be conceived of superior dignity and importance to those, of which the sacred writings treat. Such, for instance, as the nature and attributes of God, his universal providence and government, the origin and end of man, his obligations to the Deity, with our hopes and expectations from his mercy. Can any topics be named, that concern us more nearly, than these? What unbiassed reason may be imagined to suggest, relating to either of them, is confirmed and illustrated in the pages of inspiration; and new truths are added, to the discovery of which unenlightened reason alone would never have been equal.

What can be more worthy of our reception, then the doctrines of scripture in general, or what more conducive to our welfare, than its salutary rules and maxims? Almost every page of it abounds with representations of the infinite excellence and perfections of the divine Being. Persons, of almost the lowest degree of intellect, who are conversant with the bible, can scarcely avoid entertaining the most exalted conceptions of him in their minds. Revelation informs us, that there is one self-existent Being, the former of all things; the King eternal, immortal, invisible, the only-wise God, the blessed and only Potentate, who dwelleth in the light, which no man can approach unto; the Father of lights, from whom every good and perfect gift cometh down, and with whom there is no variableness, neither shadow of turning. It teaches us the boundless extent of his power, that he filleth heaven and earth with his presence, that he supports the order, harmony, and beauty of the whole system of the universe, and that his agency is not only visible in the material, but also concerned in the events, that take place, in the moral world—continually overruling the thoughts, designs, and purposes of intelligent and moral agents, so as to make them as far as possible correspondent with the general plan of his providence, the great end of which is the advancement of his glory in the highest happiness of his creatures. It teaches us, to look upon the moral character of the Deity as absolutely unblemished, to consider him as a being

of perfect rectitude; one, who is every way worthy of our esteem and admiration, of our homage, reverence, trust, and confidence; as not far from any one of us, since it is in him we live, and move; to whom, in short, all other beings are indebted for the privileges of life, action, and enjoyment. It teaches us, that he is good to all, that his tender mercies are over all his works, that his bounty is inexhaustible, and his mercy endureth forever. Such things as these are we taught in scripture, relative to the Supreme Being; and can we but esteem it on this account, as in the highest degree valuable?

To the scriptures too we owe the only certain accounts we have, of the origin of the human species, and its history in the earlier ages of the world. We are there told, that when every thing was made and settled, according to the constitution of nature, even as we now behold it, wisely and beneficially framed; having formed a variety of other species of living creatures, inferior to him in rank and capacity, "God said, let us make man," —that he created him male and female—that our whole race proceeded from one single pair, who were the immediate offspring of heaven, and made in the image of God—that the progenitors of our species were placed at first by their benevolent Creator in a situation, which is described as not only pleasant and desirable in itself, but also as one, that was extremely favorable to their innocence and virtue —that they remained in this happy spot, so long as they were contented to obey the commands of their Maker; but, unhappily for them, and for their posterity, their virtue did not long stand the test appointed for it; they were overcome by the force of temptation, and in consequence of it, were doomed to suffer the penalty annexed to their disobedience, becoming subject to death, together with all those other evils, of which sin, thus introduced into the world, has proved the fatal source. Experience fully confirms, what scripture positively declares, the degenerate state of mankind. That "all have sinned, and come short of the glory of God," is a truth, of which we have many melancholy proofs. Not only our first parents, but their descendants too, have thus generally exposed themselves to the divine displeasure. In the word of God however, for our encouragement and comfort, we are informed, that although we have all more or less apostatized from the path of our duty, and consequently forfeited the favor of God; the loss of which would endanger our best interests, "God hath so loved the world, as to give his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life;"—that on the conditions of repentance toward God, and faith in our Lord Jesus Christ, we may be "justified freely by the grace of God," notwithstanding all our guilt and unworthiness; and that being thus "reconciled to God, by the death of his Son," we shall be

saved from wrath through him, and may extend our hopes to futurity.

It is the peculiar glory and excellence of the sacred writings, what distinguishes them from all others, and makes them more highly interesting, that in these the scheme of Christianity is contained. In the books of the Old Testament, the promise, granted to the woman, so early after the fall, of a conquest over her enemy and deceiver; the prediction, afterwards made to Abraham, of blessings to be derived from his progeny to the rest of mankind; the various prophecies, that were uttered from time to time, relative to a Messiah, were preserved and handed down to succeeding ages. But in those of the *New*, the mystery of redemption is more clearly unfolded; the purposes of divine wisdom and mercy in the salvation of a fallen world are more openly and explicitly declared, and the process of man's recovery pointed out. In these more especially are "shewn the exceeding riches of God's grace in his kindness towards us through Christ Jesus."

(To be continued.)

IMPRESSIVE EXTRACTS.

"Will animosity or reproaches have a better effect than argument and fair reasoning? If we think our neighbour has erred and strayed from the paths of truth, must we fall out with and abuse him, in order to bring him back into the right way? Will our treating him angrily or scornfully make him more attentive to instruction, or more open to conviction? Will he not rather be apt to conclude, that our passions and dispositions are more faulty than his faith, or more irregular than his judgment?

"An intemperate fondness for our notions, sanctified by specious names, has laid waste our charity, and often made us violate the first principles of humanity and common justice.

"A considerable part of the best and worthiest of mankind have fallen victims to this barbarous principle. The chief blessings of society it has corrupted and poisoned; it has robbed men of their mutual affection, benevolence, and esteem; infused jealousies, kindled contentions, and spread variances far and wide; it has divided friends, families, and kindreds; crumbled communities into parties and factions; burst asunder the strongest obligations, both natural, civil, and religious." *J. Balguy.*

"Be these our rules in teaching, and be these our instructions to our hearers. Let us be clothed with the same moderation, and with the same humility; and, as far as possible, prevail with our people to make themselves judge, from their own diligent study of the scriptures, what *true christianity is.*" *Archdeacon Blackburn.*

"True fervor of spirit proceedeth from above; it is a beam from the Father of Lights, pure and benign, which at once enlightens and warms the mind; it is a ray from the Sun of righteousness, bright even at the beginning, and which shineth more and more unto the perfect day; it is a temper, wrought in the heart by the Holy Spirit, compounded of love to God and zeal for his honor, attended with charity to men." *J. Logan.*

"*To judge other men's consciences* is of so near affinity to *governing them*, that they that can allow themselves to do the former, want only *power*, not will or inclination, to offer at the other too, which puts the matter out of doubt, that when men of this temper complain of usurpation, it is not that they think it an offence in *itself*, but *against them* only; and that no con-

sciences ought to be free but their own.

"We shall carry truth and the knowledge of God to heaven with us. We shall carry purity thither, devotedness of our soul to God and our Redeemer; divine love and joy, if we have their beginnings here, with whatsoever else of real, permanent excellency, that hath a settled, fixed seat and place in our souls now, and shall there have them in perfection. But do we think we shall carry *strife* to heaven? Shall we carry *anger* to heaven? *Envyings, heart-burnings, animosities, enmities, hatred* of our brethren and fellow christians, shall we carry these to heaven with us? Let us labor to divest ourselves, and strike off from our spirits, every thing that shall not go with us to heaven, or is equally unsuitable for our end and way, that there may be nothing to obstruct or hinder our abundant entrance, at length, into the *everlasting kingdom.*" *J. Howe.*

AN IMPORTANT QUESTION ANSWERED BY THE SAVIOUR OF THE WORLD.

Did Jesus Christ perform miracles and give commandments in his own name, and by underived power and authority?

My meat is to do the will of him that sent me, and to finish his work. John iv. 34.

Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do.—For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater things than these, that ye may marvel —For as the Father hath life in himself, so hath he given to the Son to have life in himself. I can of mine own self do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. I am come in my Father's name, and ye receive me not: If another shall come in his own name, him ye will receive."

John 5, 19, 20, 26, 30, 36, 43.

As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. John vi. 57.

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John vii. 16, 17.

He that sent me is true; and I speak to the world these things which I have heard of him. When ye have lifted up the Son of man, then shall ye know that I am he, and that *I do nothing of myself;* but as my Father hath *taught me*, I speak these things. If I honor myself, my honor is nothing; it is my Father that honoreth me, of whom ye say that he is your God. John viii. 26, 28, 54.

The works that I do in my Father's name, they bear witness of me. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe

that the Father is in me and I in him. John x. 25—37, 38.

And Jesus lifted up his eyes, and said, Father, I thank thee, that thou hast heard me, and I know that thou hearest me alway; but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. John xi. 41—43.

For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak. John xii. 49, 50.

The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father and the Father in me, or else believe me for the very work's sake. As the Father gave me commandment even so I do. John xvi. 10, 11—31.

If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. John xv. 10.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy son, that thy son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. John xvii. 1—8.

As the question stated at the head of this article is one of great importance in theology, and one which has been answered very differently by different writers, we think it must be gratifying to our readers to have an answer in the words of our Saviour himself, rather than in our own language. His words are so plain and unequivocal as to preclude the necessity of any comment. If, after reading his answer, any one shall be disposed to assert, that Jesus wrought miracles and gave commandments in his *own name*, or by underived power and authority, it may be well for this person to consider, whether he does not attempt the support of our Saviour's *independence*, at the expense of his *veracity*. If such repeated, unqualified assertions, made by Christ himself, to the Jews, his enemies, to his beloved apostles, and in solemn prayer to God his Father, may be explained to mean something which

is not so much as intimated in them, and so as to be consistent with an idea which they explicitly contradict, we wish to be informed on what ground his character is to be vindicated, as a "faithful and true witness;" and what he *ever did say*, which may not be so explained as to be consistent with a doctrine the very reverse of what he affirmed?

It has been said, that "prejudice and the love of system, may occasion us not merely to *think* but to *read* perversely." Perhaps this observation has never been verified in a more striking manner, than by those who find in the testimony of Jesus, satisfactory evidence, that he was an independent being or person. To a reflecting mind it must be evident, that *additions* must be made to every one of the texts which have been quoted, and to many others spoken by Christ, to save them from clearly contradicting the idea of his independence, and of his performing miracles or giving commandments in his own name. We have no disposition to place on a level with the unbelieving Jews, those christians who thus add to the testimony of Jesus; but it may be proper for them to consider, whether there be not a similarity in one particular. Our Saviour said to the Jews, "I am come in MY FATHER'S NAME, and ye receive me not: if another come in his OWN NAME, him ye will receive." How many, who profess to be christians, discover an unwillingness to receive the Lord Jesus on any other condition, than that he *came in his own name*, as the independent Jehovah; although his own testimony is directly against the condition on which they profess to receive him!

The words of Christ, last quoted, were probably designed to imply, that if he had come in his *own name*, it would have been a proof that he was an *impostor*, and that the unbelieving Jews would have been more ready to receive an impostor, than they were to receive him. Yet the very thing which would have been sufficient in his own view, to prove him an impostor, is now contended for as essential to his true character.—"*If I honor myself, my honor is nothing*: It is my FATHER that honoreth me, of whom ye say, that he is YOUR GOD."

ATTEMPT TO RELIEVE THE MINDS OF PIOUS CHRISTIANS.

For the Christian Disciple.

It is an excellence in the "Christian Disciple," designed, as it is, for popular use, and for the promotion of practical piety, that it excludes every thing which is *merely* controversial. I have some diffidence therefore in offering you the following thoughts on a subject, which has often been discussed with the bitter spirit of controversy by professing christians. But my design is rather to reconcile, than to irritate, the serious inquirer after truth, by the present communication.

In conversation with some sincere christians, I have noticed,

that two considerations furnished the principal objections in their minds to the doctrine of the divine *unity*. One consideration is, that Christ is represented in some passages of scripture as possessing divine and infinitely glorious attributes, and as deserving religious worship; which, it is said, would not be applied to him, unless he were really and truly God. But let it be recollected, that Christ is the Representative and Image, the Messenger and Ambassador of the "*Invisible*" Deity, to this our world. "*No man hath seen God at any time.*" He is the immortal, invisible Spirit. But he has sent the *Messiah*, or *Christ*, as a Messenger, to offer his grace, and to give instructions to mankind; and as his Representative, or *Image*, to display the power, the wisdom, and goodness of his own divine perfections. Christ, then, would speak in the name, and by the authority of God. His miracles, his works also, are the works of God. As the Deity works in and by him, and hath given him all power, he is enabled to display divine ability. The sacred writers, therefore, speaking of him, might justly declare, that it was the finger of God, or the power of God, operating, when he performed works beyond the ability of any created being. So, in fact, it is often represented by the holy evangelists. "The Father, who dwelleth in me, he does the works." "Jesus of Nazareth, a man approved of God by miracles and wonders, which God did by him." It also appears highly fitting and suitable, considering Christ as the Messenger and Representative of the Deity, that we should render him religious homage and honors, as we seem to be required in the gospels. Nor do we, by rendering such honor and praise to Christ, give God's glory to another. Then are we guilty of so great a sin, when we worship idols and false gods. But when we present our praises and devout homage to Christ, we honor him who comes in God's name, and whom he commands us to honor: and ultimately, indeed, we thus give glory to God, who constituted him the dispenser of immortal blessings to man, and endued him with divine power to accomplish the work and maintain the character of our Saviour from death and misery. "God hath exalted him at his right hand, to be a Prince and a Saviour." And "all must acknowledge him to be Lord and Christ, to the glory of God the Father." Scripture carefully examined, with the idea here suggested, we think, will serve to remove the difficulties which some serious christians have felt on this subject, and render the doctrine comparatively plain and intelligible.

The other consideration, which creates an objection in the view of some pious people to the doctrine of the divine *unity*, is this—that one who is adequate to save sinful men must be no other than God. It will be readily admitted, that no one is able to save but God. With him only is the grace to pardon, and the power to save sinners. But we must not undertake to

prescribe in what way he shall do this. We all acknowledge God to be the original source of life, power, wisdom, and grace. He only is all-sufficient in himself. Yet we know that he displays his power, and wisdom, and communicates his blessings and his grace, mediately and by instruments: and that this mode of operating by no means deprives him of the glory of the work performed, or the favor bestowed. The pious man considers God as operating, in all the enjoyments and privileges of life. So we think it will appear to those, who carefully examine the holy scriptures, that our salvation is primarily from God, though he has appointed Jesus Christ to be our immediate Deliverer, Redeemer, and Saviour.—We call great and good men, who are instrumental in securing to us important privileges and benefits; we call such our benefactors, or deliverers. Yet surely, we mean not to rob God of the glory of all the good thus procured for us. And where we read, that "Christ is the Captain or Leader of our salvation" —that "God hath exalted him to be a Prince and a Saviour"—that "God so loved the world, as to send his Son, that those who believe in him might have eternal life." All these and the like passages, though they represent Christ as our Redeemer, fully and clearly imply, that he is so by the pleasure and purpose of God. Thus when we believe and trust in Christ for salvation, we do it because God has commanded it; and because he has appointed him to be the dispenser of spiritual and immortal blessings. We may say then, in the words of the apostle Peter, (1 Epist. chap. i. ver. 21.) "who *by* him do believe in God, who raised him from the dead, and gave him glory; THAT YOUR FAITH AND HOPE MIGHT BE IN GOD:" or in the words of Paul, "UNTO US THERE IS BUT ONE GOD, THE FATHER; OF WHOM ARE ALL THINGS; AND ONE LORD JESUS CHRIST, BY WHOM ARE ALL THINGS." A. B.

Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners, and customs, among the Jews, in the time of our Saviour.

"IN reading the New Testament, we must always remember, that it was first preached *by Jews*, and *in Judea*." Beaus. and L'Enf. Introd.

25.

Luke iii. 17. "Whose FAN is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

CAMPBELL more literally translates, "*his winnowing shovel is in his hand.*" The ancient eastern mode of threshing and of winnowing, were very different from those which are in use with our farmers. There is an engraving between pages 82 and 83 of Taylor's Fragments, or appendix to Calmet's Dictionary, which conveys very clear conceptions of both operations. But

all which is necessary for the illustration of this text, is perhaps expressed with sufficient fulness in the extract which follows.

"I several times saw how corn was threshed in Egypt. Every peasant chose for himself, in the open field, a smooth plat of ground, from eighty to a hundred paces in circumference. Hither was brought, on camels or asses, the corn in sheaves, of which was formed a ring of six or eight feet wide, and of two feet high. Two oxen drew a sledge over the circle of sheaves; and to the sledge was attached a chair, in which a man sat to guide the cattle, and to keep them in motion. When the corn was thus separated from the ear, they threw the grains into the air, *with a shovel*, to cleanse them." Neibuhr's Trav. v. i. p. 89.

In the engraving to which we have referred, a peasant is seen within the circle which is formed by the sheaves of grain, with a fork, or rake, throwing that portion of the straw which had not passed under the sledge, into the way in which the cattle would pass over it, in their next passage round the threshing floor; and just without the circle is another peasant, with *a small shovel*, which has a long handle, engaged in winnowing a quantity of the corn which is already threshed, by throwing it up against the wind, which blows away the chaff, but leaves the grains of corn, whose weight brings them to the ground.

The instrument which has long been in use among us in winnowing grain, is called *a fan;* and the same general ideas are suggested to our minds, in supposing this to have been the instrument to which John alluded, as by more correct conceptions of it. Yet it cannot, I think, be wholly uninteresting to any one, to know that he has in his mind precisely the same images, which were in the minds of a Jewish audience, when hearing the expressions of the New Testament. —The chaff, blown to a small distance, and formed into a heap, was burned; and the fire was quenched only by *the destruction* of the chaff. So, said John to the Jews, will it be with you, notwithstanding your descent from Abraham, if ye repent not.

26.

Luke iii. 19, 20. "Herod the tetrarch, being reproved by him for Herodias, *his brother Philip's wife;* and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."

That Herod, a civil governor, who had the power of punishing what he thought an indignity, should imprison a man who had dared to accuse him of crimes, is by no means a circumstance to excite peculiar attention. But this passage demands our notice from a higher consideration. It has been adduced by infidels, to invalidate the authority of the New Testament. We will state the objection, and in as short a compass as we can, will give what we deem an entirely satisfactory reply to it.

The evangelists say, that John reproved Herod for, or on account of Herodias, *his brother Philip's wife.* This, say the objectors, can be no other than *Phi-*

lip the tetrarch. But Josephus, who has also given an account of this marriage, says, that the first husband of Herodias was "Herod, a son of Herod the great, by Mariamne, daughter of Simon the high priest. They had a daughter, whose name was Salome; after whose birth Herodias, in utter violation of the laws of her country, left her husband, then living, and married Herod the tetrarch of Galilee, *her husband's brother* by the father's side." For a more detailed account of this marriage, we refer the reader to the Jewish Antiquities, B. 18. c. 6. The question then is, are the evangelists, or is Josephus wrong; or, are they both right?

Basnage has endeavoured to shew, that the error belongs to Josephus. But the supposition of error is unnecessary, as there is actually no contradiction. The accounts, candidly, and carefully examined, will be acknowledged, I think, most perfectly to harmonize.

Both accounts agree in the facts, that the first husband of Herodias was *a son of Herod the great;* and that it was *Herod the tetrarch*, who seduced her from her husband. The only disagreement therefore, if indeed there be any, respects the name of this son of Herod, to whom Herodias was first married. Let it be observed then, 1. that by the will of Herod the great, which was made but a short time before his death, Herod, the son of Mariamne, was utterly excluded from any succession in the government, and reduced to the condition of *a private man.* (Antiquities. B. 17. c. 8.) By this will, Archelaus succeeded his father in the government of Judea, Samaria, and Idumea. Herod Antipas was made tetrarch of Galilee and Pacæa; and Philip tetrarch of Traconitis, and the neighbouring countries. A few cities were also given to his favorite sister Salome. 2. The evangelists uniformly, in naming those who had offices and titles, name also their titles and offices. In the account of the death of John the baptist, and of this marriage of Herod Antipas, all the evangelists give Herod his title. But no title is given, and no office is named, in speaking of Philip, whom they call the first husband of Herodias. It is scarcely to be doubted therefore, that this Philip was *a private man.* 3. It was very common among the ancients, Jews as well as heathens, for persons to have two names; and to be called sometimes by one, and sometimes by the other. We have examples in the New Testament of Simon, who is called Peter; of Lebbeus, whose surname was Thaddeus; of Thomas, who was called Dydimus; of Simeon, who was called Niger; and of Saul, who was also called Paul. Josephus himself calls Caiaphas, the high priest, Joseph; though he has indeed told us, that he was also called Caiaphas. Suppose then that this Herod, whom he calls the first husband of Herodias, was also called Philip, and every difficulty on the subject vanishes.

I do not believe that any Jew, in the first centuries, in comparing the narratives of the evan-

gelists and of Josephus, would have had a thought that, in these different names, there was any thing like contradiction. But if this be unsatisfactory, we have testimonies in direct support of the evangelists. Gorionides says, "Herodias was first married to Philip, and was taken away from him by Herod Antipas." The old Hebrew chronicle says, "Antipas took the wife of his brother Philip, he being yet living, and had children by her;" and so also says an old chronicle of the second temple. Still we believe, that he was known as Philip Herod, and was called sometimes by one name, and sometimes by the other.

See Lardner, v. 1. pp. 16, 17. 348. 389—397. And Whitby on Matthew xiv. 3.

REMARKABLE EVENTS RELATING TO JERUSALEM.

THE following summary was abridged from Chateaubriand's travels.

Jerusalem was founded by Melchizedeck in the year of the world 2023, and was called Salem, which signifies *peace*.

Fifty years after it was taken by the Jebusites, and called Jerusalem.

Joshua conquered what is called the lower town the fifth year after his arrival in Canaan. The upper town was not taken from the Jebusites until the days of David: he subdued the descendants of Jebus, and made additions to their fortress.

Solomon enlarged their city, and built the first temple.

Five years after the death of Solomon the city was plundered by the king of Egypt. It was pillaged again one hundred and fifty years after by Joas, king of Israel.

In the days of Manasseh it was conquered by the Assyrians, and in the days of Zedekiah the foundation of the city was razed and the temple burnt by Nebuchadnezzar. This event happened 470 years 6 months and 10 days from the time the foundation of the temple was laid by Solomon; and in the year of the world 3513 —about 600 years before Christ.

After 70 years captivity, Zerubbabel began to build the city and the temple. Alexander the great visited the city in the year of the world 3583.

Ptolemy, king of Egypt, conquered the city; from him it was taken by Antiochus the great; he however afterwards ceded it to Ptolemy Evergetes. Antiochus Epiphanes again plundered the city.

The Maccabees restored liberty to their country, and defended it against the kings of Asia.

At the time of the dispute about the crown between Aristobolus and Hircanus, Pompey besieged and took the temple. Crassus afterwards plundered this august monument, which Pompey respected.

The Parthians took Jerusalem, and carried Hircanus into captivity. By the aid of the Romans, Herod the great was made king. In the time of his reign our Saviour was born.

On the death of Agrippa, the grandson of Herod the great, Judea was reduced to a Roman province.

The Jews having revolted, Titus besieged and took Jerusalem. During the siege 200,000 Jews perished by famine. From the fourteenth of April, A. D. 71, to the first of July, 115,180 dead bodies were carried out at a single gate. 1,100,000 Jews perished in Jerusalem, and 238,460 in other parts of Judea. In this calculation I comprehend not the women and children, nor the aged, destroyed by famine, seditions, and flames. 99,200 prisoners were reserved for the triumph of Titus. Some of these were doomed to kill one another, to make sport for the Romans; others were sold at auction, at the rate of 30 persons for a denarius. The temple was burnt 38 years after the death of Christ. Adrian completed the destruction of what Titus had left standing.

Adrian built the new city on the spot which it occupies at this day, and included Mount Calvary. Some commotions appear to have taken place in Judea under the Emperors Antonius, Septimus, Severus, and Caracalla.

Constantine overthrew the idols erected on the sepulchre of our Saviour, and consecrated the sacred scenes by the edifices that are seen still upon them.

Thirty seven years after, Julian in vain assembled the Jews, to rebuild the temple.

We find a revolt of the Jews under Justinian, A. D. 501. During the reign of this emperor, Jerusalem was elevated to the patriarchal dignity.

Jerusalem was taken by Cosroes, king of Persia, A. D. 613. The Jews purchased of the conqueror 90,000 christians, and put them to death.

A. D. 627, Heraclius defeated Cosroes, recovered the true cross, and carried it back to Jerusalem.

Nine years after, Omar, the third in succession from Mahomet, took Jerusalem, after a siege of four months.

Ahmed, a Turk, conquered Jerusalem A. D. 868—but his son being defeated by the chalif of Bagdad, the Holy city returned again under their dominion, A. D. 905.

Mahomet Ikschid, another Turk, subdued Jerusalem A. D. 936. A Turk, named Ortok, made himself master of Jerusalem A. D. 984, and his children reigned after his death. Mostali, chalif of Egypt, drove the Ortokides out of Jerusalem.

In A. D. 996, Hakem, or Haquen, persecuted the christians at Jerusalem.

In A. D. 1076, Meleschah took the city and ravaged the whole country. The Ortokides retook the city. They were again driven out by the Fatamites. The Fatamites were masters of Jerusalem, when the Crusaders appeared on the frontier of Palestine.

Godfrey, accompanied by Baldwin and many other knights, with Peter the Hermit, appeared on the frontiers of Palestine with an army. A. D. 1099. On the 12th of July they took Jerusalem. Godfrey was

elected king—and was succeeded by his brother Baldwin.

Saladin wrested the Holy Land from these new masters. The soldiers of Saladin pulled down a gold cross, erected above the temple, dragged it through the streets to the top of Mount Zion, where they broke it to pieces. Philip Augustus, and Richard, the English monarch, arrived too late to save the Holy city, but they took Ptolemais. Soon after this Saladin died. He directed that on the day of his funeral, a shroud should be carried on the point of a spear, and a herald proclaim with a loud voice: "Saladin, the conqueror of Asia, out of all the fruits of his victories, carries with him only this *shroud*."

In 1242, Saleh Ismael gained possession of Jerusalem; but the Sultan of Egypt retook it and slaughtered the inhabitants.

The famous Bibars Bondic Dari became sultan in Egypt, 1263. He repaired Jerusalem. Kalaoun, the heir of Dari, in 1291 expelled the christians from the Holy Land, after they had maintained themselves 192 years in their conquests, and reigned 88 at Jerusalem. The sultans of Egypt kept their conquests till 1382. At this time the Mamelukes usurped the supreme authority of Egypt, and gave a new form of government to Palestine. Selim put an end to all these revolutions in 1517, by the reduction of Egypt and Syria.

"There are yet persons who believe, on the authority of certain trite sarcasms, that the kingdom of Jerusalem was a miserable little valley, wholly unworthy of the pompous name with which it is dignified. The whole of the sacred scripture, the pagan authors, the travellers in Palestine, from the earliest times, down to the present day, unanimously bear testimony to the fertility of Judea. Could it appear surprising, however, if so fruitful a country had become barren after such repeated devastations? *Seventeen times* has Jerusalem been pillaged; millions of men have been slaughtered within its walls, and this massacre may be said still to continue. No other city has experienced such a fate. This protracted and almost supernatural punishment announces unexampled guilt—guilt which no chastisement is capable of expiating. In this country, consigned to the ravages of fire and sword, the uncultivated land has lost that fertility which it derived from human toil; the springs have been buried beneath heaps of rubbish; the soil of the mountains, being no longer kept up by the industry of the vine-dresser, has been hurried down into the vallies; and the eminences, once covered with woods of sycamores, now present to view nought but parched and barren hills."

In view of the fate of Jerusalem, let favored, ungrateful nations fear and tremble!

EXPOSITIONS SOLICITED.

To the Editor of the Christian Disciple.

Your periodical work, which deserves much celebrity, well calculated to promote union, to inspire love, to establish peace, and to convey a great fund of useful information to your numerous readers, is thought to be a good medium, if your approbation coincides with one who is a subscriber, to insert a few scriptural passages for exposition; thinking that some intelligent correspondent of the Christian Disciple might diffuse some light upon various passages of scripture, which are by some called ambiguous, and *things hard to be understood.* It is desired that the passages alluded to, would be candidly examined, and plainly solved to every impartial mind. Perhaps the subsequent passages may appear too familiar, for any particular attention to be paid to them; but remember, *there are many babes in Christ, which desire to be fed with the sincere milk of the word.* Three passages selected now will suffice for the present, and if found worthy to be inserted and explained in your valuable work, others will be communicated as soon as convenient. The first passage is taken from St. Matthew, 15th chapter, beginning at the 21st verse to the conclusion of the 28th. The second passage is selected from St. Matthew, 18th chapter, beginning at the 7th verse to the end of the 14th verse. The third passage is taken from St. Mark, 5th chapter, from the commencement of the chapter to the end of the 20th verse. May the *illustrations* of the above passages, *strengthen the weak hands, and confirm the feeble knees.* R. C.

ON THE RELIGIOUS CHARACTER OF THE LATE CHIEF JUSTICE PARSONS.

[The following is an extract from a sermon preached at the New South Church in Boston, on the occasion of the death of Chief Justice Parsons. The testimony of such a man as this, to the truth of christianity, ought to be generally known, as it cannot but command attention. It may be necessary to premise, that the former part of the discourse had been occupied with an exhibition of the adequacy and adaptation of the gospel, 1. To the speculative wants of man. 2. To his wants as an active being; and 3 To his sorrows as a being placed in a state of trial and suffering.

4. "The fourth point which we proposed to consider was the adequacy of the christian religion to support man in the prospect of death. I wish to illustrate this by an appeal to fact. I shall bring before you the example of that great and venerable man, whose recent loss our country is called to lament. The character of such a man is the property of the public; and though I am little conversant with the language of pulpit panegyric, I

feel you have a right to have it exhibited to you. I am not however about to speak of the qualities which constituted his intellectual greatness; of the astonishing extent and variety of his knowledge; of his intuitive sagacity; of his all but miraculous memory; of the purity and loftiness of the great maxims which governed his life; of his disinterestedness; of his fidelity to his principles in all the various relations which he sustained, as a man, a citizen, a counsellor, a statesman, a judge; or of those kind & amiable affections, which endeared him most where a man is best known, in the bosom of his family, and the circle of his most intimate friends. These qualities will hereafter be spoken of, by one the most worthy to speak of them as they deserve.* I mean only to speak of what has fallen peculiarly within my own knowledge—of his religious principles, and the support which they gave him in the hour of death.

"Chief Justice Parsons added one more to the long list of the greatest and most revered names which live on record, who have esteemed it the privilege of their nature to sit at the feet of Jesus, and be numbered among his disciples. 'I examined'—he was accustomed to say to his friends—'the proofs and weighed the objections to christianity many years ago, with the accuracy of a lawyer; and the result was so entire a conviction of its truth, that I have only to regret that my belief has not more completely influenced my conduct.' Now we are to recollect that this was the testimony of a perfectly disinterested witness; not of a priest, who may be suspected of professional bias—That it was the testimony of a lawyer, all whose life had been passed in sifting evidence, balancing arguments, unravelling sophistry, and detecting imposture—That it was testimony not only given freely to his friends in private; but declared voluntarily and openly to the world, by a public profession in this church.† We are to remark too, that his was a discriminating and rational belief. It was not tinged with the deep and melancholy enthusiasm of Pascal, or darkened by the superstition of Johnson. It was founded on a calm & free examination of all the parts of the christian system, as well as the general evidence of the whole. It was the religion of Grotius, and Newton, and Locke, kindred excellences! whose names take no dishonor from the one which I have now presumed to associate with theirs. Nor was the religion of Christ a subject to which he was contented to give only a slight and superficial examination. He delighted to bring all the powers of his mighty mind to assist him in sounding it to its depths. He was a proficient even in the technics of theology; and was a biblical critic of that eminence

* A discourse was delivered on the afternoon of the same day, by Rev. President Kirkland.

† Judge Parsons was a communicant at the New South Church.

that he could always interest, and often astonish, by the accuracy and originality of his views, those whose profession makes these studies the occupation of their lives. His belief was not merely a speculative assent to the truth and doctrines of the gospel. It produced in him a sentiment of habitual and practical piety, which accompanied him to the last moment of rational life. Its strength and its power to support him were most seen, when he needed it most. He possessed a temperament so peculiarly and delicately organized, that a slight shock was often sufficient to discompose it; and it might have been feared that the approach of dissolution would have filled him with agitation and alarm. But by the blessing of God his faith sustained him without fainting in the hour of trial; and he was enabled to make all his preparations for death with more calmness than he could for several years before summon for the arrangements of an ordinary journey. I found him in his last hours uniformly tranquil and collected, stedfast in his faith and hope, though without any ostentation of triumphant confidence; not affecting indifference to a life so dear to his family, but convinced of the better wisdom, and rejoicing in the benignant providence of God; humbly trusting—not in a life exempt from infirmities as constituting a claim on the divine justice—but in the pardoning mercy of God, declared by his Son to penitent man. His constant prayer, which I believe he did not fail in a single instance to desire me to put up for him, was, that whether living or dying, he might be submissive and resigned; and—except some affectionate recognitions of his family—the last coherent words, which this good and venerable man uttered, were a request to me to repeat this petition for him.

"My friends, such a scene as this speaks volumes on the adequacy of the gospel to support us in the hour of death. I will not weaken its impression by dwelling on it. But I have one word to say on the testimony of such a man as this, at such an hour, to the truth of the gospel. The belief of the evidences of christianity, as far as regards an ability to answer all the minor objections which a perverted ingenuity may easily bring to them, must necessarily, with a great part of mankind, be a business of authority. I would ask then those, who have entertained doubts on this subject, to come with me to the dying chamber of this great man. Consider that there never was a human being more capable of forming a correct opinion on such a subject than he who lies before you; that he has given to it the fullest and most deliberate examination; that he is aware that he is about to enter the presence of a God, who must view hypocrisy with abhorrence; and that it is impossible that he can have any wish or motive to deceive you. You would not hesitate to trust to the decision of his wisdom and integrity from the bench of justice, your lives, your fortunes, your best earthly hopes. Why should

not your respect extend to his judgment, formed while his faculties possessed all their vigor, and now pronounced from the bed of death, on a subject in which you and he are both equally and eternally interested? Hear then this man, to whom all science is familiar; this profound sage; this master of human reason; hear him declare with all the solemnity which the thought of death can impart to his declaration: '*I could as soon doubt of the existence of God himself, as of the truth of the christian religion.*'* Hear these words my friends, and then turn and listen to the accents in which infidelity lifts her puny voice, and pronounces that to be little, which such a mind as this felt to be great; and as you listen weep for the infatuation with which youth and vanity can be blinded! What lofty heights of wisdom and of science ought he to have reached, who is entitled to look down with contempt on the faith and hope of such a man as this? What weight of years, what character for consistency and judgment, what habits of patient investigation ought he to possess, who ventures to pronounce such a man as this ignorant of his premises, and mistaken in his conclusions! What more than human sagacity, what Angelic knowledge ought he be able to command, who dares to declare that to be a delusion and absurdity, which this sublime Intelligence confessed to be "the wisdom of God, and the power of God to salvation!"

SERIOUS PREACHING.

This subject occupied a place in the last number of the Christian Disciple, and from its importance is entitled to a more extended discussion. I observed in my last communication, that seriousness of preaching has its foundation in seriousness of character, and that its great object is to impress those truths of religion which interest the heart, and are the springs and rules of a holy life. I observed that the serious preacher chooses those subjects for the pulpit, which have the most direct and powerful influence on the characters of hearers, that he spares no labor of mind to collect on these topics the clearest, and most useful and striking thoughts; and that he strives to attract attention to them, by surrounding them with those embellishments of style and imagination, which they admit and deserve. I shall now proceed in the discussion.

The serious preacher is not satisfied with furnishing a variety of thoughts, or with rivetting attention. He is anxious to turn to account the attention which he excites, and to give to his thoughts and reasonings a force, an edge, an impressiveness, which will secure their entrance into the heart and conscience, and subdue the will to

* These were his words to me two days before his death.

the obedience of God. It is not enough that the audience hang on his lips whilst he speaks, and afterwards celebrate his rich and fervid eloquence. He wishes to leave a deep conviction of the necessity, and excellence, and happiness of a life of piety, to turn the thoughts of hearers inward upon their own characters, to fill them—not with admiration of the speaker—but with a just concern for themselves, and with a strong desire of that purity and felicity to which the Gospel invites them. How is this *impressiveness* to be communicated to a discourse? A few remarks only can now be offered on this interesting question.

To render preaching impressive, it is very necessary that the preacher carry with him through the labor of composition a sense of the infinite importance of reaching the hearts and consciences of his hearers. He should recollect distinctly whilst he writes, that the everlasting happiness of men depends on the truth he inculcates. He should recollect that the Gospel which he dispenses is not a subtle science or an amusing speculation; but the word of God, the message which Jesus brought from heaven, the doctrine of pardon and immortality, the great instrument of enlightening, purifying, and preparing the mind for future felicity. He should remember that the interests, which he is called to promote, differ widely from the fleeting interests of the world, that the soul, on which he is to operate, is an imperishable principle, and has capacities of perpetual progress, that the virtues which he labors to recommend will never die, but be perfected in heaven; and that the sins, against which he warns, lead down to hell. These sentiments should be recalled at the moment of composition, and that they may then be revived, they should at other periods be invited and contemplated with seriousness. In fact, they should never be long absent from the mind of a minister. A sense of the greatness of the interests committed to him, should be incorporated with all his thoughts, and should form a part of his character. This will give energy to all his pastoral duties. It will awaken his intellect, impart vividness to his conceptions, and throw a warmth of colouring over his delineations. Who does not know the power of the heart over the understanding? He, whose heart enters into his work, will write with a glow and force which no other cause could produce.

Is it thought that the minister can find no great difficulty in keeping alive the sense of the importance of religion, in the composition of his sermon? You who think thus, know little of human nature. You imagine, that because the minister has little to do but to revolve the truths of religion, he can hardly help feeling their magnitude. But the fact is, that his very familiarity with them has a tendency to diminish their power over his affections; and nothing but voluntary effort can give steadiness and permanency to the senti-

ments by which he ought to be governed. The flame must be fed and cherished by a judicious care, or it will grow dim and expire It is as true in the life of the minister as of every other man, that whatever is done regularly, is very apt to become a mechanical labor. The minister, who must furnish a weekly sermon, is in great danger of considering his sermon as a task, and of writing because he is expected to write, instead of writing for the express purpose of producing important effects on the human character. If he spread over the customary number of his pages, he is apt to be satisfied. He thinks his work is done. He ought to think that nothing is done unless he has endeavoured to give to his thoughts a force which will impel to duty, and an edge and sharpness which will pierce the conscience. He ought to remember that he is not a common laborer, hired to perform a given quantity of work, and that he earns his wages by drudging through the stipulated service. He should feel that to be disinterested, zealous and sincere, is the very work to which he is pledged, and that the good minister looks for his recompense in the holiness and virtue of those whom he instructs; and in the favor of that Being who searches his heart.

But to give impressiveness to a discourse, it is not enough that a minister bring with him a sense of the importance of religion *in general.* He should excite an interest in the particular topic which he purposes to discuss. Would he exhibit a perfection of God? let him revolve it, till he feels himself its reality, and till his own breast is warmed with the devout affections which it ought to inspire. Is it a christian virtue he would inculcate? let him dwell on its beauty, and excellence, and benefits, till he earnestly loves it, and is himself resolved to practise it. Is it a sin which he would hold up to detestation? let him reflect on its odiousness and ruinous effects, until the abhorrence and indignation which he wishes to communicate sting his own soul. In every sermon, a preacher should propose some *definite impression* on the minds of his hearers, and he should labor to make first this impression on himself. Sympathy is the chord he should aim to touch. He should remember the contagiousness of human feelings, and from the fulness of his own heart should labor to infuse just sentiments into the hearts of all whom he addresses.

By these methods an impressiveness and earnestness will be given to a discourse. But let it be remembered that this earnestness, which a minister acquires by actually applying to his own character the truths he is anxious to impart, is very different from that vague, blind, and furious zeal, which is caught from imitation, which is kept alive because it is expected, which has no connexion with the understanding, and very little with the life; which only aims to excite a heat and tumult, and violent emotion in the hearts of hearers, and thinks very little of that mild and lasting improvement of

temper and conduct, in which religion essentially consists. From this irrational zeal, which disgusts the judicious, and makes weak minds frantic, let every preacher fly, who has any respect for his own character, or for the honor and influence of that religion which is committed to his care.

(To be continued.)

A LETTER FROM ONE CLERGYMAN TO ANOTHER, ON A MOST INTERESTING SUBJECT.

Rev. Sir,

I write that there may be no misunderstanding between us, on the subject of our late conversation, and that if I must fall under your censure, as a person destitute of true religion, it may not be from a misapprehension of my real views. The subject of debate, you will remember, was, "whether humility naturally leads a true christian to view himself as the chief of sinners;" and to use such expressions as this, "It seems to me no one has a heart so wicked as mine;"—and "whether it be proper for ministers to cultivate such ideas." From the surprise you manifested on my taking the negative side, I have been led to suppose, that you formerly had a favorable opinion of my religious character, and that my dissent from you on this subject has sunk me low in your esteem. As it is my intention to be frank in this letter, I now wish you to understand, that it is not in my heart to call in question your piety, or the piety of christians in general, who agree with you on the questions before us. I have, sir, been brought to believe, that if *true religion* and *erroneous opinions* cannot exist in the same person, there is not *one* religious character in our world; that it is no more true, that no man liveth and sinneth not, than it is, that no man living is free from gross errors on subjects intimately connected with religion.

I will first state what I am willing to admit, and then give some reasons for my dissent from your opinion.

I am willing to admit,

1. That christian humility leads a person to be attentive to his own heart, and to become better acquainted with himself, than he can be with the hearts of others. Self-acquaintance and humility mutually tend to promote each other.

2. True humility disposes a person to observe the expressions of divine mercy, which he daily receives, and to compare the kindness of God, with the returns he makes to the Divine Benefactor. This contrast gives him an impressive view of his own unfruitfulness, and his want of love and gratitude. As he naturally has more acquaintance with his own defects, coldness, and wandering of affection, than he can have of these in other christians, whose walk is apparently upright and circumspect, it will be very natural for *each of this class* to esteem his

brethren as better, or more pious, than himself. This pious self-inspection and self-acquaintance produces that lowliness of mind, that moderate estimation of a person's own piety, and that esteem and charity for others, which the gospel requires. See Philip. ii. 3.

3. It is admitted, that many pious christians were once enormous transgressors, and in a view of what they *have* been, they may naturally adopt the strong language of Paul: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom *I am chief*." It is however believed, that this language had respect to what he *was while a persecutor* of the friends of Christ, and not to the *then state of his heart*. Although he had obtained the forgiveness of God, he could never forgive himself, that he had indulged such a blind and malignant zeal against the friends of Jesus. Perhaps, sir, there is more reason for some, at this day, to adopt similar language, than they now imagine.

4. Some persons, after conversion, and a public profession of religion, have committed atrocious offences, by which they have brought reproach on themselves, and on the cause of religion. When a spirit of contrition takes place in their hearts, it will not be unnatural for them to adopt language similar to that under consideration.

5. Some pious christians are constitutionally inclined to gloom and melancholy, and apt to put the most unfavorable construction on almost every thing which relates to their own character, or circumstances. Besides, those who are not *habitually* thus inclined, may be so *occasionally*. These facts will account for many exaggerated views and expressions respecting their own vileness; and this too without any impeachment of their moral integrity, or any evidence in favor of your hypothesis.

I shall now assign my reasons for dissenting from you in opinion.

1. I cannot admit, that true humility is of a nature to lead people to view things directly contrary to the truth of facts. But if christianity be in its nature excellent, if it really *reforms the heart and life*, and the true christian really views himself as the chief of sinners, or his own heart, in its present state, as more vile than any other person's, he views things directly contrary to the truth of facts, and is certainly under a delusion. Surely, sir, it can be no recommendation of humility, to represent it as of such a deluding tendency.

2. If it were habitual with true christians to entertain such views of themselves, it would be impossible for them to make a profession of religion in *sincerity* and *uprightness*. For it may be presumed, no christian views every profane and profligate character within the circle of his acquaintance, as in any measure fit to come to the table of the Lord. And if the true christian views himself as one of the worst of his species, he must be guilty of falsehood, if he profess-

es to have *any true religion at heart.* If he views his own heart as more vile than any other person's, he must view himself as the most unqualified person for communion with Christ or his saints. Can a person *honestly* profess to be in a state of penitent reconciliation with God, while at the same time he really views his own heart as a *sink of filth and wickedness*, no better than the heart of the *wilful blasphemer?* Is there not, sir, something like strong delusion in this business? and has your doctrine no tendency to prevent many persons of honest minds from making a profession of religion?

3. Would not almost any person, who uses such language, or any advocate for the use of such language, view himself as injured and defamed, if another person should represent him, as having the *most vile and wicked heart* of any of the sons of men? But if he really *views himself* in this light, why should he feel injured, to find that others have the same opinion of his character?

4. If your sentiments be according to truth, how is it possible that real christians should hesitate in regard to admitting to their fellowship, the most abandoned wretches that tread the ground? If they view themselves as having the most wicked hearts, they must view these profligate characters, as more fit for a place in the church than themselves. This, it is believed, must certainly be the consequence, unless the christian infers from the fact of his viewing himself as the *most vile*, that he is really a *good person.* But, then, what shall we do with this contradiction in his own views of himself? Does he *still* view himself as the *most vile*, while he infers from this view, that he is really *renewed* and *better* than the profligate? Is there not, sir, reason to fear, that *some* persons make use of your sentiment for self-deception, and for deceiving others? Having brought themselves to use such language, do they not infer from it their own safety, and recommend themselves as pious persons to those of your opinion?

5. Is it not a fact, that those, who adopt your views of the nature of humility, are very apt to question the religion of any man, who doubts the propriety of a christian's saying, that he views his own heart as the vilest of all? Now, sir, if you are sincere in saying, that you view your own heart as the *most vile*, how came you to be so jealous of me, that my religion was vain? You profess to believe, that none but *good people* have a right to preach the gospel; yet *you* preach the gospel, while professing to view your *own heart* as the worst: Not only so, you doubt my having any true religion, because I cannot adopt such language. Does it then appear, that you really view your *own heart* to be *more vile than mine?*

6. I have another question to ask, which you may set down among the reasons for my dissent. Is it not an awful truth, that too many ministers and private christians, who adopt your views of humility, are nevertheless very uncharitable in their

feelings and conduct towards christians of other sects? In how many instances do they refuse fellowship with other ministers and other christians, whose walk is as blameless as their own? How could this be, if they were really in the habit of viewing themselves as *more vile* than any other people? Is it not manifest, sir, that, in contradiction to their professed views of their own hearts, they really esteem themselves *much better* than any who dissent from their opinions. Although I do not wish they should view themselves as the *most vile creatures on earth*, I sincerely wish they had enough of gospel humility, to produce more gospel charity; and more of that kind and forbearing spirit, in which consists much of the glory and the blessedness of the christian religion.

As the subject of the letter is one in which many are concerned, I shall send it to you through the medium of the Christian Disciple, should the Editor have no objection.*

Yours with brotherly esteem,

Rev. ——— ———

STRIKING EXAMPLE OF SUBMISSION.

Mr. Eliot of Roxbury, commonly called the apostle to the Indians, was deprived of his four sons; three of whom had been settled in the ministry, and the fourth a candidate. On being asked how he could maintain so much cheerfulness under such afflictive bereavements, he replied, "I had hoped that my sons would live to serve God on earth, but as he has seen fit to take them to serve him in heaven, what should I object?"

POETRY.

HYMN FOR THE COMMENCEMENT OF THE YEAR.

The opening year demands our praise,
To him whose power prolongs our days,
Unnumbered souls from life have fled;
Why are not *we* among the dead?

God's sovereign mercy kept our breath,
Or we had slept the sleep of death.
Shall we long-suffering love despise,
Or from ungrateful slumberings rise?

This year its millions will demand
To be entombed by sea and land;
Our turn *must* come—this year it *may*,
But who knows when?—perhaps to-day!

Are we prepared to meet the Lord?
Have we obeyed his heavenly word?
If not, to-day attend his call,
Give him our hearts, our time, our all.

For favors past, let thanks arise;
For sins, let tears bedew our eyes;
While God's rich mercy flows around
May ceaseless songs of praise abound.

* [This letter has been admitted because the subject of it is of great practical importance. If the person, for whom it was particularly designed, or any other reader, shall be dissatisfied with the sentiments expressed, and will forward a well written and candid reply, he may expect that it will find a place in our columns. Ed.]

THE SENTIMENTS OF THE THIRD PSALM.

LORD! what severe, what deep distress!
How dread my foes, how numberless!
Encompassed sore on every side
By fiends who taunt me and deride.

In vain he trusts in God, say they,
He leans upon a feeble stay.
The God to whom his soul resorts
His best adorers ne'er supports.

But to such tauntings shall I yield?
Oh no! my God, my heavenly shield!
My great supporter and my boast,
With thee I never shall be lost.

My prayer I offered to the Lord,
And raised to heaven my suppliant word,
Still as I urged, he heard; and still
Responded from his holy hill.

In the soft slumbers of the night,
O'er all my frame he spreads delight,
And as I wake, I find his arm
Has kept me still from every harm.

I will not fear ten thousand foes,
While on my God I thus repose;
Though myriads should beset me round,
Yet shall I safe with him be found.

Oh Lord! my Saviour God, arise!
Preserve me from these enemies.
For thou hast shown to them thy power,
And didst in wrath their strength devour.

Salvation to the Lord belongs!
Praise him with everlasting songs;
Thy people are forever blest,
They shall enjoy the heavenly rest.

RELIGIOUS INTELLIGENCE.

THE OVERTHROW OF THE TERRIBLE INQUISITION IN SPAIN.

IN our last number we presented our readers with a concise account of the Spanish Inquisition, the protest of the Nuncio against its abolition, and some remarks on that protest. It is now stated, that the Nuncio was banished for persisting in his opposition. From the date and contents of the protest we were led to suppose, that the decree of abolition took place "about the first of March." We have since been obliged by the perusal of a manuscript containing a translation of the speech, which produced the all-important decree. From which it appears, that the speech was delivered January 18, 1813, and the decree of abolition took place the 26th of the same month. The translator in his preface informs, that the subject was under the consideration of the "Committee of the Constitution" for a year; that their report "appeared more like a problem, than a direct attack on the formidable tribunal;" that after the report, "more than a month, continued the contest; and never was debate more vehement, more terrible, more obstinate, more clamorous, than that occasioned by the Inquisition in the national Congress of Spain." He adds, "I was eyewitness to this combat between light and darkness, philosophy and error, illustration and fanaticism."—"At length, on the 18th of January, appeared a new champion in the august Congress, hitherto little known, Doctor Dn. Antonio Joseph Ruiz de Padron." This man was a "qualified minister" of the terrible tribunal, and well prepared to display it, in all its horrors. He was indeed a Roman Catholic in sentiment; and we must of course expect, that his speech will contain some things in which protestants cannot acquiesce. But considering his education, his profession and employment, we cannot but admire his independence, intrepidity, humanity, and piety.

Believing that it will not be injurious or displeasing to the translator, we shall state the points which the

orator aimed to substantiate, and give some specimens of his style and eloquence. We presume that it is the intention of the translator to favor the public with the whole in our language, and we hope it will soon appear. The speech is very long, but so able and interesting, that its length occasions no fatigue. That certain phrases or forms of address may be understood by all our readers, it may be proper to observe, that the orator addressed the Regency, as it would have been proper to address the King, had he been personally present. After a short introduction, he stated the three following propositions:—

"1. The tribunal of the Inquisition is totally useless in the church of God.

"2. This tribunal is diametrically opposite to the wise and religious constitution, which your Majesty has sanctioned, and the people have sworn to.

"3. The tribunal of the Inquisition is not only prejudicial to the prosperity of the state, but even contrary to the spirit of the gospel, which it pretends to defend."

Each of the propositions is supported with such ability, intrepidity and eloquence, as will secure to the orator immortal fame.

Our extracts will be taken from what is said in support of the third proposition. After mentioning the depopulating, debasing, and demoralizing influence of the tribunal in Spain, and a number of the most eminent characters, which had been destroyed by it, he adds—

"I should be too prolix, were I to present to the Congress the immense catalogue of men of learning and erudition, which the tribunal has sacrificed to its fury. Its atrocious and despotic proceeding causes horror. And is it possible that so monstrous an establishment has been suffered hitherto to exist, under pretext of religion? And is it possible that there are still those, who sigh to offer adoration and perfume to this *golden calf?* Philosophers, divines, historians, statesmen, politicians, orators, poets, mechanics, artists, the merchant, and even the simple labourer, the prop and principal support of the state, have not escaped its rod of iron. In a word, men and women, rich and poor, wise and ignorant, innocent and guilty, every order of men, has this tribunal affrighted with the terror of its power.

"Every page of the New Testament breathes meekness, peace, and charity, pity and compassion, which are the appropriate characters of our religion; of that religion so holy, so august, so divine; which neither flesh nor blood could have revealed, and none but our heavenly Father.

"Every document which our divine Founder gave us, tends to exercise in christians the principles of eternal charity. Not one inclines to rigor, nor coercion, nor violence, much less cruelty, which would be far foreign to the Celestial Shepherd, who came to save the lost sheep of the house of Israel. The power of his grace attracted disciples, the example of his continual charity preserved them. This religion reproves violence and persecution, detests coercion and inhumanity.

"The Inquisition not only carries off, by violence, the parishioners from a bishoprick, whether laymen, ecclesiastics, or curates, without making the least account of the bishop, but even tears the bishops themselves from their flocks, like a hungry and ravenous wolf, which after destroying and devouring the sheep, falls on the shepherd and carries him off.

"A commissary of the Holy Office, accompanied by his officers, is authorized to enter houses with impunity, although at midnight, with mysterious silence, and tear the father from the bosom of his family, struck with panic fear; for not even is he permitted to say a last adieu to his spouse and children—condemned to eternal infamy, the only patrimony this wretched father can transmit to his posterity. Whole generations, previous to their existence, are sentenced thus, not only to poverty and mendicity, but also to ignominy and opprobrium.

"Thus does the Inquisition, at one blow, deprive society of useful and la-

borious citizens, and bury them in infectious dungeons. It has even invented more. In the edict which is termed the "edict of faith," promulgated yearly among every people, where this exotic tribunal resides, all those who may be apprehensive of being denounced by others, are generally invited to come forward, and accuse themselves. To those who obey within a certain space of time, pardon is promised; but to those who resist, no mercy will be shown. They will be arrested, their property confiscated, and they will suffer besides all the penalties of the law.—Such impressions did this infernal invention, supported by rigor and despotism, make on the minds of the Spaniards, that in less than forty years, in Andalusia alone, near thirty thousand people came forward voluntarily, to denounce themselves, and many of them, to accuse themselves of crimes, which they neither understood, nor could commit; such as sorcery, witchcraft, contact with the devil, and other such ridiculous absurdities, with which the simple vulgar have been so grossly imposed upon. Where are we, sire? How long are we to remain the scoff and ludibrium of nations? Unhappy mankind! that is ever exposed to the caprice of despotism and error? Let these iniquitous proceedings be now compared with the article of the constitution already quoted; let a parallel be drawn between the two legislations, whilst I pass on to describe, if possible, the kind of torment, which the tribunal has employed in the confession of the guilty, either actual or imaginary; and afterwards examine, whether they can be combined with the maxims of the gospel of Jesus Christ. Here a new scene of horror presents itself, which offers violence to christian ears.—I will fancy myself viewing the most obstinate heretic, the most daring apostate, or the most rebellious Jew. He has either confessed or is convicted. In the first case, after a thousand mysterious questions, sentence is passed on him. But in the second, besides confinement in the most obscure dungeons, bereft of all human consolation, torments are employed on him, to extort confessions so horrible, that human nature shudders at them. A pulley hung from the roof, through which a strong rope is passed, is the first spectacle which presents itself to the eyes of the unhappy man. The ministers of the Inquisition load him with chains, tie to his ancles one hundred pounds of iron; they turn in his arms on his back, and bind them with a cord; they manacle his wrists with a thong, they hoist him aloft, and let him fall violently and with a jerk twelve times; which is sufficient to dislocate the most robust frame. But if he still does not confess what the Inquisitors require, the tortures of the rack await him, where, bound by the feet and hands, the wretched victim sustains eight blows; and if he still maintains his innocence, they cause him to swallow immense quantities of water, to make him experience the pains of the drowned. But this is not sufficient, the bloody scene is at length completed by the torments of the brazier, where his naked feet, anointed with fat, and secured in stocks, are cruelly *fried by a slow fire.* I must at length desist, not to scandalize farther those who hear me. My pen resists those horrible descriptions, which can only be compared to the feasts of the Anthropophagi, or the cannibals of the south.

"Rome, the famous Rome, accustomed in the days of her greatest relaxation to the most cruel spectacles, in the sanguinary combats of the Gladiators, shuddered at the punishment of the *bonfire*, as the most horrible of all. But the *Holy Office* is horrorized at nothing, when treating of heretics. And should they be *Jews*, sure they were of the bonfire. "*Give me a Jew, and I will return him to you roasted,*" was the barbarous phrase, which the inhuman Lucero Inquisitor of Cordova had incessantly in his mouth.

"I must not omit, sire, that its authority extends even to the regions of the dead. How often has it not ordered the sepulchre to be excavated to unbury the skeletons of those whom

it has suspected to have died in heresy, to throw them into the flames! Mournful relicks of the human lineage! Lamentable trophies of death! Respectable shades of those who perhaps have passed to another life in innocense, the victims of calumny, rancor, or revenge!"

From these few extracts, our readers will be able to form some idea of the ability and spirit of, perhaps, one of the most interesting speeches, which has ever been pronounced by man. If it be thought proper to preserve the speeches of conquerors, who have deluged countries with human blood, what is due to a speech, which has freed ten millions of our brethren from the terrors of the most frightful tribunal that ever existed in our world? What were the conquests of *Alexander*, compared with the conquests of RUIZ DE PADRON! A man who has thus exposed his property, his character, and his life, to free his countrymen from the most oppressive and debasing ecclesiastical tyranny; and has by the powers of reasoning and eloquence, overcome habits and prejudices, which had for ages been gaining strength, deserves the admiration and applause of all mankind. If we consider the peril of the enterprise, the difficulties to be encountered, the means employed, the intrepidity displayed, the success of the effort, and the importance of the result, history can hardly furnish another example of equal splendor.

The obliging translator will accept our cordial thanks for the loan of the manuscript; and our readers will excuse the omission of other articles of intelligence, to give place to a more full exhibition of the importance of an event, which must fill the christian world with joy.

New Publications.

Two sermons on infidelity, delivered October 24, 1813. By William Ellery Channing, minister of the church in Federal street, Boston. Boston, Cummings & Hilliard.

[Some extracts from these sermons are omitted, to give place to original communications.]

Review of a book, entitled, "The grounds of Christianity examined, by comparing the New Testament with the Old. By George Bethune English, A. M." By Samuel Cary, one of the ministers of the chapel, Boston. Boston, I. Thomas, jun.

Evangelical History; or a narrative of the life, doctrines, and miracles of Jesus Christ, our blessed Lord and Saviour, and of his apostles; containing the Four Gospels and the Acts: with a general introduction, giving a concise view of the leading arguments in favor of the divine origin of Christianity; prefatory remarks to each book; and notes, critical and explanatory. By Alden Bradford. Boston, Bradford & Read.

Ordination.

DECEMBER 8, 1813, Rev. Francis Parkman, as Pastor of the New North Religious Society, in Boston. Introductory prayer by Rev. Mr. Lowell. Sermon by Rev. Mr. Channing. Ordaining prayer by Rev. Dr. Kirkland. Charge by Rev. Dr. Lathrop. Right Hand by Rev. Mr. Tuckerman, of Chelsea. Concluding prayer by Rev. Mr. Hurd, of Lynn.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr Leonard, Boston.
Mr. William Popkin, Malden,
Mr. Samuel Sewall, Cambridge.
Mr. John White, do.
Mr. Joseph Field, Boston.
Mr. Timothy Hilliard, Cambridge.
Mr. Lemuel Capen, do.
Mr. John E. Abbot, Boston.
Mr. Joseph Haven, Cambridge.
Mr. David Damon, do.

THE

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ESSAY ON SCRIPTURE.

Concluded from page 8.

Sacred history informs us, that in order to retain the knowledge of the one true God, to keep it from being wholly lost among men, and to prepare the way for the coming of the Saviour, one chosen nation was separated from the rest of the world, and taken under the immediate patronage of the Most High. It records the origin, the rise, and progress of this particular people, the many extraordinary events which befel them, in the course of divine providence, with the gradual revelation made to them, of the benevolent intentions of the Deity, concerning the human race, which became clearer and plainer, as the æra of the Messiah approached. And it explains to us in what manner these gracious intentions were fulfilled; that "when the fulness of time was come," appointed for this important purpose, "God sent forth his Son, made of a woman," "in the likeness of sinful flesh," but "anointed with the Holy Ghost, and with power," or endued with every qualification requisite to the great business of his mission, "who went about doing good," during the whole of his public ministry; who devoted his life and labors to the instruction and reformation of mankind; who corrected the mistakes of his followers, as to the nature of true religion, inculcated on them a spiritual or internal, without which no external worship could be acceptable—taught them the most refined and perfect morality—sat before them an amiable and engaging pattern of the purest piety and virtue, and having confirmed the truth of his doctrine, by a great variety of miracles, in conformity to his father's will, and to the predictions of holy writ concerning him, submitted at length to death, becoming thus a sacrifice, for the benefit of a guilty world. It informs us moreover, that in order to give further testimony to the character of Jesus, and inspire us with fuller confidence in the favor of God through him, he was "declared to be the Son of God with power, according to the spirit of holiness, by the

resurrection from the dead; that he is gone into heaven, and is on the right hand of God, where he liveth, making intercession for us; that he is invested with authority both to govern and to judge the world; and that he will come again to raise his followers from the grave, and to make them partakers of his own glory and happiness. The fruit of Christ's victory over death is our deliverance from the fears of it, if we are true believers in him, with the joyful expectation of his second coming. And can any writings which promise such advantages as these, be deemed unworthy of our attention? Can we fail of perusing them often, and with the greatest pleasure and satisfaction? The gospel history was written, that we might believe, "that Jesus is the Christ, the Son of God, and that believing, we may have life through his name." If we allow its credibility, is not the design of it sufficient to recommend it to our esteem? Can we be too inquisitive about its contents, or too fond of recollecting the sacred truths, which it contains?

The scriptures furnish us with precepts and directions, relative to our religious and moral conduct, superior to those of any human system of ethics, which has yet been devised? They teach us to love and honor God; to pray to him both in public and private; to devote one day in seven, more particularly to his service; to cherish in us a grateful sense of his kindness; to put our trust in him; to consider the dispensations of his providence as the result of perfect wisdom and rectitude; to receive his chastisements with filial piety and submission, as those of a tender parent; and to resign ourselves wholly to his will. With respect to each other, the precepts of scripture enjoin a courteous and obliging deportment; the exercise of mutual candor and charity; the strictest regard to truth in our language and conversation; honesty and fidelity in our transactions; acts of kindness and humanity, where needed; and the punctual discharge of all the duties of relative and social life. As to ourselves, it requires the just and proper regulation of our appetites and passions; forbids the indulgence of pride and vanity, of envy and resentment, of hatred and injury; condemns sloth and idleness, and inculcates the practice of every branch of personal virtue. There is no part of our duty indeed, in whatever light we view it, for which the holy scriptures do not furnish us with some rule for our direction; nor, (let us seek for them wherever we will) shall we meet with motives better calculated to excite us to the performance of it; motives drawn in general from the prospect of another life; from the certainty of a future judgment; from the nature of those rewards that will then be conferred on the virtuous and good; and from those awful punishments, which will be inflicted on the wicked and impenitent; motives excellently adapted to work upon the hopes and fears of men, and which ought to lay with infinitely greater weight upon our

minds, than any circumstances whatever, which affect us only, in the present frail state of existence.

Are we conscious of guilt, and on this account do we dread the anger of omnipotence? The word of God encourages the humble and sincere penitent to hope for the forgiveness of his sins, thro' the mediation of his dear Son; it assures those "who mourn, that they shall be comforted." Do we complain of the darkness of our understandings, of the shortness of our views, of carnal appetites and irregular affections; that we are liable to error, and prone to vice? If we look into the inspired volume, we shall find, that the holy spirit is promised to such as ask God's assistance, to enlighten the eyes of their understanding, to remove their moral disorders, to renew them in the spirit of their minds, and to strengthen them with might in the inner man. Is either bodily pain, or any temporal calamity, the subject of our grief? From this heavenly source of consolation we may learn, that nothing of an outward nature, how distressing soever it may be, can separate us from the love of God; that worldly misfortunes may be necessary for our spiritual good, and that present afflictions, which, comparatively speaking, are "light, and but for a moment," by the blessing of God, if properly improved, "work for us a far more exceeding and eternal weight of glory." In fine, are we drawing toward the close of life, and in expectation every moment of the stroke which is to sever our earthly connexions, and annihilate all our present enjoyments? What can be more reviving to the good man—I mean, in the near views of his dissolution—than the prospects opened to him in the Christian revelation; of an immortal state hereafter; of a new, and incorruptible body; of an admission into the presence of God, the best of all Beings; of seeing him whom he has loved, and being more like his Redeemer; of being permitted to mingle his own, with the devout ascriptions of praise and thanksgiving, from the whole company of the redeemed, to God and to the Lamb, and of participating in the joys and services of pure and happy spirits, to all eternity?

If these things be true, must we not own the intrinsic excellence and value of the sacred writings? Is not the possession of them the dearest privilege we enjoy? Shall we not express our gratitude to the good providence of God, which has cast our lot in a land, where this inestimable privilege is not wanting to us? We are not in the condition of many of our fellow men, who are left to grope as it were in the dark, in search of our Maker, our duty and happiness. The light of nature is not our only guide. In a way, much less subject to doubt and uncertainty, than by the exercise of reason alone, we may attain religious knowledge. Our feeble powers are aided by the superior light of revelation. It is our fault if we do not know "those holy scriptures which are able to make us wise unto salva-

tion." Let parents be concerned to lead their children into an early and familiar acquaintance with these writings, as one essential part of the duty they owe their beloved offspring. And let every one who is capable of reading, be ashamed to confess his ignorance of them.

Difficulties, it is true, may occur in the fulfilment of this duty, that of studying the scriptures, which may sometimes operate to our discouragement. And some might naturally be expected, considering the length of time, since the books both of the Old and New Testaments were written, and the difference of languages, manners, and opinions, prevalent at the present day. But these difficulties may often perhaps be represented, as greater than they really are. To the honest and diligent inquirer, they are not in general insurmountable. Supposing them however, in some instances, not easily to be solved, they need not affect our peace, or fill us with perplexity of mind. Enough is written for our direction, not easily to be mistaken; enough to solace us, amid the cares and sorrows of human life. With respect to those things in holy writ, which appear less intelligible, we may not unreasonably suppose them to be of less importance to us.

One hint more may be useful, before this essay is finished. We are not to rest contented, either with reading, or endeavouring to know the meaning of scripture. The respect due to the sacred oracles, would be greatly lessened, were we to regard them merely as an amusing subject of speculation. A devout affection for them will shew itself in practice, as well as in theory. The knowledge we derive from the word of God will be of much less advantage to us, so long as it is not applied to its proper ends; the formation of our temper, and the regulation of our conduct. When it has this happy effect, this moral and divine tendency, that of bringing us into a conformity to the character and will of God, we may then talk of our affection for it, and speak with less inconsistency of the pleasure which it affords us, to be conversant with the sacred pages. He "who looketh into the perfect law of liberty," and is obedient to its dictates, gives the surest proof that he estimates it, in a manner proportioned to its value. "Whoso keepeth his word," is the apostolical maxim, "in him verily is the love of God perfected."

THOUGHTS ON THE FAITH ONCE DELIVERED TO THE SAINTS.

Jude 3. "*It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints.*"

WHILE some of the apostles were yet living, false teachers arose in the church, and christianity began to be corrupted. This epistle is supposed to have

been written about the same time with the second of St. Peter.* The sect called Gnostics, who strangely perverted the gospel, had then arisen. Simon, the sorcerer, is said to have been the founder of it. By them *the faith delivered to the saints* was subverted, and another gospel, essentially diverse, substituted in its place. Most of these two epistles were primarily designed to counteract their principles, which were spreading in the church.

Those deceivers pretended to more knowledge in divine things, and boasted greater divine communications, than had been made to others. The name they assumed carries this in it, and many were deceived, and followed them. From the sketch given of them in these epistles, they appear to have pretended to inspiration, and to have decried the apostles, and those who followed them, as blind and destitute of real religion. They seem also to have disclaimed morality, as needless; and to have discarded holiness of heart and life, as not required of christians—for they "turned the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ."†

It is easy to conceive how "the grace of God may be turned into lasciviousness." It is only to declare that the promises are made *exclusively* to faith, and that the believer is left at liberty to discard what is taught by the light of nature, and to gratify every corrupt bias. In what sense these deceivers "denied the only Lord God, and our Lord Jesus Christ," we are not informed. There are many ways in which this may be done. "The Lord our God is one Lord."‡ To multiply objects of worship is in effect, "to deny the *only* Lord God." This was charged on those who then disturbed the peace of the church.§ The Lord Jesus Christ is also denied by those who declare him essentially different from what the scriptures declare him, "the Son of God, and the one mediator between God and man."‖ The intrigue and influence of

* A. D. 66. † v. 4. ‡ Mark 12, xxix.

§ "St. Epiphanius attributes the origin of the Gnostics to Simon Magus, and says they acknowledged two principles, a good and a bad. They distinguished the Creator of the universe from God, who made himself known to men by his Son, whom they acknowledged to be the Christ. They denied that the Word was made flesh; and asserted that Jesus Christ was not born of the virgin Mary; that he had a body only in appearance, and that he did not suffer in reality. They neither believed a resurrection, nor a judgment to come, but imagined that those who had not been instructed in their maxims, would return into the world, and pass into the bodies of hogs and other like animals." *Dictionary, by Bellamy, Gordon, &c.*

‖ The preceding sentence, may perhaps be interpreted by some, as implying that all who greatly differ from the writer in their views of Jesus Christ, are considered as denying him in the sense of the text referred to; but from the general character of the communication, as well as from what we know of the writer, we presume that this was not his intention. We intend not to publish in this work, any communications which shall appear to us designed to de-

those seducers, rendered it necessary for the apostle to warn christians, and put them on their guard. It was then especially *necessary to exhort them earnestly to contend for the faith once delivered to the saints.*

But what is *the faith which was once delivered to the saints?* It is the system of doctrines which is contained in the holy scriptures. Christians have the scriptures—can go to that fountain of truth—search it for themselves, and there learn the truth as it is in Jesus. As to every thing essential, the scriptures are plain, and teach the truth so clearly, that unprejudiced minds are in no danger of mistaking them. The apostle did not describe the faith in a creed. Such formularies were then unknown in the church. They are of later date. But the faith—what it is, and what it is not—may be gathered from what he writes of its nature, and of the effects which follow its corruption. He observes generally, that those who call themselves christians, but neglect moral duties; and especially those who pervert religion to the purposes of sin; "turning the grace of God into lasciviousness," must have corrupted the gospel, and departed *from the faith delivered to the saints.* The deceivers he had then particularly in view, made great pretensions to religion, but were not sanctified by religion —they did not "deny ungodliness and live soberly"—they despised those who were set in authority, and commissioned to punish evil-doers.* Against such he warns the faithful, and declares that God will destroy them, as he did former seducers of like character. His counsel to christians is, "to remember the words which were spoken before, of the apostles of our Lord Jesus Christ." Those who do this will not forget, that *the faith delivered to the saints,* "works by love and purifies the heart;"†—that it is "the most holy faith"—that it teaches to be much in prayer; to keep themselves in the love of God; and to look for the mercy of our Lord Jesus Christ, unto eternal life."‡

These are sufficient descriptions of *the faith delivered to the saints.* When people profess this faith, and live agreeably to their profession, they should be received by christians, as fellow-disciples. Suppose their speculative views may differ from ours, this gives us no right to reject, and cast them out of the church. It is not to be expected, that Christ's disciples should "see eye to eye," in this state of darkness and uncertainty. They never have done it. The apostles and evangelists sometimes differed in opinion, so that they were ready to divide, and go different ways.§ The like may

nounce indiscriminately, as the enemies of Christ, any sect of christians with which we are acquainted. We are willing to do all we can to correct errors and heal divisions, but nothing to destroy peace and charity. EDITOR.]

* v. 8. 2. Pet. ii. 10—20.
† Acts xv. 9. Gal. v. 6.
‡ v. 17—20.
§ Acts xv. 39. Gal. ii. 11.

be expected, till "that which is in part shall be done away, and that shall come which is perfect."* Those who are most positive, are not always most discerning—they are often of a different cast—the most ignorant, and least discerning.

"To err is human." It is not probable that there is a man on earth, who holds no speculative errors. When we enter into the views of others, we commonly find, or think we find, mistakes in them; and others entertain the same opinion of us; and it is highly probable that there are errors in us all. But different speculative opinions do not justify us in falling out by the way: "the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned."† There may be all these without unity of sentiment: yea, the want of this unity calls for charity and the exercise of it is made our duty. It is even "*the end* of the commandment," that to which it is principally directed. To view every thing in the same light is not in our power; is not therefore required; but the exercise of charity towards those who appear to have "a good conscience, and faith unfeigned," is not difficult to those who have the christian spirit; this is enjoined, and the contrary temper forbidden." "Who art thou, that judgest another man's servant? to his own master he standeth, or falleth."‡ For our faith we are accountable to God only. "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."§

But did not St. Paul command Titus to reject heretics?‖ "A man that is an heretic, after the first and second admonition, reject." Who is here intended by an heretic? The apostle's next words inform us. "Knowing that he that is such, is subverted and sinneth, *being condemned of himself.*" He is one "who turns the grace of God into lasciviousness;" perverts religion to the purposes of wickedness; "makes Christ the minister of sin;" alloweth himself in vicious indulgences, and practices which his own conscience condemns as sinful; and justifies himself under pretence of christian liberty. Such is the heretic here intended. It cannot be understood of the man who serves God in sincerity, "looking for the mercy of our Lord Jesus Christ, unto eternal life;" though he may entertain some mistakes, and even great mistakes in theory. Such an one "doth not sin," in the sense of the apostle; "*he is not condemned of himself;* his own heart doth not condemn him; he hath confidence toward God."

Many things which have occasioned debates & divisions among christians have been trivial matters of no importance. Countless tenets have been wrought up into articles of faith, and made subjects of controversy and schism, which have been mere trifles,

* 1 Cor. xiii. 10. † 1 Tim. i. 5. ‡ Rom. xiv. 4.
§ v. 10. ‖ Tit. iii. 10.

beneath the notice of rational beings. Like fashions in dress, they have had their day; then passed away, and been forgotten. Some now flaunting into view, and filling the church with noise and tumult, will ere long follow them; and posterity wonder that they ever found advocates; ever made a noise; ever caused divisions; as we do at things of like nature, among those who have gone before us.

Divisions have often been occasioned by names, which have given rise to sects. These were found in the Jewish church, and have abounded in the church of Christ. To be denominated Christians is not thought sufficient. Christ's disciples must be distinguished as the followers of some subordinate chieftain. This was early the occasion of schism in the church. St. Paul reproves this spirit among the Corinthians. "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?"* The same spirit still works. The names of uninspired men are used as marks of distinction, and made the occasion of perpetuating divisions among the followers of the Lamb.

It is our duty *to contend for the faith delivered to the saints;* but it highly concerns us to see that we *contend only for the faith which was delivered to them*—that we do not corrupt it, by adding to, or taking from it. This hath been a common error. And zeal hath often been the warmest, where error hath been the greatest; or where the articles contended for have been the most trivial. Whoever acquaints himself with the history of Christianity will be convinced that this hath been the case. Things necessary to be believed are few, and plainly revealed in the word of God. The path of duty is so plain, that thewayfaring man, though a fool, need not err therein."†

If the gospel is believed, and that belief leads to sanctification and reliance "on the mercy of our Lord Jesus Christ," there is all that is necessary of *the faith once delivered to the saints.* Such believers will find mercy with God. And all such we are bound to receive as believers, though they may entertain speculative opinions widely different from our own. But where these are confessedly wanting; where "the grace of God is turned into lasciviousness," or made the occasion of sin, (as in those who "sin because grace abounds") no such beneficial effects flow from faith. Sanctification is as necessary as faith. Faith which doth not produce it, is not saving—It is not that *delivered to the saints.* "Without holiness no man shall see the Lord."‡ "Behold I come quickly, and my reward is with me, to give to every man *according to his works.* I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that *do his command-*

* 1 Cor. i. 12, 13. † Isa. xxxv. 8. ‡ Heb. xii. 14.

ments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs"—wilful sinners of every description. "These sayings are faithful and true. Amen."

AN APOLOGUE.

[Extracted from the preface to a manuscript sermon, from Numbers xxii. 21. entitled "a specimen of clerical chemistry; or, of the art of extracting any doctrine from any text."]

Perspicax and Myops, in crossing an extensive desert, had the misfortune to lose their compass; and soon after to be overtaken by such weather as deprived them of the direction which they might have obtained from the heavenly bodies. To add to their unhappiness, they were at a great distance from any settlement, and their provisions were nearly expended. By lying still they were certain of starving, and pretty sure of losing their way by proceeding. After mature deliberation, they judged it prudent to continue their route. For two days they travelled with tolerable confidence, and good agreement. On the morning of the third they found themselves bewildered, and disagreed in their opinion of the course which they were to take. Neither of them was certain that he was himself *right*, but each was confident that his companion was *wrong*. After much altercation, they agreed to balance a staff, and travel the way which providence should point out to them by its fall, till they should meet with some large river, from which, as they knew the general course of the streams in that country, they supposed they might discover the cardinal points of the compass, and regulate their route. They had not travelled very far, before they came to the bank of a majestic river. "See there," said Perspicax; "examine the stream, and acknowledge that I was right." "You *right!*" replied Myops, "I see you were *wrong*, plain enough." "How so?" said Perspicax; "the river runs to our right; of consequence this is south, as I have all along supposed." "Do you take me for a fool?" said Myops; "cannot I see which way the river runs when it washes my feet?" "True," replied Perspicax, "the *eddy* sets to our left, as you say; but the general current moves to the right. Look off into the stream, and see your mistake." "No river, said Myops, can run two ways at once. I see which way it moves on this shore, and care not what course you imagine it to hold in the middle or on the other. By following this direction, I am sure of arriving at settlements which will be able to relieve my wants, and give me every necessary information." "I regret your mistake," answered Perspicax; "pity your obstinacy, and am sorry to lose your company. But, as I prefer safety to your society, I bid you adieu; and wish

you may become sensible of your mistake before it be too late to rectify it." They separated—Perspicax followed the *general current* of the river, and soon arrived at the settlements established on its fertile banks; while his unfortunate fellow traveller, pursuing the direction of the eddy, was never heard of afterwards, having, in all probability, perished in the wilderness.

The behaviour of many religious sects among christians is precisely that of Myops. Instead of forming their principles, like candid and sincere inquirers after truth, from a careful examination of the general current of scripture, they first form their creed, and then search the sacred pages for passages to support the several articles which compose it. If they find some few texts, which, either by too literal or too forced a construction, or by giving it a mystical interpretation, appear to favor their doctrines, they overlook thousands that oppose them. It is to the mere *eddy* of scripture that they trust for direction. The clergymen of these sects will preach their favorite principles from any text that falls in their way.

ON INTEMPERANCE.

A letter from Dr. David Hartley to Dr. Madox, Bishop of Worcester.

MY LORD,

I FEAR it will not be in my power to suggest any thing of efficacy to stop the progress of so great an evil as the present practice of drinking spirituous liquors. However, as your Lordship does me the honor to desire my concurrence in so good a cause, I think myself obliged to use my best endeavours, and will accordingly offer some remarks upon two points proposed by your Lordship, viz.

1. The nature and certainty of the ill effects produced by gin and other spirituous liquors.

2. The most likely and proper methods of putting an effectual stop to the pernicious and spreading vice of drinking them.

1. *Spirituous liquors are destructive of health and life.*—In this respect they may be ranked among *poisons;* for the frequent use of them does as certainly destroy life, though not in so short a time, as the things termed poisonous in a strict sense. And as poisons, before they extinguish life, disorder the natural functions, and occasion exquisite pains and torments, so do spirituous liquors. They never fail to reduce the unhappy sufferers to a most deplorable state, by a variety of intense feelings and maladies, sickness, vomitings, languor, dejection, pains of the stomach and bowels, &c. so that nothing is gained by their being more tedious in their operation than common poisons. Nay, it is probable, that the most malicious invention could

not contrive so great a degree of suffering as dram drinkers inflict upon themselves in their way to the regions of death and hell.

A second evil attending these unhappy persons, is their being reduced to utter distress and want in their fortunes. They spend their substance and daily earnings, lead an idle and vagabond life, and after some time are rendered incapable, both in body and mind, of getting an honest livelihood. And thus it happens, that some die through the want of even the most common necessaries.

The third evil is the entire subversion of all moral and religious principles, and the force which is given to irregular and outrageous passions; and in this, distilled spirits far exceed all other inebriating liquors. Drunkenness from them is frenzy and madness. Hence murders, street-robberies, house-breakings, and all the enormous mischiefs and dangers which infest London and other populous places. Hence the loss of many precious souls for whom Christ died. It is in gin shops and infamous houses, where spirituous liquors are sold, that youth are first debauched, and entered into gangs of older profligates and of abandoned ruffians; so that one may call them a kind of schools for teaching the extremest vice, and the depths of Satan.

If now we consider these evils as extending every day more and more, to each age, sex, and rank in life, but especially to the laborious part of mankind, which make the bulk of it; and that in every climate, the hotest as well as the coldest; it will follow, that more and more dreadful havoc is likely to be made by distilled spirits, than by pestilences, wars, and famines, all put together.

How to prevent this is therefore a matter of the highest importance. It is probable that it cannot immediately be done in any great degree. Reason and religion cannot take place with any great effect, except in the few. The many, the headstrong multitude, are too violently impelled by their passions, to see and hear, and will take the broad path; and yet every man, whether his station be public or private, may, by desiring God's blessing on his endeavours, and then using them to the utmost of his power, do something.

And 1st. All persons ought diligently to watch over themselves, lest they should be betrayed insensibly, as it were, into the habit of dram drinking. A dram is supposed a ready cure for a slight sickness, or pain in the stomach, or fit of low spirits; also a proper defence against cold in a journey, &c. and many unwary, and at first innocent persons of both sexes, are in this way seduced, and afterwards carried on to the most abandoned and miserable state.

2d. All masters and mistresses of families and superiors of other kinds, ought to watch over their servants and dependents, and by all proper restraints and prohibitions, secure their innocency, as far as lies in their power. The officers of the army and navy have perhaps, in this

respect, a harder task than any other superiors; but they cannot deserve better of their country than by exerting themselves vigorously in the discharge of a duty which is of the greatest importance to its safety and welfare.

3d. The clergy are indispensably bound to guard against the introduction and spreading of this pernicious vice in their parishes, and to warn their flocks by private admonition from house to house, in certain proper cases, as well as by public preachings.

4th. Justices of the peace have considerable powers intrusted with them, which may serve the good purposes of restraining and preventing dram drinking; they are therefore obliged to direct and exert their best endeavours to these purposes.

Lastly. The Legislative power of the nation may undoubtedly find out some method by which they, as God's vicegerents, may at least check a vice of so destructive a nature to the people under their charge; for he who has given them a commission to promote good and prevent evil, will certainly support and bless them in the execution of it. Whatever present inconveniences may attend the lessening one branch of the public revenue; whatever objections and misconstructions on opposite political interests may throw in the way, all those who act with a proper regard to the Almighty and Righteous Governor of the world, and confidence in him, will meet with success and reward from him at last; and may for the present expect the concurrence, assistance, and prayers, of good and wise men, as an earnest and means thereof. This is a general truth, of which I cannot doubt; but as to the particular method of putting the desirable design in execution, I am not able to suggest any thing concerning it.

I am with all respect,
My Lord,
Your Lordship's most obedient
and most humble servant,
Bath, Dec. 4, 1750. D. HARTLEY.

REVIEW.

Two sermons on infidelity, delivered October 24, 1813. *By William Ellery Channing, minister of the Church in Federal Street, Boston.* Cambridge, Hilliard & Metcalf, 1813.

Reviews of publications are too often filled with disgusting party adulation, or disingenuous and unfeeling censure. It will be our aim, on all occasions, to avoid these extremes. On the present we are confined to narrow limits. While regard to truth must restrain us from censure, well known circumstances of connexion and principles of decorum forbid an effusion of

eulogy. But those who have candidly perused the sermons, will need no encomium from us; and those who have not, will probably be better pleased with some extracts, than with any thing we could write by way of commendation.

The title page excites in the reader an expectation of finding "Two Sermons," somehow distinguished and separated. With this expectation he begins to read, and is hurried along by a connected train of interesting ideas, till he comes to the close of the pamphlet. He then recollects that he was promised "*Two* Sermons," and naturally asks, what has become of the *second?* With regret he finds reason to believe that he has read both, although he is not informed at what period the preacher broke off for his hour of intermission.

The passage selected for the text is "John xii. 37. But though he had done so many miracles before them, they believed not on him."

After a pertinent introduction, the preacher proposes "to dwell for a time on some of the principal causes of infidelity, and then to show that christianity, however opposed or despised, has yet the strongest claims to the serious and respectful attention of all, to whom it is proposed." The "principal causes of infidelity" are stated to be these: "1. Vice." "2. Pride or vanity." "3. Ignorance." The influence of each of these is distinctly illustrated.

The considerations which are supposed to entitle christianity to serious and respectful attention, are stated in the following order: "1. The character of its Founder." "2. That Jesus Christ appeared at a time when there prevailed in the east a universal expectation of a distinguished personage, who was to produce a great and happy change in the world." "3. That the witnesses to the miracles and resurrection of Jesus had every possible advantage for knowing the truth of the facts they relate, and every motive to dissuade them from asserting these facts, unless persuaded of their truth." "4. The wonderful rapidity with which it was spread through the world, and the unexampled triumphs it obtained over error and superstition." "5. Its *spirit*, the virtues it inculcates, the character it is suited to form." "6. The *effects* which christianity has actually produced in the world." "7. It has been embraced, and honored, and defended by the best and greatest men who ever lived." "8. Christianity is the only religion which is left us."

Under these particulars, some of the most popular objections against christianity are introduced, and observations are made upon them, which are calculated to guard the reader against their seductive influence. It will now be expected of us that we shall select for extracts some of the best things to be found in the sermons; but we have not found it very easy to determine which are the *best* things. We shall however venture to copy the 6th and 8th of the considerations, with what is said under

each of these particulars; and we should rejoice to have our readers become so well acquainted with the whole, as to be in a situation to judge, whether we have been judicious in making the selection.

"6. The *effects*, which christianity has actually produced in the world, entitle it to respectful attention. I know that infidels have collected with care the persecutions, wars, and pious frauds, in which christians have been engaged, and have charged all these on their religion. This mode of attack is most disingenuous and dishonorable. Christianity is made to answer for the persecutions of its professors, when it is known to enjoin kindness and forbearance towards the erring and sinful. It is made to answer for the wars of christians, when it is known to breathe nothing but peace. It is made to answer for the usurpations of its ministers, when it is distinguished from other religions, by investing its ministers with no power over their brethren, and by rebuking with indignant severity the desire of spiritual domination. Christianity, it is true, has been employed as an instrument by the turbulent and aspiring: but is there any blessing which has not been abused? What religion can be given, which hypocrites may not pervert? Let me ask those, who speak of the unhappy influence of christianity, whether persecution, and war, and priestcraft had no existence before this religion was heard of? Did christianity bring into a peaceful and happy world tumult and bloodshed? No: it found the earth filled with violence and guilt; and all that can be objected to it is, that it did not *immediately* extirpate the bad passions from the human heart, that many of its professors continued as wicked as before, and even employed their religion as a cloak for their vices. But is it God's method to work *immediate* changes in society? Is it not more reasonable to expect from him a religion, which will gradually renew the face of the world? and precisely such a religion is christianity. It has silently and gradually been operating for good among the nations. What immense and incalculable benefit has it conferred, in delivering so many countries from the worship of false and impure deities! Wherever it has prevailed, it has breathed a mild and charitable spirit, before unknown; given refinement and courtesy to manners; founded many benevolent institutions; banished many gross and cruel habits; exalted the female character, and thus changed the face of domestic life. It is an undoubted fact, that the nations professing this religion have attained a degree of civilization, and of moral and intellectual improvement, never reached before. That christianity has contributed largely to this effect, no one who understands its spirit can doubt. The only hope which we are permitted to cherish, of the further progress of society, of a happier and more improved condition of the human race, is founded on this religion. No forms of government, no institu-

tions of policy, can avail much, whilst the character and tempers of men are unchanged; and christianity is beyond all dispute the most powerful cause which has ever yet operated on human character, and tends to form the very virtues which adorn and bless society."

"8. I might add much to what has now been said, but I have only time to offer one more consideration, which should induce a serious attention to the claims and evidences of christianity. It is this; christianity is the *only religion* which is left us. If we give up this, we have no other system to which we can repair. No other has claims to be compared with this. If God did not speak by Jesus Christ, then he has never spoken to our race. We have no instructer but nature, a light not to be despised, but which casts only a faint and trembling ray on subjects most interesting to humanity.

"In giving up christianity how much shall we lose! This religion, you will remember, rescued your ancestors, and thus it has rescued *you* from heathenism. To this religion you owe whatever pure and generous conceptions you have formed of God. It has placed before you this great and venerable Being, in the mild and tender character of your father in heaven, and taught you to approach him with sentiments of confidence and love. Does this religion deserve no gratitude? Let its light be extinguished, and who will assure us that the darkness of ancient superstition, or still more degrading errors, will not overspread the world?

"It is christianity, which has elevated our sentiments respecting our nature and destination, which has taught us to hope for the mercy of our Creator, and to anticipate a happier and purer life. To Jesus, the conqueror of death, we owe the sure hope of immortality. Let the gospel be torn from us, and what new sadness and gloom would gather over the countenance of death, and over the future prospects of our race. How little consolation does nature give us, when we commit to the cold and silent tomb the mouldering dust of a fellow-being! Is that teacher to be scorned, who in the language of conscious greatness says to us, 'I am the resurrection and the life!'

"The loss, which we should endure in losing christianity, cannot be expressed. How many minds would be deprived of the only foundation, on which their virtues and their hopes are reared! How many passions, which this religion has softened and restrained, would break forth with new power! How many wounds, which it has bound up, would bleed afresh! Remove the influence of christianity from society, and with it, how much tenderness of heart, and purity of manners, and active charity, and domestic love and happiness would disappear! Surely we should wish such a religion to be true, and should give to its evidences a candid, and serious, and respectful attention. Surely such a religion should not be treated with contumely, and

held up as a mark for ridicule and scorn! Is it possible that any can assail it with *bitterness*, and feel an eagerness for its destruction! What have infidels to give us in its place? When they have blotted out the delightful promise of immortality from the page of the gospel, whither will they direct us to learn this consoling and ennobling truth? Whom have they to offer us in the room of the pure and benevolent Jesus? Alas! they have no guide and no comforter to give us. They send us to nature; and some of their number have discovered from nature, that there is no God, no futurity, that we are creatures of chance, creatures of a day, without hope and without resource. This is the tremendous abyss to which infidelity invites our steps."

THE DIVIDING POINT AMONG PROTESTANT MINISTERS.

EVERY considerate person will admit, that the disaffection which exists among the protestant clergy in this country, implies some *wrong*, which ought to be searched out and corrected. That all concerned may have opportunity to see the ground of division, a creed will be exhibited, in two parts, expressive of the *duties* and the *rights* of ministers; to which it is believed every well informed protestant would give his cordial assent. Then, in view of the creed, we may discover the ground of contention.

THE CREED.

First. I believe, that it is the duty of every minister of the gospel to make the Bible the standard of his faith and practice; that he ought to study the scriptures thoroughly, to ascertain the doctrines and duties taught by inspiration; and that no man ought to violate his conscience by teaching or professing articles of faith, which are contrary to the convictions of his own mind.

Second. I believe that I have a right to judge for myself, as to the *meaning* of God's word; that no man has dominion over my faith or conscience, nor any right to harm me on account of my honest opinions, nor to do any thing to deprive me of the character or the privileges of a christian minister, so long as I acknowledge Jesus Christ as my Lord and Master, and walk in obedience to his commands; and that any man who designedly injures me, or deprives me of any privilege, on account of my dissenting in opinion from him, is a transgressor of the divine rule, "As ye would that men should do unto you, do ye even the same unto them."

Now where is the protestant clergyman in New England, who does not believe that every minister is bound to comply with the *duties* mentioned in the first part of this creed? And what minister would not assent to the second part, as expressive of the *rights* which he claims for himself? But if ministers are so perfectly agreed in these particulars, on what ground do they

divide and become alienated?

The answer is obvious: some ministers are not willing that others should enjoy the rights which each man claims for himself. On no other ground can division and alienation take place on account of diversity in sentiment, while each acknowledges the same divine standard. If each one were as willing to allow to others the undisturbed right of private judgment, as he is to enjoy it himself, difference of opinion would occasion no alienation of heart. Therefore, all the bitterness and ungodly contention among ministers, has resulted from a manifest violation of as plain a command as can be found in the Bible.

But are we not required to "contend earnestly for the faith once delivered to the saints?" Yes; but we are not required to contend *bitterly*, nor in any manner which is a violation of the law of equity. Can a man be said to love his neighbour as himself, while he defames him, withdraws fellowship from him, or endeavours to excite others to do it, because he has exercised *his* right in searching the scriptures and judging for himself? Why may we not as well attempt to reconcile duelling to the laws of brotherly love?

But what is the faith once delivered to the saints? It is summarily this, that men should acknowledge Jesus Christ as their Lord and Saviour, and rely on him as a teacher sent from God. "This," said he, "is the work of God, that ye believe on him whom he hath sent." And shall a man be treated as an enemy to the Lord Jesus, because he prefers HIM and his *apostles* before all uninspired and fallible men? Or shall we flatter ourselves, that we do honor to Christ by the most flagrant violations of his commands in our treatment one of another?

The way to restore peace and harmony must now be plain to all, who will attend suitably to the subject. A cordial compliance with the "*golden rule*" is all that is necessary for the accomplishment of an object so desirable. If we believe the scriptures to be the STANDARD of faith, let us treat them as such, to the exclusion of every human creed; and not *pretend* to make the Bible a standard, and still treat it as though it were *defective*, by substituting human creeds and confessions as preferable to the oracles of heaven. If each man believes that he has a right to judge for himself, of the meaning of scripture, let him generously allow every brother the same right. On these reasonable principles and conditions, the blessing of peace and harmony may be enjoyed. Then, in view of the many human creeds and confessions which have been regarded as having claims equal or superior to the Bible, we may adopt the language of Watts, with some qualification and abatement:—

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Saviour.

[It was by a mistake of the order of texts, that we examined the 19th and 20th verses of the 3d chapter of Luke, in our last number. They should not have come into our course, until we had gone through the 3d chapter of John.]

27.

Luke iv. 1. "Jesus being full of the Holy Ghost, *was led by the spirit into the wilderness,*" &c. See also Matt. iv. 1.

To ascertain the signification which a Jew would attach to the expression, "*Jesus was led by the spirit into the wilderness,*" I know of no means so direct and satisfactory, as a recurrence to their own scriptures. The evangelists often quoted from the translation of the septuagint; that is, from the Greek translation of the Hebrew scriptures, which was in very extensive use among the Jews in the days of our Saviour. The same expressions then, in this translation, and in the gospels, have probably the same meaning.

The closest resemblance of expression which I find, is the book of Ezekiel. Examples are submitted to the judgment of the reader.

Ch. iii. 11, 12, 14. "Go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, thus saith the Lord; whether they will hear, or whether they will forbear. *Then the spirit took me up*, and I heard a voice behind me, &c. *So the spirit lifted me up, and took me away;* and I went in bitterness, in the heat of my spirit. But the hand of the Lord was strong upon me."

Ch. viii. 3, 4. "And he put forth the form of a hand, and took me by a lock of my head, and *the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem;* and behold the glory of the God of Israel was there, according to the vision which I saw in the plain."

Ch. xi. 1, 24, 25. "*Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house;* and behold, at the gate, five and twenty men, &c. Then said he unto me, son of man, these are the men that devise mischief, and give wicked counsel in this city. Afterwards *the spirit took me up, and brought me in vision,* BY THE SPIRIT OF GOD, *into Chaldea, to them of the captivity.*"

Ch. xxxvii. 1. "The hand of the Lord was upon me, *and carried me out in the spirit of the Lord*, and set me down in the midst of the valley which was full of bones."

Compare with these, ch. xl. 2. "*In the visions of God brought he me into the land of Israel, and set me upon a very high mountain.*"

It appears then, I think, that *to be taken up, or to be brought to a place by the spirit of God, was an incident of a vision.* The prophet was all this time in Chaldea; but by the spirit of God he was carried in vision "to them of the captivity at Tel-Abib;" again, "to Jerusalem;"

and yet again, "to the east gate of the Lord's house;" and was "afterwards brought back to them of the captivity.—But in interpreting the phraseology of the evangelists, let it be remembered, that our Lord was yet *in the wilderness*, when he was led by the spirit to be tempted. With this circumstance in our view, and comparing the expressions of the prophet and of the evangelists, it seems, I think, that a Jew, in reading, that "Jesus, being full of the Holy Ghost, returned from Jordan, and was *led up of the spirit into the wilderness*," would have conceived that he was led by the spirit, as was Ezekiel, *in vision;* not however into *the*, but into *a* wilderness. This is, without doubt, the way in which the expression of the evangelists should be rendered, if the temptation of our Lord was in a vision. It is also a circumstance which deserves some consideration, that if the instance of this temptation of our Lord be excepted, there is neither in the Old Testament, nor in the New, an example of *the personal appearance of the devil.* The scene most nearly resembling this temptation, is that in the beginning of Job; but there is not the slightest indication that Job saw the tempter. And if it was the devil that was seen by Zechariah, (ch. iii. 1, 2,) it was *in a vision.* Without noticing the difficulties which attend a literal interpretation, let us see whether, on the supposition that it was a vision, any of its force is lost, either as it respects the character of our Lord, or the instruction which it is adapted to suggest to his disciples.

It may be proper to premise, 1, that as far as my reading has extended, all interpreters agree in attributing the temptation of our Lord, in this instance, to the particular appointment of God, by whose spirit he was led into the wilderness. Consequently, whether the circumstances of it were actual or visionary, we are to refer *the principal agency to God*, and to believe that the objects of it were most wise and beneficent.

2. It does not appear that either of the three temptations which are mentioned by the evangelists, were suggested to him, until *Jesus had hungered;* and it was not till *the end of forty days*, that he felt hunger. The first temptation was addressed to this distressing sensation. From the account of Matthew, taken by itself, we should have inferred, that whatever was the great purpose of the vision during the preceeding forty days, that the temptations did not commence, till they had expired. But Mark and Luke both say, that he was "*forty days tempted* of satan, or the devil." Yet as it is evident that the three temptations which are mentioned, belong entirely to the last day of the vision; and as the evangelists do not appear to have known the circumstances of the preceding days, I think a Jewish reader would have concluded, that the expression, "*being forty days tempted of the devil*," was but an example of a principle, not unfrequently employed both in writing and in conversation, of characterizing a whole, by some very conspicuous part of that whole. Thus, the temptations

of this last day being a very important object of the vision, and the preceding incidents of it not having been disclosed, the whole was characterised by what was known of a part.

3. If these suggestions deserve consideration, it will appear not improbable, that during the preceding forty days, our Lord received divers communications, relating to the objects of his ministry, upon which he was immediately to enter. This idea, I think, would naturally be adopted by a Jew, in comparing the Messiah with the prediction which was given of him to Moses. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, *like unto me;*" (Deut. xviii. 15.) for Moses was in the the mount with God *forty days and forty nights*, in which "he did neither eat bread, nor drink water;" (Exod. xxiv. 18, xxxiv. 28.) and in which the revelations were made to him, which he afterwards made to the people. This is offered only as conjecture; which, however, it appears is not wholly without foundation.

4. It may be remarked, that *in a dream*, the inspired person was asleep; but *in a vision*, he was awake, and had the entire possession of his understanding and judgment. In vision, objects were perceived no less clearly than by the natural sight. (Numbers xxiv. 2—4, 16.) In the vision of Paul he could not determine, *whether he was in the body or out of the body;* whether it was a corporeal, or a mental representation which was made to him; (2 Cor. xii. 2, 3.) and Peter, when he was delivered from prison by an angel, for a time was equally uncertain, *whether it was true that was done by the angel; but thought he saw a vision.* (Acts xii. 7—9.) If we consider the scenes of his temptations to have passed in a vision, we are not therefore to conclude, that our Lord was in any measure disqualified by this circumstance, from judging correctly of the objects which were presented to his mind, or of forming his decisions as a moral agent. It might have been a subject of doubt to a prophet, or to any one who had a vision, whether the objects which he perceived were discerned by his bodily, or only by his mental sight; but there could be no doubt whether the objects were actually seen; nor was any faculty of the mind so suspended, as for a moment to destroy the capacity of choice, and of moral action.

Viewed then with respect to himself, these temptations of our Lord are considered, 1, as a *present trial;* and 2, as a *symbolical representation of his future temptations.* In this division, I believe, may be comprehended all the uses, which have been supposed by any to have belonged to it, as far as it respected our Saviour himself.

Considering it as a *present trial*, it is to be remarked, that it was when our Lord felt the craving sensation of hunger, that the first temptation was suggested. That the sensation of hunger could be felt in a vision, and that the judgment could be equally exercised concerning the pro-

priety or the impropriety of indulging the sensation, as if the objects which were perceived mentally, had actually been seen, we have sufficient evidence in the vision of Peter. (Acts x. 9—18.) The answer of our Lord, in this instance, loses none of its force from the consideration that the scene passed before him in vision. He could equally form a moral judgment of the proposition, as could Peter of the command, "*rise, kill and eat.*"

In the second scene, Jesus is placed upon a *pinnacle*, or, as it is rendered by some, upon the top of one of the wings of the temple; and invited, if he was indeed the Son of God, to cast himself down, relying upon the divine protection; and thus to secure to himself the homage of the crowd below. Does the reply of our Lord then display less virtue, less confidence in his Father, than if he had actually been set upon the top of the temple, when the objects were as present to his mind, as if they had in reality existed before him?

And if *the kingdoms of the world, and the glory of them* were seen by our Lord in the third temptation, we can hardly conceive how they could have been exhibited, but in a vision; and some of the advocates of a literal interpretation acknowledge, that the scene of this trial must necessarily, in part at least, have been ideal. Such a full view, in vision, must indeed have been greatly more attractive, than the comparatively contracted prospect which could have been exhibited, from any mountain in Judea, or even in the world. And if we suppose that in a vision, all which was exhibited seemed to be real, and the capacity of forming a moral judgment of conduct was unimpaired, it seems to me, that the rejection of this temptation discovered a far greater elevation of piety and virtue, a far more resolute spirit of devotion to God, than if a part only of the Roman empire, which was all that could have been shown from any mountain in Judea, had been exhibited. But this is not a favorite theory which we wish to support; and we leave it to the judgments of our readers.

Considering these three scenes as *symbolical representations of the future temptations of our Lord*, the first intimated, that although he was the Son of God, he was to struggle with hunger and thirst; and instead of exerting his divine power for his own relief, he was to depend on the protection and support of God.

The second probably referred to the *signs from heaven*, which the scribes and pharisees would demand of him; and might be designed to intimate, that such signs were not to be given to that *evil generation.*

The third we suppose in this view of it, had reference to the frequent demands which would be made of him by the Jews, to assume temporal power, and to aggrandize their nation, by making them conquerers of the world; instead of devoting his life exclusively, as God had appointed, to the establishment of that kingdom, which is *righteous-*

ness, and *peace*, and *joy in the Holy Ghost.*

But it may be asked, are we tempted as our Lord was, if his temptations were in a vision? I answer, we are not tempted as he was in this instance, for we see no visions. Yet neither are we tempted as he was, if the devil actually appeared to him, and he actually conversed with him. Is it still objected, that he "was tempted as we are?" I believe it; but still in perfect consistency with the belief, that his temptations on this occasion were *extraordinary.* He has "left us an example, that we should do as he has done;" but we are not therefore to expect, that whatever he has done, we may do likewise. We may indeed, even in this instance, make an important use of his example; for though the circumstances and the design were peculiar, it impressively teaches us, that however peculiar may be our temptations, by reposing in God an unlimited confidence, and faithfully pursuing the course of duty, we may rely on his gracious assistance in maintaining our virtue; and that, under his direction, "all things will work together for the everlasting good of them that love Him."

[We refer our readers, who would inquire on this subject, to the sermons upon it by Bishop Chandler, S. Clark, and Sherlock. To Farmer, and to Newcome Cappe on our Lord's temptation. To Simpson's essays on the language of scripture, essay second. To Whitby and Lightfoot on the text. We give below the places in the Old Testament, in which the word נסה is used, with lines of division between them, by which any who are disposed, may in a few moments, notice the different translations of this word by the septuagint. Numbers xxii. 22, 32. | Job i. 6, 7, 8, 9, 12; and ch. ii. 2, 3, 4, 6, 7.—1 Chron. xxi. 1. Comp. 2 Sam. xxiv. 1.—Ps. cix. 6.—Zech. iii. 1, 2. | 1 Kings xi. 14. | 1 Sam. xxix. 4.—2 Sam. xix. 22.—1 Kings, v. 4. | Ps. lxxi. 13.—Ps. cix. 20.—and cix. 29.—and cix. 4.—and xxxviii. 20. | Ezra, iv. 6. | See also Apoch. Wisd. of Sol. ii. 24. and 1 Macc. i. 38. And comp. the Heb. and Sept. in Esther, vii. 4. and viii. 1.]

WARNING TO UNBELIEVERS.

"It was my lot some years ago, occasionally to meet a disciple of the late Dr. Darwin. Mr.——— had drunk so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and in the same conversation revile the Holy Scriptures, with all the rant of vulgar blasphemy.

"Of all the examples of a mind emancipated from religious and

moral restraint I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the rant and slang of the new philosophy, was lewd, profane, and jacobinical; and when infuriated by zeal for his principles, (which happened as often as they were opposed) every rule of decorum was trampled under foot.

"A few months after my last interview with Mr. ——— I was informed, that he was no more! Struck with the event, I was solicitous to know how such a man would *die*. The amount of my information was, that as death approached, the confidence he had before expressed in his deistical opinions forsook him, and in its place a deep horror seized his mind! A short time before his departure, supposing himself quite alone, he was overheard by an unobserved attendant, giving vent to the agonies of a tortured conscience! With furious despair he expostulated with the man (Dr. Darwin) whom he *now* reproached as his deceiver; and after loading his name with execrations, which I dare not put on paper, he closed the horrid remonstrance in some such terms as the following: 'Monster! Wretch! is *this the end of your boasted philosophy?* Have you brought me to this?'"

The above account was copied from the Christian Observer for Feb. 1803. It was introduced by the Editor of that work in this manner. "We are assured of the truth of the following communication by a correspondent, on whose authority we place the most unreserved reliance."

DR. CAMPBELL'S VIEW OF THE WORD HERESY.

[This important abridgment has been for some time omitted to gratify our correspondents by inserting original communications.]

The Greek word for heresy, which properly imports no more than election or choice, was commonly employed by the Hellenist Jews, in our Saviour's time, to denote in general, any branch of the division which existed, and was nearly equivalent to the English words *class, party, sect.* The word was not conceived to convey any reproach in it, since it was indifferently used, either of a party approved, or of one disapproved. In this way it occurs several times in the Acts of the apostles, where it is always (one single passage excepted) rendered *sect.* We hear alike of the sect of the sadducees, and of the sect of the pharisees. In both places the term is adopted by the historian, purely for distinction's sake, without the least appearance of intention to convey either praise or blame.

Thus in the historical part of the New Testament, we find the word αἵρεσις, heresy, employed to denote sect or party indiscriminately, whether good or bad. It has no necessary reference to opinions, true or false. Certain

it is, that sects are commonly, not always, caused by difference in opinion, but the term is expressive of the *effect* only, not of the *cause*.

In the Jewish sects there were no separate communities erected. The same temple, and the same synagogues were attended alike by pharisees and by sadducees. Nay, they were often of both denominations in the sanhedrim, and even in the priesthood.

But it may be asked, is not the acceptation of the word in the epistles, different from what it has been observed to be in the historical books of the New Testament? Is it not in the former invariably used in a bad sense, as denoting something wrong and blameable? That in those indeed it always denotes something faulty, or even criminal, I am far from disputing; nevertheless, the acceptation is not materially different from that in which it always occurs in the Acts of the apostles.

The word *sect* may be used along with the proper name, purely by way of distinction from another party of a different name; in which case the word is not understood to convey either praise or blame. Of this we have examples in the phrases above quoted, "the sect of the pharisees," "the sect of the sadducees," "the sect of the Nazarenes." In this way we may speak of a strict sect or a lax sect, or even of a good sect or a bad sect. If any thing reprehensible or commendable be suggested, it is not suggested by the term sect, but by the words construed with it.

But even here it has no necessary reference to doctrine, true or false. Let us attend to the first passage, in which it occurs in the epistles, and we shall be fully satisfied of the truth of their remark. *For there must also be heresies among you.*—Ye must also have *sects* among you. It is plain, that what he condemns under the name *schism* in the former verse, is in effect the same with what he here denominates *heresy*. Now the term *schism* I have shown already to have there no relation to any erroneous tenet, but solely to undue regards to some individual teacher, to the prejudice of others and of the common cause. In another passage of this epistle, where speaking of the very same reprehensible conduct, he uses the words *strife* and *factions;* words nearly coincident with *heresy* and *schism* His whole aim in these reprehensions is well expressed in these words, *that ye might learn in us, not to think of men above that which is written, that no one of you be puffed up for one, against another.*

It will perhaps be said, that in the use which Peter has made of the word, it must be understood to include some gross errors. The words in the common version are, "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." The apostle in this passage foretells that there will arise such heresies,

sects, or factions, as will be artfully and surreptitiously formed by teachers who will entertain pernicious doctrines. But there is not the least appearance that *pernicious doctrines* was meant by the word *heresies.* So far from it, that "denying the Lord that bought them" is subjoined, as giving additional information concerning the seducing teachers by whom the *heresies* or *sects* would be formed. If the word *heresies* did not refer to the *effects* produced, *sects* or *factions*, and not to the *opinions* taught, the apostle would have expressed himself in a different manner. *Doctrine* of every kind, true or false, is properly said to be *taught.* But no where in the bible nor in any writings of the two first centuries, do we read of *teaching*, or *preaching heresy.* The apostle gives warning of two separate evils in those teachers; one is their making division by forming heresies or sects; the other is the destructive principles they will entertain.*

Hence we may learn to understand the admonition of the apostle: *A man that is a heretic after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself.* It is plain from the character here given, as well as from the genius of the language, that the word heretic in this place does not mean a member of a heresy or sect, who may be unconscious of any fault; much less does it answer to the English word heretic, which always implies one who entertains opinions in religion not only erroneous, but pernicious; whereas we have shown, that the word *heresy* in scriptural use has no necessary connexion with opinion at all. Its immediate connexion is with *division* or *dissension*, as it is thereby that sects and parties are formed. *The man that is a heretic* must therefore mean one, who is the founder of a sect, or, at least, has the disposition to create *heresies* or *sects*, in the community, and may properly be rendered a *factious man.* This version perfectly coincides with the scope of the place, and suits the uniform import of the term αιρεσις, *heresy*, from which it is derived. The admonition here given to Titus is the same, though differently expressed, with what he had given to the Romans, when he said, *mark them that cause divisions*, make parties or factions, *and avoid them.* As far down indeed as the fifth century, and even lower, error alone, however gross, was not considered as sufficient to warrant the charge of heresy. Malignity, or perverseness of disposition, was held essential to this crime.

I shall conclude, with adding to the observations on the words *schism* and *heresy*, that how much soever of a schismatical or heretical spirit, in the apostolic sense of the terms, may have contributed to the formation of the different sects into which the christian world is at present di-

* As the word *heresy* was used in the days of the apostles, the phrase "preaching heresy" would have been as senseless as it now is to say, *preaching sect.*

vided; no person, who, in the spirit of candor and charity, adheres to that, which, to the best of his judgment, is right, is in the scriptural sense either schismatic or heretic; and that he on the contrary, whatever sect he belong to, is more entitled to these odious appellations, who is most apt to throw the imputation upon others. Both terms always indicate a disposition and practice unfriendly to peace, harmony, and love.

SOURCES OF INCORRECT APPREHENSIONS OF THE MORAL CHARACTER OF GOD.

"*Thou thoughtest that I was altogether such an one as thyself.*"

RELIGION, as far as it is any way distinct from morals, has reference to God. If there were no God at the head of the universe, there could be no religion, because it is implied in every definition which can be given of a religious man, that his conduct is governed by his sense of God's approbation. Of course, as far as the characters of men differ, who believe in the existence of such a Supreme Being, the different ideas, which they entertain of this Being, must lie at the root of this diversity. Hence, if you follow men up to their most secret persuasions, you will find that their notions of God's character are variously modified. If we all conceived of it exactly alike, it would be impossible that such varieties should exist in our speculations and practice. It becomes therefore, to every man, a subject of important inquiry, whether he has not in some manner figured to his own mind a being like himself, and placed him at the head of the universe, instead of the unchangable and perfect Jehovah.

It is true, that the only ideas which we can form of the moral perfections of God must be originally derived from our conceptions of these qualities, as we find them in human nature; that is, in ourselves and others. Hence it follows, that every man's notions on this subject will be more or less accurate, according to the purity and truth of his moral ideas and sentiments. For it is only by exalting, to the highest degree of excellence, those qualities which we love or approve in men, that we can conceive of God at all, as a good and moral Governor. Hence, he that has no just conceptions of the true nature of moral excellence, must form unworthy conceptions of God; and hence too it naturally follows, that in proportion to the purity of our own minds, will be the justness of our thoughts of our Maker.

In conformity with these remarks, we find in the history of the world, the gods of those nations, who have had no revelation, fashioned according to the characters of the times and people.

In the rude and warlike ages of the world, their gods were as quarrelsome as themselves.

They were indeed little more than a race of stronger men; for so few and so imperfect were the moral ideas of mankind, that *strength* was the only quality, thoroughly understood and really reverenced in Divinity. The barbarous nations of the north ascribed to their supreme Divinity the most cruel and bloodthirsty propensities; he was appeased, as they imagined, with the scent of human gore, and gratified with the sacrifice of the most innocent victims. As society became more luxurious and effeminate, the gods were also sensualized and enervated; till at last, even in the times of refinement and philosophy, it was thought the greatest perfection and felicity of the Deity to have no concern with the affairs of this world, but to pass a life of the most senseless inactivity. This was the philosophy of Epicurus.

For these strange misapprehensions of the Deity, there is some excuse in the want of a written revelation, which should fully declare the moral character of God. The proofs of it which are to be found in the works of nature, are not easily apprehended by an uncultivated mind. When God was seen only in the clouds and heard in the wind, the clouds often obscured his majesty, and the wind brought only indistinct murmurs of a mighty power. To us there is no such apology; and if we think unworthily of God, it argues some perversion of the mind, in which we cannot be blameless. That eye must be diseased, which cannot now see the sun of righteousness travelling in his strength, and unclouded in his lustre.

It may be proper to mention the *sources* of the most common misapprehensions respecting the moral character of God.

The first source of misapprehension is found where we should least of all expect it—in scripture itself. There are many who form their ideas of their Maker from detached passages of the Bible, without consulting the general tenor of the volume. They seize upon particular texts, and dwell on them with a kind of superstitious partiality, as if they were glad to find the picture of a being, such as they had framed or fancied. From the texts which proclaim the mercy of God, and the extent of the redemption by Jesus, they figure to themselves a God, who is all fondness or compassion; who is too gentle to punish, too kind to look with displacency on any of his creatures, how corrupt and wicked soever they may be. Thus they frame a system from a few unconnected texts, a system in which God is introduced only to make men happy, whether they are fit for it or not; and the awful and pure Majesty of Heaven is changed into a doating parent.

Others seem to search the scriptures only to find proofs of arbitrary power and irresistible determination in the Deity. To him they ascribe unconditional purposes, and to themselves an invincible fatality of action, which leaves them without blame, or power, or accountability. Destitute of that spirit of

devotion which a just sense of our dependence is calculated to preserve, their notions of God's government are adapted only to excuse themselves in sin, or make them presumptuous in religion. Because God controls their fate, they think that they have nothing to do with it; and though in the business of the world they are as sensible as other men, that their condition must depend on their exertions; yet in the affairs of religion they are willing to believe, that every thing is fixed, every thing immutable, bound down in the chains of an unrelenting fate, which leaves them without the means to conquer or to fly. I am, say they, only what God has made me; I must be what he has determined. But why do they never recollect, that it is his very determination, that we should be *moral beings*, placed here for probation, whose condition must depend always upon character?

(To be continued.)

POETRY.

Written on the first leaf of a lady's pocket book.

While life's swift gliding current steals away,
And you here register each passing day,
May this small book, by honest friendship given,
Remind you of the record kept in heaven.
And, oh! may every hour of life afford
Such themes as these, for conscience to record,
Duties performed, time zealously employed,
Talents improved, and happiness enjoyed;
Errors corrected, sins and failings mourned;
Blessings received, and grateful praise returned.

Christ. Obs.

A PENITENTIAL HYMN.

With trembling steps, and downcast eye,
Before thine altar I appear,
There offer up the swelling sigh,
And shed the penitential tear.

Low at thy feet I humbly bend,
Nor dares my heart present a claim;
Jesus, my Saviour and my friend,
I plead thy all-sufficient name.

Father! I've wandered far from thee;
Lost in the world's seducing maze;
Yet let me not an alien be,
But consecrate to thee my days.

O what is life without thy love?
Or what the joys, that earth can give?
Send down thy mercy from above,
And bid my drooping spirit live.

How sad, how desolate my heart,
While on this desert shore I stand!
My God, thy blessed aid impart,
And bring me to my native land.

From thee no longer would I roam,
But for thy love all else resign;
O call my wandering footsteps home,
And joy and peace shall yet be mine.

* *

MERCY IMPLORED IN TIME OF WAR.

We feel thy awful chastening rod,
Thy sovereign justice we adore;
Yet we approach thy feet, O God,
Thy boundless mercy to implore.

Teach us to mourn for all our guilt,
May reformation fill the land,
No more may human blood be spilt,
But love and joy each heart expand.

To thee, O Lord, to thee alone,
We look for help, while drowned in tears;
Send down salvation from thy throne,
Subdue our hearts, dispel our fears.

Bind us to thee with cords of love;
O may we feel that we are thine;
While we adore the God above,
Let heavenly mercy round us shine.

Unite our souls to trust thy grace,
Portentous, angry clouds dispel,
Let party feuds no more have place,
Nor tongues be "set on fire of hell."

May the kind spirit of thy Son,
Preside and rule in every soul,
That wars may cease, thy will be done,
And praise resound from pole to pole.

RELIGIOUS INTELLIGENCE.

LOUISIANA.

The managers of the Philadelphia Bible Society have learned from the bishop of Orleans, that it was probable, not *ten* Bibles could be found among 70,000 catholics, who inhabit that place. The missionaries were informed, that when the Americans took possession of the country, it was not until after long search that a Bible could be found for administering the oath of office. The one at last procured was a Latin Vulgate from one of the priests. The whole country of Louisiana is in a similar situation, as to the means of spiritual information. The managers have resolved on printing an edition of five thousand French New Testaments, to be immediately sent thither, to be distributed gratuitously, confidently relying on the beneficence of their fellow citizens to render the measure efficient and easy.

INDIA.

That our readers may be in a better situation to estimate the blessings they enjoy under the influence of the gospel, and that they may be excited to compassion for those who are destitute of christian privileges, we shall lay before them some particulars concerning the state of our fellow mortals in India. In doing this we shall rely on the correctness of the Christian Observer, as from this work our materials will be principally collected. The account to be given relates particularly to that portion of India, which is subject to the government of Great Britain.

The whole population in British India is estimated at sixty millions of human beings. Of this amazing number not so many as *one* million are even nominal christians. The fifty nine millions are either Mahometans, or polytheists, and gross idolaters. A considerable part of those who are called christians, are Roman Catholics. They have a regular establishment of Arch Bishops, Bishops, Priests, and Missionaries; and until lately they had an Inquisition at Goa. There is however a still larger number of protestant christians. What there is of christianity in India, is owing in a great degree to the exertions of the Dutch and the Portuguese. Although great exertions have been made of late years by christian societies in Great Britain, for extending the knowledge of salvation in India, little has been done by the British Government to aid these benevolent efforts. Indeed in too many instances obstructions have been thrown in the way of those who wished to befriend the natives with the knowledge of the gospel. This has been done, not per-

haps so much from direct hostility to the christian religion, as from an apprehension that christian instruction, diffused among the natives, would prove fatal to the British government in India.

The wretched condition of the natives, who have not been christianized, may appear in part by a letter from the Rev. Dr. Cary, who has long resided in India, and whose veracity is unquestioned. Thus the Dr. writes:—"Idolatry destroys more than the sword, yet in a way which is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from dysentaries and fevers caught by lying out, and want of accommodations, is incredible. I only mention one idol, the famous Juggunnath (or Juggernaut) in Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000 persons, and scarcely ever less than 100,000. I suppose at the lowest calculation, that in a year 1,200,000 persons attend. Now if only one in ten died, the mortality caused by this one idol would be 120,000 in a year; but some are of opinion that not many more than one in ten survive, and return home again. Besides these, I calculate that 10,000 women annually burn with the bodies of their deceased husbands. The custom of half immersing persons supposed to be dying, undoubtedly occasions the premature death of many; and the multitudes destroyed in other methods would swell the catalogue to an extent almost exceeding credibility.

"How much should every friend of the Redeemer and of men desire the universal spread of that gospel, which secures glory to God and peace on earth."

How immense this waste of human life! How wretched the condition of those many millions of our brethren, while their *religion* consigns them to such waste and misery! Wherefore is our condition better than theirs? To the light of revelation we are indebted for our distinguished situation. No true christian can suitably meditate on the state of things in India, without being moved with compassion for his human brethren in that part of the world; and with gratitude to God for giving him a place under the light of the gospel. If christianity had no blessings for a future state, if all its benefits were confined to the present life, it would still be infinitely desirable that it should be propagated throughout the world. Its influence has done more to ennoble the human character, and to ameliorate the condition of man, than every thing else, unconnected with this, which can be named.

While the people of Great Britain derive extensive temporal advantages from their dominions in India, nothing can be more reasonable than that, in return, they should endeavour to bestow on the natives the blessings of the christian religion. This would be the best remuneration the Indians could receive for the loss of their independence. The obstacles which have been thrown in the way of propagating the gospel in those regions have excited much feeling among christians in England.

Questions relating to the subject have been discussed with much ability; and "meetings have been held not only in London, but in most of the great towns of the kingdom, which have been numerously and respectably attended, and which have, as with one voice, resolved to address the Legislature on the subject. Suffice it to say, that on no occasion has there been manifested a more unequivocal expression of public sentiment, distinguished in an eminent degree by moderation, and supported by a splendor of eloquence worthy of the cause."

The able Editor of the Christian Observer has interested himself in discussing the questions relating to this subject, and in obviating the objections, which have originated in fear that the government would be endangered. Several gentlemen of high character, who have been concerned in the government of India, have given their opinions on the probable effect of introducing christianity among the natives. Mr. Hastings, Mr. Cooper, and Mr. Graham, expressed strong apprehensions of danger from any at-

tempt which might seem to be encouraged by the government, for converting the Indians to christianity.

Lord Teignmouth and the Marquis of Wellesley were of a contrary opinion. Lord Teignmouth said, "it might be dangerous for preachers publicly to attack Mahomet as an impostor, or to load Brahminism with opprobrious terms; and certainly such kind of preaching would not be necessary to the conversion of the natives. Considerable danger might attend an indiscreet zeal; but we have proof that a judicious and prudent zeal may be exercised effectually and safely. The moral character of the Hindoos is very low; a compound of servility, fraud, and duplicity; and their religion is certainly not calculated to correct it. The burning of widows on the funeral pile of their husbands is inculcated by their religion. Infanticide was also practised at Benares, till prohibited by the government. At Juggernaut persons throw themselves under the wheels of a car, and suffer themselves to be crushed to death; and this is regarded as a religious rite, and meritorious sacrifice.

"The discreet and well regulated efforts of missionaries, as they have hitherto been conducted, would not be dangerous to the peace and security of India. The Dutch and the Danes were more active than the English, in propagating christianity in India; and no inconveniences are known to have followed from their activity. There are in India, particularly the south, considerable numbers of native protestant christians; likewise Syrian christians and Portuguese converts. No convulsions are known to have attended these successful efforts to extend christianity."

The Marquis of Wellesley, who had also been Governor General of India, strongly combated the opinion so prevalent in Great Britain, that the customs, manners, feelings, and habits of India, were fixed and immutable. He said, "he had employed the missionaries in the education of youth, and in translations, and more particularly in translating the scriptures into the eastern languages. He had issued no order for the dissemination of these translations among the natives. He had thought it his duty to have the scriptures translated into the languages of the east, and to give the learned natives, employed in the translations, access to the sacred fountains of divine truth. He thought a christian Governor could do no less, and that a British Governor could do no more."

Pleasing intelligence in regard to duelling.

We feel a pleasure in stating, that some recent events afford encouragement, that the abominable practice of duelling will soon be placed on a level with other forms of *murder*. In Great Britain four officers of the army were recently sentenced to suffer death as *murderers*, for the part they took in a duel, in which Lieut. Blundell of the tenth regiment was killed. The Prince Regent granted them the royal pardon, but accompanied the pardon with strong expressions of disapprobation. The Duke of York, who is Commander in Chief of the army, issued general orders on the occasion, which were well calculated to suppress the practice of duelling among the officers of the army. While he announced the pardon of the convicts, he also announced the "highest displeasure of the Prince Regent, for conduct so *unmilitary* and *disgraceful*; and notified them that they were no longer officers in his Majesty's service." And one of them, who was supposed to be the principal instigator of the duel, was declared to be "incapable of ever serving his Majesty in any military capacity." The following is the last paragraph.

"The Commander in Chief directs, that this order shall be entered in the Orderly Books, and read at the head of every regiment and corps in the service. He hopes it will prove a useful and impressive lesson to the young officers of the army, and a warning to them of the fatal consequences of allowing themselves to be

misled by erroneous notions and *false principles* of honor; which, when rightly understood, and leading to its legitimate object, is the brightest gem in the character of a soldier."

A glimmering of light has also appeared in our own country on the same subject.

"Walter Folger, Esq. having been found guilty of sending a challenge to Mr. A. Nesbit, his son-in-law, to fight a duel, the Constitutional Court at Columbia, (S. C.) lately sentenced him to pay a fine of three hundred dollars, to be imprisoned two months, and to enter into a recognizance in the sum of one thousand dollars to keep the peace for six years."

It is hoped that in a few years more the practice of duelling among gentlemen, will become as *disreputable*, as it now would be for farmers to decide their disputes with axes or pitchforks. Nothing, it is believed, but the grossest delusion renders it otherwise at the present day.

Many small donations amount to a great sum.

THE following curious calculation is taken from an interesting address, published by the Edinburgh Auxiliary Missionary Society. The calculation may be usefully applied on the various occasions of contribution for benevolent purposes.

"Suppose that the inhabitants of this city and its vicinity amount to a hundred thousand. Let but *one* in *ten* of this number be found able and willing to contribute *one* penny sterling a week, and the annual amount will be two thousand one hundred and sixty six pounds three shillings and four pence. If but one in twenty give so trifling a sum, still the yearly amount will be one thousand and eighty three pounds one shilling and eight pence. One penny sterling a week, for one in *twenty* of the inhabitants of Britain and Ireland would yield SIXTY FIVE THOUSAND POUNDS A YEAR; and this is more than six times the amount of the annual contributions to the funds of the London Missionary Society. It appears then, that hitherto there has not been at an average, more than *one* out of a *hundred and twenty*, who has paid so much as *one penny* sterling a week into the funds of this so much celebrated society!"

Ordinations.

JANUARY 19, 1814, Rev. Thomas B. Gannett, as Pastor of the church in Cambridgeport. Introductory prayer by Rev. Pres. Kirkland; Sermon by Rev. Dr. Holmes, of Cambridge; ordaining prayer by Rev. Dr. Lathrop, of Boston; Charge by Rev. Dr. Osgood, of Medford; Right Hand by Rev. Mr. Lowell, of Boston; concluding prayer by Rev. Dr. Porter, of Roxbury.

January 26, 1814, Rev. Nathaniel Whitman, as Pastor of the church in Billerica, and colleague with the Rev. Dr. Cumings. Introductory prayer by Rev. Pres. Kirkland; Sermon by Rev. Mr. Flint, of Bridgwater; ordaining prayer by Rev. Mr. Ripley, of Concord; Charge by Rev. Dr. Cumings, of Billerica; Right Hand by Rev. Mr. Stearns, of Bradford; concluding prayer by Rev. Mr. Thayer, of Lancaster.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden,
Mr. Samuel Sewall, Cambridge.
Mr. John White, do.
Mr. Joseph Field, Boston.
Mr. Timothy Hilliard, Cambridge.
Mr. Lemuel Capen, do.
Mr. John E. Abbot, Boston.
Mr. Joseph Haven, Cambridge.
Mr. David Damon, do.

N. B. The piece on "Serious preaching" will be continued in the next number.

THE

CHRISTIAN DISCIPLE.

No. 3. *MARCH*, 1814. Vol. II.

A BRIEF SKETCH OF MR. PASCHAL.

The celebrated Mr. Blaise Paschal was born at Clermont in France, June 19, 1623. While very young, the signs of extraordinary genius made their appearance. Being an only son, his father took on himself the office of instructer, and conducted him through the various branches of learning, and prepared him for eminence. It was the father's design that his son should obtain a thorough knowledge of the learned languages, before his attention should be engrossed by mathematics. At twelve years of age, the son discovered an inclination to be acquainted with that science, and earnestly requested his father to give him some knowledge of the subject. But the father declined, and even avoided conversing on the subject with his friends in the presence of the son. The son asked him what that science was, and what it treated of? The father told him in general, that it was the method of making figures with exactness, and of finding out what proportions they relatively bear to one another: "At the same time he forbid him talking any more about it, or even thinking of it." But his genius could not submit to be thus confined. As soon as he had attained this single discovery, he employed his thoughts about it at his hours of recreation. Being alone in a room, he took a piece of charcoal, and drew figures upon the tiles of the pavement—a circle, a triangle, &c. He afterwards tried to discover the proportion of figures in respect to one another. As he was not allowed to see any books on the subject, he was obliged to make definitions for himself. He called a circle a *round*, a line a *bar*, and so on. After these definitions he formed axioms, and in short came to demonstrations. He extended his inquiries to the thirty second proposition of Euclid. While the son was thus employed, the father one day entered the room. The son was so intent on his business, that it was some time before he perceived that his father was present. Both were greatly surprised. The father to see his son surrounded with these figures; the son to see his father, who had prohibited his attention to that subject. The son, being asked what he was about, said, that he was trying to find out

such a thing, which happened to be the thirty second proposition of the first book of Euclid. The father asked, how he came to think of that? He answered because he had found out such and such a thing before, and stated the demonstrations he had made; and by going still backward over what he had done, and always explaining himself by the names of a round and a bar, he came at last to his definitions and his axioms. The father was filled with astonishment, left the room, and wept for joy. After this, he gave the boy Euclid's Elements to read. He looked them over and understood them, without having occasion to ask for explanations. Besides learning the Latin language, he paid such attention to mathematics, that at the age of sixteen he wrote a treatise on conics, which passed among the learned for a surprising effort of genius—it was said, nothing equal to it in strength had been produced since the time of Archimedes. By too close application to study, his health was much impaired at the age of eighteen. At nineteen he invented an arithmetical machine, by which computations could be made by persons unacquainted with arithmetic. At twenty four his attention was turned to the subject of the Christian religion. He made use of his genius to acquire the knowledge and practice of Christian morality in its greatest perfection. To this end he consecrated all his talents, and prescribed to himself the most rigid rules of discipline. Some of which are indeed commendable, others would be deemed superstitious.

As Mr. Paschal was educated under the influence of the Roman Catholic religion, he was remarkable for his submission to the doctrines of the papal church. The peculiar principles of the Jesuits respecting morality, he did not consider as doctrines of the church; and these he combatted and exposed in a manner worthy of so extraordinary a genius. But while he could discern with remarkable clearness, the sophistry of the Jesuits, and the immoral and demoralizing tendency of their principles, he submitted without apparent hesitancy to the doctrine of transubstantiation, and some other absurd doctrines, which had received the sanction of Popes and Councils. He even went so far as to adopt this maxim, "that whatever is an object of *faith*, cannot be an object of *reason*." By adopting this astonishing absurdity as a maxim, he was prepared to yield an implicit assent to any doctrine the church had established. In him we have one of the most striking examples of a powerful mind, fettered and overcome by the influence of prejudice. From this example we should learn not to be hasty in concluding, that a man is of weak intellects, or a wicked heart, because he entertains some opinions repugnant to the dictates of reason and common sense. For some such opinions were admitted by Mr. Paschal, who has had few equals in respect to the powers of his mind, and the apparent uprightness of his heart.

Some account of his admirable Letters relating to the Jesuits, may be expected in future numbers of this work.

PASTORAL VISITS.

[The following is abridged from the Christian Observer, with hopes it will be read with profit and pleasure.]

"You shall see my treasures," said a country minister to his friend from a neighboring city; "kings and princes display theirs, though they perish in the using; come and see what the Lord has done for us; especially among those who, though poor in this world, are rich in faith, and heirs of the kingdom which he has promised to those who love him.

"Here lives Stephen Witson; we will walk in and see him first.—'Good morning, Betty; where is Stephen.' 'Your service, sir; how glad I be to see you! I was desperately fearful for you yesterday, and was for all so glad to see you go up the pulpit stairs once more! There I thought, and so did Stephen, you were going to leave us, and get above.'

"'Why Betty, you know I was very ill; but through mercy my people's prayers were heard; and I am restored to my flock again. I had a desire to depart and be with Christ, which certainly would have been far better; but to abide in the flesh, is perhaps more needful for them.'

"'Oh, sir, I did not doubt but that God was with you in the furnace; but I hope you have many long years to live yet. Stephen and I do praise the Lord for raising you up again. But I beg pardon, good gentleman, you asked for Stephen; he is gone to work on the common, while the children and I do this *twisting*, to keep us from starving; and you know, sir, half a loaf is better than no bread. The poor growing children must eat; as for Stephen and I, we can do, sir, you know, with less than they.—Stephen and I have talked over that precious promise, 'bread shall be given and water is sure;' and though we never doubted about water being sure, (for there is nothing else of drink for poor folks) yet we have been hard put to it about bread: we've sometimes been ready to give up; but there, whenever we have just done the last piece, some job or other is wanted. Oh! sir, if we could live more and more on these blessed promises, I am sure we should find it better for our souls. I do want to live more on Christ.'

"'Why Betty,' said the minister's friend, 'you look all in rude health.' 'Yes, sir, we have the best of earthly blessings, health of body; and we know somewhat of peace of mind too, which makes us of lighter hearts than many gentlefolks. I wish I could say we were as grateful as we ought to be; but we pray daily for more grace.'

"'Well, sir, we must go, if you please,' said the minister to his friend; who, on rising, dropped a few shillings into Betty's hand, and told her to provide a dinner for Stephen and all the rest of them.'

"'Heaven bless you, sir,' said Betty; 'this is another proof of God's goodness, for, till Stephen

comes home, we had nothing in the house.'

"'Give God all the praise,' replied her benefactor.

"'What think you, my friend, of this first specimen? May I not call such a saint an item in my treasures?'

"'Yes, an item indeed: I wish I was more like her. How much we may learn from these poor saints! Instead of being peevish and repining at the crosses I meet with, had I the faith she evidences, I should be absorbed in gratitude. May I learn from her a lesson of humility and cheerful submission to my heavenly Father's righteous will.'

"'This is Edmund Hanway's house; I dare say he is at home. If you look you will see he has literally worn away the floor of his room, by long and incessant work at his *jenny*.'

"'Walk up, good sir; I thought it was your voice. I know you'll be so good as to excuse my coming down, because I am old and crippled."

"'What, still plodding on, Edmund?'

"'Yes, sir, the old place and the old work?'

"'How many years have you worked here?'

"'Above thirty, sir, last Michaelmas, I have walked up and down this room; except when my heavenly Father has laid me by on that bed with the rheumatism, once now and then. My walks up and down, tending this jenny, would make many a mile a day, if it were measured; it would be weary work to be so confined, if I had not the best of company. Here folks think I work alone, and in a sense I do. But yet I don't; for Jesus, my blessed Saviour, condescends to visit me. Here, while at work I do think over your sermons; and some of them afford me more pleasure in remembering and musing over, than even the hearing of them; and yet I think I know a little what pleasure is in hearing them too. 'Tis no hardship to me to be alone; I have no interruptions; and though times be hard, my master gives me a bit of work every week; and you know, sir, a little bit is enough for a poor old man, like I; my wants are soon supplied, and before long I shall be called to the rest you were talking about a sabbath or two ago, to join my dear wives and eleven children, all gone before me. What a rest, sir, and what a meeting!'

"'Yes, Edmund,' said the minister's friend, 'and *to be forever with the Lord!* think on that.'"

(To be continued.)

ON THE REQUISITE QUALIFICATIONS OF A THEOLOGICAL INSTRUCTER.

Among all the professions and occupations of human life, there is perhaps not one of greater importance, than that of a theological Instructer; no one on which more is depending as to the happiness of society, the peace of the church, and the eternal wel-

fare of the souls of men. The influence which such an Instructer will naturally have on students in divinity, will not be confined to them; but by them it will be diffused in every direction. When they enter on the work of the ministry, they will transfuse this influence into the minds of their hearers, and their hearers will transmit it to their posterity; and thus it may be handed down from generation to generation for many centuries. If the influence be favorable, unborn generations, for ten succeeding centuries, may participate of the benefits;—if unfavorable, as many may be injured by it, and perhaps forever. It is therefore impossible to estimate the importance of having properly qualified Instructers for students in theology.

What then are the requisite qualifications for such an Instructer? It would be easy to say, he should be a learned and pious man. In this answer perhaps all considerate persons will agree. But there are many men, who may be esteemed as both learned and pious, who are not properly qualified for this important trust. It is not our intention to treat with disrespect any persons who are employed in this business, but with becoming deference, to state our own views of the subject. The qualifications now to be mentioned are *additional* to those usually understood by the terms *learning* and *piety*.

If we take into view the state of things in the Christian world, and the real object of the Christian ministry, we may more clearly discern the importance of those qualifications which are to be mentioned.

It is a fact, which protestants will admit, that all men are fallible, and that the best of them are liable to be misled by prepossessions. Another fact is this, that since the Reformation from popery, protestants have been divided into a multitude of sects, each sect claiming for itself, on some points, superior light. Moreover it is highly probable, if not absolutely certain, that by the influence of controversy, each sect is more or less blinded, in respect to its own errors; and also as to the correctness, or at least the *importance*, of its distinguishing sentiments.

The object of the Christian ministry is summarily this, to proclaim the glad tidings of salvation by Jesus Christ, to beseech men to become reconciled unto God, and to be the disciples of Jesus, in temper and practice, that they may be useful in this world, and happy in the world to come.

Such being the state of things, and such the object of the Christian ministry, it is believed to be very important, that every theological Instructer should possess the following qualifications.

First. He should be a man, who has become deeply sensible of his own liability to err, and of the importance of that humility and candor, which open the mind to receive light and truth, from whatever quarter they may come. If the Instructer be of this character, he will naturally inculcate the same feelings on his pupils,

and do much to preserve them from that self-sufficient, dogmatical spirit, which too often appears in young preachers. This self-acquaintance will excite in the Instructer a charitable spirit towards such as may entertain opinions different from his own; and the same spirit he will endeavor to excite and cherish in the minds of his students. His first care will be, that they should possess correct and friendly feelings. For it is not to be their business to *drive* men to heaven, by force of arms, but to "*beseech*" and *persuade* them to become "reconciled unto God." Scarcely any thing can be more unfortunate for a student in divinity, than to be subjected to the influence of a self-sufficient, dogmatical, and censorious guide.

Second. The theological Instructer should be one, who has such a reverence for the scriptures, that he prefers them to any system, creed, or confession, of man's invention; who studies the scriptures to know what is revealed, that he may be able to correct his own errors, as well as the errors of others; and not one whose whole employment is, to find support for preconceived or popular opinions. Such a man will be more solicitous to teach his pupils *how* to think and judge correctly, than to make them adepts in defending or propogating his own creed. He will not first teach them a human creed, as infallible, and then send them to the Bible, to find arguments to support it; but he will direct them to study the scriptures, and learn from them what they ought to believe, to practice, and to teach; and he will furnish them with proper directions and helps for ascertaining the meaning of the word of God. He will be gratified to see in his pupils such a veneration for the scriptures, as shall excite them to be *inquisitive* to understand them clearly, and to be very *cautious* in respect to receiving opinions on mere human authority. Nor will he be offended, if his students respectfully call in question the correctness of some of his own opinions. On the contrary, he will candidly hear their objections and arguments, and not put them to silence by the dint of authority or disdain.

Third. The Instructer, who is thoroughly qualified, is one whose preaching and practice are consistent with his professed belief, that undissembled love to God and man is the sum of true religion; and who esteems the doctrines of the gospel as *means* of exciting and promoting *Christian love.* There are a multitude of ministers who profess to believe, that love to God and man comprises all true religion. But is it uncommon to find of those that *say* this, some who implicitly deny it, both in their preaching and practice? Of this number, how often do we find persons, who in their preaching exalt some peculiarity in their own system, as a *test* of a Christian character; and treat a *belief* of it, as of more importance than love to God or man! How often are they found treating, with contemptuous disregard, all the genuine evidences of Christian love, in persons who do not happen to see with them on some particu-

lar point, which is very doubtful, if not unintelligible! Yea, how often do they denounce, as the enemies of Jesus, whole sects of Christians, among whom perhaps there are thousands much better than themselves! A person who is thus at variance with himself, as well as with other Christians, may indeed have some good qualifications as an Instructer, but he needs others, which he has not yet attained.

Both the doctrines of the gospel and our belief of them, stand related to Christian love, as *means* adapted to an important *end*. Neither the *doctrines* of Christ, nor our *belief* of them, will be of any ultimate advantage to us, unless they have the effect, to excite or promote in us the kind affections, required by the precepts, and exemplified in the life of our Saviour. And whenever the doctrines of the gospel are applied for opposite purposes, they are perverted from their original design.

A man may have a very correct knowledge of the laws of a state, and a correct belief of a hundred important truths relating to the character of the chief magistrate and his administration, and yet be himself a practical despiser of both the one and the other, and still persist in a course of disobedience. It is thus in regard to the laws and the government of God. Another man with half the knowledge, and far less correct opinions, on many points, may be a much more *obedient subject*, a much *better man*.

These things should be understood, felt, practised, and inculcated by every theological Instructer. He should have the ability and the disposition, to teach his pupils how to apply the truths of the gospel for the purpose of promoting Christian affections. Students have no occasion to be taught to apply those heavenly doctrines, as means of discord among brethren, or mischief in society. Nor have they occasion to be taught, to "*Deal damnation round the land*" on every person whose understanding has not the precise limits of their own.

Fourth. An Instructer of students in divinity should be a practical disciple of the Lord Jesus. In his preaching he should be solemn, affectionate, impressive, and respectful. Not one who thinks to take the hearts of men by violence or storm; but one who possesses, in an eminent degree, the mild, forbearing, faithful, tender spirit of the Saviour; who is constrained by the love of Christ, and by love to the souls of men, to make the most affectionate representations of divine truth, to persuade men to forsake sin, to love God, and to walk in love one towards another. This disposition the Instructer should display in his daily walk, and in all his instructions to his pupils, that they may learn of him, as he has learned of Jesus. What a heavenly influence would students, thus educated, diffuse through the churches of New England! Had these qualifications been duly possessed by Luther and Calvin, in the time of the Reformation, and by all theological, protestant Instructers, since the Reforma-

tion to the present day, how happy at this time might have been the churches in our land! And how much more worthy of the name of REFORMED CHURCHES!

THE PRETENDED NONIMPORTANCE OF REVELATION ILLUSTRATED.

A HIBERNIAN was once discoursing on the heavenly bodies, and comparing the sun and moon in respect to their importance and utility. "The moon," said he, "is a much better light than the sun; for the moon is still lighting us along in the dark nights, but the sun only goes round in the day time, when there is no need of it." He did not consider that the moon borrowed light from the sun, nor that the sun was the source of day. In a similar manner modern unbelievers in Christian countries, reason in respect to divine revelation. While they are indebted to the sacred oracles for all they know of God more than pagans, they forget the source of their information, extol the light of nature, and deride the Bible as unnecessary and useless.

But suppose two of the best informed deists of equal intelligence; let one of them be immediately deprived of every idea which he has in any manner derived from revelation, and the other retain all he now possesses; then compare these two men a second time. What will be the result as to the value of the scriptures? Should the one, who retains his knowledge, have opportunity to converse with his brother, who has been thus deprived, will he still be able to say, "The moon is a much better light than the sun?"

THOUGHTS ON THE MEDIATION OF THE SON OF GOD, *Corresponding with "Butler's Analogy."*

THE work of Bishop Butler, which led to the following inquiries, is entitled, "The Analogy of religion, natural and revealed, to the constitution and course of nature." A particular object of this interesting "Analogy" was to show, that the principal doctrines of revealed religion harmonize with what must be acknowledged to exist in the course of nature or providence; and that the principal objections against revealed religion may be urged with equal propriety against unquestionable facts.

The supposition, that God saves sinners through the mediation of his Son, for his sake, or on account of any thing he has done or suffered, is thought by many to be derogatory to the freeness and riches of divine mercy. This is among the objections, which Dr. Butler attempted to obviate. "There is not," says the Doctor, "I think, any thing relating to Christianity, which has been more objected against, than the mediation of Jesus Christ, in some or other of its parts. Yet upon thorough

consideration, there seems nothing less justly liable to objection. The whole analogy of nature removes all imaginable presumption against the general notion of a Mediator between God and man. For we find all living creatures are brought into the world, and their life in infancy is preserved, by the instrumentality of others; and every satisfaction of it, some way or other, is bestowed by the like means."

In this "general notion of a Mediator," nothing more is implied, than that God makes use of some persons as instruments of good to others. But in this sense, no christian will deny the mediation of the Son of God. The term Mediator is most commonly used to denote an agent, who acts between two parties at variance, and employs his agency to effect a reconciliation. That Jesus Christ has, in some sense, acted between God and men for the purpose of reconciliation, will hardly be denied by any professed christian. Still there are some who view it as inconsistent with the freeness of divine mercy to admit, that pardon and salvation are bestowed on the penitent, for Christ's sake, or on account of what he has done or suffered.

That mankind are in a sinful state and deserving of punishment, will be taken for granted, because it is generally admitted. Whether it be consistent with the end of divine government to pardon the sinner, and restore him to favor, is a question which the light of nature does not answer. We are not acquainted with all the reasons for which it may be suitable that vice and misery should be connected; nor all the ways in which they may be connected under the government of God. Nor have we any certain evidence from the light of nature, that this connexion may be dissolved. There is no absurdity in supposing as real a connexion between present wickedness and future punishment, as there is between a course of intemperance and the infamy and wretchedness which such a course commonly involves. Nor have we any evidence, but from revelation, that repentance will in any way secure from future punishment. Men often suffer in this life the most dreadful consequences from their own vices, even after they have reformed. The diseases, which result from intemperance and debauchery, are not always removed by repentance. Ten thousand instances perhaps might be collected, of men's suffering years of distress, as the consequence of their vices; and that too after they have apparently humbled themselves, and returned to the paths of virtue. From such facts it would appear very doubtful, whether repentance will secure from future misery.

There are indeed many cases, in which people upon repentance are delivered from difficulties and distresses, into which they had been plunged by vice. Such deliverance or relief may be by the blessing of God on their own endeavors, and the endeavors of others, who may interest themselves for their benefit. This might afford encouragement, that in some way the penitent will

escape the punishment due to his sins. But after all the discoveries we could make from the light of nature, we should need a revelation on a point of such importance. It is only by revelation that we have any assurance, that the penitent can experience pardoning mercy. As it would have been folly to pretend assurance on this question without the oracles of God, it behoves us to rely on the same source for information, in respect to the way in which the favor may be conferred. God's thoughts may not be as our thoughts, as to what is needful to the salvation of a sinner. That may be needful in his view, which is not so in ours. It seems to be more suitable that he should dictate to us, than that we should dictate to him.

Let us then listen to what is revealed on the subject of the Mediation of Christ. In this place we may introduce Dr. Butler's statement of the mediatory work of Christ, with some abridgment and variation.

He is "the Light of the world," the revealer of the will of God in the most eminent sense. He is "the Lamb of God, who taketh away the sins of the world;" the "propitiation for our sins." "And whereas it is objected, that all this is merely by way of allusion to the sacrifices of the Mosaic law, the apostle on the contrary affirms, that the law was a shadow of good things to come. What can be more explicit than this passage—It is not possible that the blood of bulls and goats should take away sin. Wherefore, when he cometh into the world he saith, sacrifice and offerings, that is of bulls and goats, thou wouldst not, but a *body* hast thou prepared me—Lo I come to do thy will, O God—By the which will we are sanctified through the offering of the *body* of Christ once for all."—"Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear a second time, without sin, unto salvation."—He once suffered for sins, the just for the unjust, that he might bring us to God."—"Who his own self bear our sins in his own body on the tree—by whose stripes ye are healed."—"Ye know that ye were not redeemed with corruptible things, as silver and gold—but by the precious blood of Christ, as of a lamb without blemish and without spot."—"For it became him for whom are all things, and by whom are all things, to make the Captain of their salvation perfect through suffering."—"Though he were a Son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—"We were reconciled to God by the death of his Son."—"He who spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things."—"Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name."—"Worthy is the Lamb, that was slain to receive

power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—"Unto him that loved us and washed us from our sins in his own blood, be glory and dominion forever and ever, Amen."

Such is the scripture account of the mediation of the Son of God. What is the most natural meaning of these representations? Who will say that they do not import more than this, that Jesus came into the world to give us assurance of a future state, that repentance is available to pardon; and that he died to ratify his testimony, or the gospel covenant? If more be naturally implied, why should not more be understood and believed? Are we able to take so comprehensive a view of the universal and eternal plan of divine government, as to be able to say, that Christ did not literally give his life a ransom for many, and die as a propitiation for our sins?

Our inability to explain *how* his obedience unto death has efficacy in respect to our salvation, is surely not an adequate reason for denying the doctrine. What we know not now, we may know hereafter; and if it were certain that we should never know, this would be no evidence that God does not. In how many instances do we, from observation or experience, learn to use means for the attainment of some object, while we perceive no connexion between the means and the end; nor the reasons why God should so order things, that such means are necessary? Is it not a fact, that the Jews did consider the sin-offerings appointed by God, as of an expiatory nature? Did *they* believe, or were they ever *taught* to believe, that repentance alone was available to pardon? Why all this solemn parade of sacrifices, if God meant the Jews should understand that repentance alone would secure salvation? If we wish to know in what light we should understand the language of the New Testament, respecting the sacrifice of the Lamb of God, we should consider how it must have been understood by the Jews, from whom it was derived.

It is a fact, that the heathen nations, as well as the Jews, have been, time immemorial, in the practice of offering some kind of sacrifices, on the presumption, that repentance alone would not insure the pardon of sins. Whence did they so universally derive this idea? Was it from the light of nature, or from early traditions? On either supposition, this universal consent must stand as an argument to prove, that it is not repugnant to reason and common sense, to suppose a sacrifice for sin necessary to salvation.

(To be continued.)

SOURCES OF INCORRECT APPREHENSIONS OF THE MORAL CHARACTER OF GOD.

Continued from page 60.

ANOTHER source of misapprehension is to be found in the partial views which we take of God's providences. There are men,

who, from the very regularity with which the universe proceeds, conclude against the government of a supreme Controller. They have seen no miraculous interpositions, they have witnessed no disturbance of the common course of causes and effects; hence they conclude, that the story of miracles is a fabrication, and the proofs of revelation the dream of enthusiasts. They see too in this world, the judgments of God against the wicked unaccountably delayed, and the happiness of the good strangely interrupted. Crimes triumphing in unpunished presumption, and humility and integrity suffering under the persecution of the impious. All things in their estimation fall alike to all, and if they admit the necessity of a prime mover, they admit an agent, who is of little more consequence in the universe, than the spring in the movements of a watch, which serves to keep the parts in motion, and sees not, how irregularly soever the hands may point. They fondly imagine, that what to them appears confusion, would appear so to God, if he observed it; and therefore they would seem to place him out of sight of the scenes and changes of this state of things.

There is another class of men, who judge of the character of God, from particular events, which happen to themselves or others. When their thoughts are full of some darling projects, and their zeal influenced with some darling opinions, they exalt themselves into the ministers of God's special designs; and every unexpected occurrence, which favors their plans, they fondly call a *special interposition* of his Providence. They think they see the heavens opened, and the angels of God ascending and descending to minister to their purposes. They make God a party to their passions, and think he is altogether such an one as themselves. They construe their success into a proof of God's approbation; and pronounce those atheists who will not discern the steps of God's providence, in that little footpath, which their vain imaginations have marked for him. In short, they would place the Divinity within the little circle of their own society, where he frowns or smiles according to their wishes. Next to the mischief of gross impiety, is the mischief of favoritism; or rather of superstitious pretensions to the interpretation of God's providence.

There are others, who judge of God from some particular misfortune, which has happened to themselves. Perhaps he has not granted answers to their importunate prayers, and then they think him inexorable; or he has blasted their hopes, and brought them down from the proud eminence of their prosperous circumstances, to dwell in the low, dark, and damp vale of poverty, misery, and distress. Then they venture to arraign his goodness, or imbibe unworthy conceptions of his benevolence. They say, God has no mercy laid up for them, and they fall into the most distressing melancholy, or the most dreadful impiety and un-

concern. There are also men, who from a long course of remarkable successes, or from some extraordinary preservation, seem to think that God has given them a pledge of perpetual security. They believe in what they call their fortune, as if their Maker had left them to some tutelary genius, or given them a commission of good fortune uninterrupted. In the enlarged mind of a christian, all these are unworthy conceptions of the Deity. He dares not judge of the character of God from single events, or from any one confined sphere of his operations. He knows these are *but parts of his ways;* and that a very little portion is heard of him by man, in whose sight a thousand years are but as yesterday when it is past, or as a watch in the night.

A third source of our misapprehensions of God is to be found in our own peculiar temperament. The native cast of every man's mind in some degree tinges all his moral qualities, and the same virtues and vices are not precisely alike in different human beings. Hence, according to our predominant tempers will our ideas of God be modified, and we shall think unworthily of the Deity in the same proportion that we mingle in our conceptions of him the peculiarities of our own affections and imperfections. For even good men will take their notions of the perfection of any moral quality from that form in which it exists, however imperfectly, in their own minds. Thus the Ethiopians, it is said, when they would paint their gods in the highest style of beauty, coloured them black, simply because it was their own native complexion.

This part of the subject is, I know, difficult and abstruse. It is almost impossible to define those shades of difference, which exist in the minds of different persons, and affect their notions of justice, mercy, goodness, and wisdom. But so far as these varieties exist, are our ideas of God affected; and perhaps we are not sufficiently on our guard, that we do not worship an idol of our imaginations, when we profess to worship the all perfect and unchangeable Jehovah. Thus there are some men, whose temperament is melancholy, and whose religion comes to them enveloped in a mantle of gloom. They think, that God always looks upon the world as they do —on the darkest side; and that he can find nothing on earth to contemplate with complacency. They form to themselves a Being, who looks with abhorrence upon those pleasures, which they see with disgust or pity, and thus with the sincerest intention of knowing Jehovah, place him always in a light, in which they only can contemplate him to advantage. The mild and cheerful natures of others sometimes dispose them to dress up a Divinity of smiles. They rejoice in the happiness of God's creation, but they forget that all happiness is not virtuous, and that God cannot look with complacency on those who love not him. They forget that it is hazardous to attribute to God the weakness of their own feelings.

Those who are of a stern, su-

percilious, and arbitrary temper, are apt to conceive of God, and to represent him, as bearing a strong resemblance to themselves; and in describing his sovereignty, they are prone to forget, that perfect benevolence, guided by wisdom, is the source of all his operations.

There are other men of natural timidity of temper, who cannot consider God as pleased with a rational and manly piety, but who seem rather to deprecate his displeasure by trifling and superstitious performances, such as could be demanded only by a weak and capricious Deity. Their services seem to be offered by way of atonement. They put up their prayers with punctuality, rather lest God should be offended, than in the spirit of true devotion; and though conscientious in their deportment, they do not seem to have attained to that state of perfect love which casteth out fear. They have not that spirit of adoption, by which we may cry Abba! Father!

(To be continued.)

SKETCH OF THE HISTORY OF THE COUNCIL OF TRENT. SECT. I.

The present is an eventful age, both in the political and religious world. While the nations of the earth are shaken by the most tremendous convulsions, important events are annually taking place in relation to the church of God. Unexampled efforts have been made, within a few years, for the spread of the everlasting gospel, the knowledge of salvation by Jesus Christ. But unfortunately for the interests of christianity, serious divisions and animosities still exist among its professed friends. While some are engaged in cultivating a spirit of kindness and charity among the various denominations of christians, others are disposed to assume a dictatorial authority in matters of faith, and to indulge a spirit of domination, under the pretext of being exclusively the friends of the Lord Jesus, and the only pious people in the world. We doubt not that some good people really imagine, that it is doing God service, for the clergy of their own sect to set up their views of the scriptures as a standard, to which others must submit, to enjoy the privileges of christians. Nor shall we deny, that some good people may be in favor of ecclesiastical tribunals, invested with power to decide what articles of faith, of human invention, other people must believe, to be treated as christians, or ministers of the gospel. Some combinations have been formed, and some steps have been taken, with a professed design to draw closer the bonds of union among the friends of real religion, which have excited suspicions of a desire for spiritual dominion. However, we are aware that good men may be so bewildered, as really to think they are doing right, while forming *fetters* for themselves and their posterity, as well as for others.

That our readers may not be

in the dark, as to their own rights as christians, nor as to the danger of submitting to the decisions of any ecclesiastical body, in regard to what they shall believe, we propose to exhibit some sketches of the history of the Council of Trent. No portion of history is perhaps better adapted for our admonition, and none which was written with more fidelity and impartiality, than father Paul's history of that famous Council. The work from which these sketches will be taken is very large, comprizing about 900 pages in folio. It is divided into "Eight Books."

The first book carries us back to the year A. D. 1500, and gives a concise view of the state of things in the papal church at that period, and those occurrences which gave rise to the Council of Trent. The supposed apostacy of Martin Luther of Saxony from the christian faith, together with his success in making proselytes, was the principal occasion of the Council. Luther was a Heremite friar. In the year 1517 his eyes were partly opened, to see the abuses which had been long gaining ground in the church of Rome. Pope Leo the tenth had issued an "indulgence and pardon for sins," which was to be sent throughout christendom, and all who would give a sufficient sum of money, were to be partakers of the pretended benefit. Some who were appointed collectors of this abominable revenue, were men of profligate characters. They spent much of the money which they thus gulled from a deluded people, in taverns, at the gaming table, and in other practices, too infamous to be named. While they *sold indulgences* for others to *sin*, they devoted the money thus acquired in gratifying their own lusts.

By such a course of proceeding on the part of the Pope and his servants, the feelings of Luther were excited, and he began openly to remonstrate. This led to controversy, and by the controversy the eyes of multitudes were opened. Having discovered wrong in one particular, the Reformer was led to farther inquiries; and the more he inquired the more occasion he found for reformation.

The next year Ulricus Zuinglius of Switzerland set his face against the traffic of indulgences, and found many adherents. He not only spake against indulgences, but called in question the infallibility of the Pope. Luther, being informed of what had taken place in Switzerland, as well as in Saxony, became more bold and adventurous. The Pope had yet done little to suppress the heresy of Luther. He had hoped, that by treating it with neglect, it would soon come to an end. But at length he was stirred up by his clergy; and on the 15th of June 1520, he published a terrific bull against Luther, his protectors and his writings.

The Pope, in his bull, first addressed Jesus Christ, then Saint Peter, next Saint Paul, and finally all the Saints in heaven and earth, beseeching them to pray to God, that the church might be purged from so great a contagion. He then enumerated thir-

ty two articles relating to original sin, penance, and remission of sins, the communion, indulgences, excommunication, and the power of the Pope, the authority of councils, good works, free-will, purgatory, &c.—which he declared to be pestiferous, pernicious, offensive to pious ears, contrary to charity and the reverence due to the church of Rome. All these he condemned as heretical, and prohibited them on the pain of excommunication, and infinite punishments. And because these assertions were found in the books of Luther, he condemned the books, commanding under the same penalties, that none should read or keep them; and that all the writings of Luther should be burnt. He allowed Luther and his protectors sixty days to change their opinions, to revoke all their errors, and burn their books; which if they did not, he declared them obstinate heretics. He commanded every one to apprehend them, and bring them personally before him, or at least chase them out of their countries. Finally, the bull was ordered to be published in Rome, Brandenburg, Misna, and Marsperg.

This being done, Luther published a work in reply to the bull, and appealed to a General Council. Probably he had not yet learned that councils were as destitute of authority, and as little to be relied on as the Pope. The steps which were taken to suppress his sentiments and ruin his character, occasioned an accession of great numbers to his party.

At the end of the year 1521 Leo died, and Adrian the sixth was chosen his successor. This Pontiff represented the doctrines of Luther as so foolish and unreasonable, that none but fools would believe them. He died Sept. 13, 1524, and Clement the seventh was appointed to succeed him. The Princes of Germany became deeply interested in the contest between the Pope and the Reformer, some on one side, and some on the other.

Various efforts were made for a General Council. Clement however thought councils to be very dangerous, when the Pope's authority was in question. As the opinions of Luther had been condemned by Leo, they could not be examined again by a council, without implying some doubt of the infallibility and authority of the Pope.

In the year 1525 was held the Diet of Spira. The edict of this Diet proved unsatisfactory; it was supposed to imply infringements of christian liberty; and fourteen of the principal cities of Germany united in a *Protest* against it. Hence the name of *Protestants* was given to the followers of Luther.

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Saviour.

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John i. 19—23. "This is the record of John, when the Jews sent priests and levites from Jerusalem to ask him, 'who art thou?' And he confessed, and

denied not, but confessed, 'I am not the Christ.' And they asked him, 'what then? *Art thou Elias?*' *And he saith, 'I* AM NOT.' '*Art thou that prophet?*' *And he answered,* 'NO.'" *&c.*

OUR Lord said, that John the Baptist *was Elias who was to come;* (Matth. xi. 14. and xvii. 12.) and he said also, that *of those who are born of women, there had not risen a greater prophet than John the Baptist.* (Matth. xi. 11. and Luke vii. 28.) Is there then a contradiction between the testimonies of our Lord concerning John, and of John concerning himself? We will examine each of them in their order.

1. To the inquiry, *art thou Elias,* John answered, *I am not.* But, said our Lord to the Jews, *if ye will bear to be told of it, this is the Elijah that was to come.* (Campbell's Trans.)

To understand the object of the question of the priests and levites, *art thou Elias?* we must refer our readers to the Jewish exposition of the prophecy, that the appearance of Elias should precede the coming of the Messiah. The prophecy, on which this expectation principally rested, is in Malachi iv. 5, 6. *Behold I send unto you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* To Elias also they refer the expression, ch. iii. 1. *Behold I will send* MY MESSENGER, *and he shall prepare the way before me.* Now say the Jews, this is no other than *the very person of Elias the prophet,* who lived in the days of Ahab. In the Septuagint translation of the Old Testament, which was in use in the days of our Lord, the original expression, *behold I send unto you Elijah,* is rendered, *behold I send to you* ELIAS THE TISHBITE. Rabbi D' Kimchi has, we think, expressed the prevailing expectation of the nation on this subject, in his commentary on the prophecy of Malachi. "God," he says, "will restore *the soul of Elias,* which formerly ascended to heaven, *in a body like that in which he lived before;* for his first body returned to the earth, when he ascended to heaven, and mingled with the elements from which it was taken. *But when God shall again revive him, he will send him to Israel before the day of judgment, and he will admonish the fathers and the children together, that he may convert them to God;* and they who are converted by him, will be delivered from the day of judgment."—Aben Ezra says that, "without controversy, Elias was seen in the days of our holy wise men;" and the Talmuds have many accounts of his appearance. "On a certain day," it is said, "he came to Rabbi Judah the holy, in the form of Rabbi Caija Rubba; and having touched his teeth, cured them of their distress. On the next day, Rabbi Caija Rubba came to him, and said, 'how are you, Rabbi, and how are your teeth?' To whom Rabbi Judah replied, 'they became well from the moment when you touched them with

your fingers.' "—We might cite many extravagant and unfounded opinions of the Jews concerning Elias; but we wish only to shew, that they expected the very person of Elijah, and that their language to John amounted to the inquiry, "*art thou that very Elijah, who ascended in a chariot of fire to heaven?*" Is not John vindicated then in his answer? "*I am not.*"

With this reply of John, compare what is said of him in the New Testament.

It may be observed, 1. that the angel who predicted his birth, said also, (Luke i. 17.) "he shall go before the Lord *in the spirit and power of Elias.*" 2. To those very priests and levites who were sent to inquire who he was, "he said, *I am the voice of one crying in the wilderness, make straight the way of the Lord,* as said the prophet Esaias." (Compare Isai. xl. 3. Matth. iii. 3. Luke iii. 4, 5, 6. and Malachi iii. 1.) 3. Our Lord said of him, "*this is the Elijah that was to come.*" Remark, that in neither of these expressions is it said, that John was the same person as the ancient Elijah; but in that of our Lord it is plainly intimated, that the promised Elijah or Elias, was to be *a distinct person from the ancient prophet;* but in the prediction of the angel it is expressly said, that John was to come *in the spirit and power of Elias.* There is therefore the most perfect harmony between him and our Lord on this subject.

But still the inquiry remains, "which is the correct interpretation of the ancient prophecy?" We must answer it, without taking for granted the authority of the New Testament. This, at least, a Jew would require of us.

In the first place then, it is agreed, that Elias or Elijah was promised; (there is no dispute about the name;) but not, we say, *Elijah the Tishbite.* The words of the prophecy do not absolutely require this restraint of them. It is usual in the scriptures, as well as in other books, to call persons by the same name, who have a very close resemblance of each other. "The children of Israel shall return," says Hosea, (ch. iii. 5.) "and seek the Lord their God, *and David their king;* and shall fear the Lord and his goodness in the latter days." "And I will set up one shepherd over them, and he shall feed them, *even my servant David,* he shall feed them, and he shall be their shepherd." (Ezek. xxxiv. 23.) And again, (ch. xxxvii. 24.) "*David my servant shall be king over them,* and they shall all have one shepherd." These words cannot refer to the very person of king David, for he had long been dead; and the Jews themselves referred them to the Messiah. Indeed by no name was the Messiah more frequently called than, *the Son of David;* and by this name he is mentioned throughout the Jerusalem and Babylonian Talmuds. We say then that John was the promised Elias, as Messiah was the promised David. There is certainly no force in this exposition; and if the prophecy, in other respects, agrees with it, we think that ingenuous minds will be satisfied of its accomplishment by John.

2. Elijah the prophet was to

appear *before the great and dreadful day of the Lord.* This great and dreadful day of the Lord, it is agreed, refers to the times of the Messiah; and we believe, comprehends the time, in which the great and dreadful judgments were inflicted upon the Jews, of the destruction of their city and temple, and their consequent dispersion. Surely *great and dreadful was then the coming of the Lord.*

3. It was the office of the promised Elijah, *to turn the heart of the fathers to the children, and the heart of the children to their fathers.* The Hebrew particle which is here rendered *to*, has several significations; and we have the authority of Kimchi, a Rabbi, that in this passage it should be rendered, *he shall turn the heart of the fathers* WITH *the children;* that is, he shall turn both old and young, a great number, to God. We need not say that John did this. Great multitudes followed him, and confessed their sins, and were baptized by him, and prepared to receive the Messiah.

4. In the prophecy, a great judgment is threatened upon those, who should disregard the warnings of Elias, and reject the Messiah; "*lest I come, and smite the earth with a curse.*" These words were addressed to Jews; and the curse, of course, refers to their own land. The land was to be *smitten with a curse*, if its inhabitants did not obey the voice of the prophet, calling them to repentance. This interpretation will scarcely be disputed. We may ask then, if the greatest portion of the nation did not reject the admonition, and if the threatened curse was not inflicted?—The destruction of a particular country, or land, is frequently described as a universal destruction. (See Isai. x. 12, 13. 14. and ii. 19. Joel ii. 10.) Cyrus also, in reference to his empire, says, "the Lord God of heaven hath given me *all the kingdoms of the earth.*" The restricted sense of the word *earth* to Judea, and the region about it, says Taylor in a note on Calmet, I apprehend to be more common in scripture, than is usually supposed; and this application of it has great effect on several passages, where it ought so to be understood.

Let any one then candidly compare the predictions of Malachi, (ch. iii. 1. and iv. 5, 6.) with the prediction of the angel at the birth of John, (Luke i. 16, 17.) and with his office as it is described in the New Testament, and say, if we do violence to the language of Malachi, in referring it to the Baptist?—But we have yet to observe, that some of the Jews themselves reject the idea, of the actual appearance of Elijah the Tishbite. Maimonides says, that "before the coming of Messiah the king, Elijah will come; but in concerns like these, no one knows how it will be, till the thing is accomplished. We have no knowledge on this subject, but what arises from the force of the text; and concerning this, *our wise men are divided.*" If it be so, the force of the objection to John, that he was not the ancient Elijah, is wholly lost; and every fair application of th prophecy to the office o Js

and to the times of the Messiah, may be adduced with power in a controversy with Jews to prove, that the Baptist was, as Jesus said, *the Elijah that was to come.*

But it is still objected, that when the priests and levites asked John, *art thou that prophet?* he answered, *no.* Yet Jesus said, that *there had not been a greater prophet than John.*

It appears from Gorionides, says Grotius, that the Jews expected the return of Jeremiah in the days of the Messiah; and he supposes that they referred to Jeremiah in the inquiry, "art thou *that* prophet." But the Jews believed that the prophets would be raised from the dead, at the advent of the Messiah.* So they interpreted Isaiah lii. 8. "*Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.*" "All the just," say they, "whom God will raise from the dead in the days of the Messiah, will not again return to the dust."—To this resurrection of the just, they apply the words of Micah, (ch. v. 5.) "*then shall we raise against him,* (the Assyrians,) *seven shepherds, and eight principal men.*" In the midst of the seven shepherds, they place David; with Adam, Seth, and Methuselah on his right hand, and Abraham, Jacob, and Moses on his left. The eight principal men, they say, are Jesse, Saul, Samuel, Amos, Zephaniah, Zedekiah, or Hezekiah say some, Messiah, and Elias. I know not, says Rabbi Solomon, from whence they derive this. And I, most learned Rabbi, cannot inform you. The nearer they approached the time of the Messiah, so much more eagerly did they anticipate the resurrection of the prophets; and when any man of remarkable gravity and piety appeared, they began to conceive that he was one of the prophets raised from the dead. Hence their question, *art thou the prophet?* or as perhaps it implies, *art thou one of the prophets raised from the dead?*

It was a tradition of the school of Elias, that the just, whom the Most Holy would raise from the dead, would not return to their dust; as it is said, "whosoever shall be left in Zion, and shall reside in Jerusalem, shall be registered to life. As the holy God lives forever, so shall they live forever." Do you ask, what will they do in those years in which the Most Holy has renewed the world, because it is said, "God alone will be exalted in that day?" It is answered, God will give them wings like birds, and they will fly over the face of the waters.

But I will not multiply these idle and unfounded opinions. Our object is accomplished, if we have shewn, that John might with consistency and truth deny, that he was *the prophet,* or *one of the prophets to whom the priests and levites referred,* while at the same time he was not only actually *a prophet,* but greater than any by whom, under the former dispensations, God hath addressed his people.

[Bp. Kidder's Demonstration

* In a future number, we shall attend with more minuteness to this subject.

of the Messiah, Part 2. pp. 169—187. Lightfoot's Hor. Heb. pp. 248, 339, 340, 363, 601, 724. Grotius on Matth. xvi. 14. and John i. 21. Campbell's note on John i. 21. And Calmet on the word *earth*.

THE LIFE AND DEATH OF JOHN LANGHORNE.

To the Editors of the Christian Observer.

THE subject of my present communication is John Langhorne, a young man of 31 years of age; who, for forgery committed in the army accounts, was sentenced to death, and executed on the 25th of February, 1813.

He was born of respectable parents, in a remote county in the north: his education was decent; and at about the age of 17, he was sent out to the West Indies. Here, after some stay, he caught the yellow fever; and while under its debilitating effects, uncertain what the event might be, his conscience told him he was unfit to appear before a holy God. It pleased God, however, to restore him at this time, and he returned to England, for the purpose of establishing his health.

Shortly after, he sailed again for the West Indies; and acquitted himself so much to the satisfaction of his employers, by his industry and vigilance, that he obtained the management of two or three estates, and was evidently rising in the world beyond his expectations. But he entered into money transactions improvidently, and on his return to England, found he had such pecuniary claims to satisfy, as deprived him nearly of his all.

His habits of life thus far, had by no means fitted him for a quiet acquiescence in this reverse of condition. He assumed an appearance which he could ill support; and after being guilty of one act of gross cruelty and deception, which, from delicacy to the survivors, it is not expedient to particularize; his extravagance brought him to poverty, and he enlisted in the army.

Being a young man of prepossessing manners, and of talents superior to his situation, he was raised from the condition of a private, and placed in a confidential situation, as clerk in the military depot at Maidstone. This situation, with prudence, would have afforded him an ample competence; but at the same time it gave him too great facility of supplying himself fraudulently with money, with little risk of immediate detection.

He became a gamester, a cock-fighter, and also a sportsman; keeping many dogs, for which he paid extravagant sums; one of his dogs costing him 20*l*. He also freely indulged in the gratification of his lusts, whatever misery he might occasion, either at home or abroad. He became at the same time, hasty, impetuous, impatient of contradiction. When such were his habits, can it be wondered that his purse should soon be exhausted? In order to recruit it, he drew vari-

ous sums to a very large amount, during the last three years of his life, which he continued to pass through the books, relying for impunity on the usually distant investigation to which the army accounts were then submitted.

"O! what did I endure," said he, "before and after the first fraud was committed. I took the book into my hand—I threw it away again, and for the first day prevailed: on the second day my pecuniary distresses became more pressing, and I at once performed the desperate act; and now what would I not have given that it was undone. I went on, however, in extravagance, still defrauding the public to supply it; but yet my desire and hope was to replace the sums I had taken. For this purpose I speculated largely in the lottery, and bought ticket after ticket: but God disappointed me in all my struggles to disengage myself, and for the merciful purpose of bringing me to the condition in which you now find me."

During the whole of this season—his conscience gave him no rest. If he saw a Bible in his wife's hand, he would become enraged, and insist on her not reading *that book*. He blamed her for going to church. He would rise suddenly out of bed, and walk up and down his chamber, striking his forehead, and crying out what a wretch he was! "I once dreamed," said he, "that I was in company with my father and mother; and that suddenly the officers came in, and took me, before their face. I awoke in horror. I often thought of dispatching myself, but God graciously prevented me. I began to feel that God would bring all home at last."

At length the hour of detection arrived; but it arrived sooner in the anticipation of his own conscience, than it did in reality. This gave him the opportunity to escape; but, as he often said, "in the strange infatuation which seized me at this time, I see the hand of God most evidently. He never intended that I should escape."—He, however, made the attempt: he ordered a chaise, took with him his wife, utterly amazed at his conduct which he refused to explain, his favorite dog, his gun, and portmanteau. As he passed the barracks at Maidstone, his face was pale with anguish, and his whole deportment on his journey bespoke a heart deeply agitated; sometimes feeding on its own cares, in the most determined silence; at others, bursting forth in all the extravagance of the most impassioned sorrow. Arrived at London, he went to one of the most public inns, from which he could be the most easily traced, and took the mail for Lancaster; still accompanied by his dog, and gun, and portmanteau, with his name engraved on it at full length, by which he gave the most plain traces, both of his person and route.

On his arrival at Lancaster, he intended to have gone aboard a vessel, which was to sail the next morning for the West Indies; but as he was passing through the streets he saw the mail on the point of setting off for town. An unaccountable desire seized him at that moment,

to retrace his way to London. He obeyed the impulse, and still with the same fatal accompaniments took his place for London. He stopped at Derby in his way; and as he was about to fulfil an engagement to dine with a gentleman there, he was traced by his favorite dog, and taken into custody.

He had now no hope of escape: he knew he was guilty, and that his guilt would be easily proved. It was no small blessing to him, that he arrived at this state of mind at so early a stage of his confinement, as it is the hope of life under capital convictions, which prevents the mind from giving its attention to the concerns of the soul. As he anticipated, such was the event. He was tried, convicted, and condemned; and there seemed to be no doubt that the sentence would be executed.

He was now removed from the state side of the prison to the pressyard, the place of the condemned: and it was here, in his solitary cell, on the first night after his confinement, that all the awful reality of his situation burst upon him. "I was shut out from the world," he said; "and I threw myself on my knees before God, who alone could help me. I asked him to pity me, and save my soul!"

About this time a young man, then at college at Cambridge, who had been his school-fellow in his boyish days at their native place, heard of his distressing situation, and felt for the interests of his soul. He wrote to him, affectionately entreating him to consider his eternal welfare, and pointing out to him the great fundamental doctrines of the gospel. He returned answers to these letters, but they were of an unsatisfactory nature: his ideas were evidently confused. By desire of this friend, he was visited by another gentleman, who had been the instrument, in the hands of a gracious God, in turning another poor criminal from the error of his way. Nor were his pious efforts unblest here, in the two or three visits he paid him before his return to Cambridge. Langhorne was also occasionally visited by a clergyman; and representations of scriptural truth, which by these exertions of his kind friend had reached him from so many channels, appeared to have produced a deep impression on his mind.

More than a week after his condemnation, I was requested, the Ordinary being indisposed, to preach what is called the "condemned sermon," to four poor men, who were to suffer the sentence of the law on the following Monday morning. I complied with the request. The persons for whom the sermon was intended, although entreated to attend, persisted in begging leave to decline it. Langhorne was present, and was observed to pay particular attention. He told me afterwards, that he wished much to have requested me to attend him; for that the doctrines just suited his case.

About a fortnight after this, his kind friend at Cambridge, although I was wholly unknown to him but by name, wrote to me, requesting me to visit Langhorne.

On Sunday the twenty first of February, I saw him for the first time in private. The report had been made at the levee on Saturday; and of seventeen capitally convicted, he alone was left for execution. This was no more than he expected. He received me most kindly, but under very evident depression of spirits. My first interview was necessarily short and interrupted; but I was much impressed with his ardent desire to have done with the world, and to attend to the things which concerned his soul.

(To be continued.)

SERIOUS PREACHING.

Continued from page 25.

In our former remarks on this subject, we have seen that the object of serious preaching is, to impress the practical truths of religion on the heart and conscience, and thus to reduce the life to the obedience of God. How is this object to be accomplished? We have said, that it is of the first and highest importance, that the minister should bring to the composition of his sermons a deep interest in religion, and in the particular truths which he proposes to inculcate. We now proceed to point out the mode of preaching, which is required to reach the consciences and hearts of men.

The first remark is, that the preacher should labor to unfold to his hearers, with *plainness* and *directness*, their *whole duty*. He should keep back nothing through fear or flattery. He should place before them, in language which all can understand, and with an explicitness which none can evade, the obedience which God demands, in its length and breadth, in all its branches, and all its proportions. He should exhibit piety, not only as an outward service, but as an inward principle, a state and temper of the soul, a settled reverence and love of God, inciting us habitually to refer our actions to his will, and our condition to his providence, and to obey his commands, however attended with difficulty or danger. He should enjoin the charity which Jesus enjoined and exemplified; not an occasional glow of compassion, or a thoughtless good humor, but a diffusive and active good will, a strong and tender interest in our fellow-beings, expressed in a readiness to toil and suffer for their welfare, in promptness to aid, comfort, and relieve, in mildness of temper, candor of judgment, forbearance under injury, forgiveness of enemies, and a solicitude for the improvement and salvation of mankind. He should enjoin a self-command, which not only represses gross excess, but lays a restraining hand on the thoughts and imagination; purifies the motives of action, guards the lips, and shuns every indulgence which is found to impair the vigor of the mind, the sensibility

of the heart, or the usefulness of the life.—There is a melancholy propensity in many to narrow the broad commandments of God, to substitute the form for the spirit of piety, and a compliance with easy services, for the neglect of severer duties. In the hurry and pleasures of life, they easily forget those commands of God, which human opinion does not enforce. Their consciences lose that quick discernment of good and evil, on which the purity of the character depends. The higher and more refined affections and services of piety seem to them impracticable. They become gross in their conceptions of duty, and are satisfied with the lowest degrees of improvement. It is an important design of the ministry to resist this tendency to corrupt sentiment in the community. Ministers are called to maintain by habitual reflection a strong sense of all human duties; and it is an important part of their office to recal their fellow-beings to forgotten or neglected excellence, and to diffuse through society just and exalted conceptions of that virtue which God enjoins. The serious preacher will spare no pains to fasten on every conscience a sense of its obligations. He will hold no truce with corruption, however fashionable; will never pass lightly over an unpopular duty; will never flatter men's sloth or vanity; and never, by faint and partial delineations of the christian character, encourage the self-complacency of those who neglect any of Christ's commands. The serious preacher takes his standard not from human practice, but from the life and lips of Jesus. He is conscious that he is strongly tempted to bring down the precepts and truths of christianity to the feelings and habits of his hearers; and he fortifies himself against this danger, by reflecting on the guilt and wretchedness and pernicious influence of that minister who thus betrays his trust, and helps to pervert the souls which it is his office to enlighten and save.

Whatever be the cost, a minister should labor to declare to men their whole duty. And this he should do not only with *plainness*, so that it may be easily understood, but with *directness* and *particularity*, so that the hearer may be almost compelled to apply it to himself. He should labor that his hearers may feel that they themselves have a concern in what they hear, and that their own duties and obligations are the subjects of discourse. I consider it peculiarly important to insist on this *directness* in preaching, because the want of it is perhaps the principal defect in the sermons of the present day. Ministers need to feel that a sermon, however sensible and judicious, will do little good unless the hearers apply it to themselves. To promote *self-application* should therefore be a leading end in every composition for the pulpit. The unhappiness is, that many discourses which we hear, are general dissertations, not direct addresses. Ministers write as if their sermons were designed for the world at large, and not for their particular congregations. Their hearers are

told what *men in general* should do, and what men in general should become. They hear little but what belongs to the whole world as well as to themselves. This is one great reason of the inattention which is so often observed in our churches. The sermon perhaps is rich in thought, but it falls on the ear an unheeded sound, in consequence of the general, abstract form, in which it is expressed. It does not come home to the hearer. The preacher reads with coldness a cold discussion about human nature and human duty, a discussion which would suit every region and every age, and which bears all the marks of an essay to be read in the closet, instead of a discourse to be pronounced to a promiscuous audience. Can you wonder that the people listen to it with as much unconcern, as to a book written by an author of whom they never heard, and who never heard of them? To interest a people, a minister must come near to them, must speak not read to them, or must read as if he were speaking to them, and must show by the directness and particularity of his sermon, that they were present to his mind when it was written.

We may learn the great importance of this directness of address, if we consider that it is this which gives to extemporaneous preaching its principal interest. This preaching, as we know, is generally very defective, and yet it sometimes seizes with great power on the minds of hearers. The reason is, that he who extemporizes, speaks *to* his hearers, and not *about* them. He feels himself surrounded by his fellow-beings, and the sight of them gives a particularity and animation to his remarks. He is not lost in barren generalities. He does not discuss subjects with a formal stiffness. His preaching has the direct and natural air of conversation, and every one knows how suited this is to arrest attention. I am very far from recommending the substitution of extemporaneous for written sermons. To extemporize requires a command of thought, a comprehensiveness and fertility of mind, a union of regularity and rapidity in the movements of the intellect, which are granted but to few. The experiment, as far as it has been made in this country, has been almost uniformly unsuccessful. But the powerful impression, occasionally produced by this style, may afford useful hints to those who adhere to the safer and more modest method of written sermons.

Two causes may be assigned for the very frequent want of directness in preaching. One is to be found in the habit of writing sermons in a retired and silent study, at a distance from fellow-beings, with no outward aid or excitement of the feelings. Another cause is, the difficulty with which many write. To many, the toil of composition is very severe. Now where the intellect is severely tasked, the affections are almost necessarily chilled; instead of the ardor, freedom, and familiarity of direct address, you observe an air of constraint, a cold and formal

style, very unfavorable to the impression of religious truth. To prevent this last difficulty, young men, when preparing for the ministry, should spare no pains to acquire facility in writing, a habit of incalculable importance, and to be formed like other habits, by frequent and persevering practice. To counteract the first cause, the minister in composing should endeavour, by the help of imagination, to bring his hearers before him, or to place himself in the midst of them. He should people, if I may so speak, his solitary study with those whom he is to address, and should strive to acquire the animation which is communicated by the presence of fellow-beings. With a heart softened by a consideration of the state and wants of his hearers, he should write as if he were speaking to them; and should distinctly propose this as his end, to rouse them to self-application, to make them feel, that they are each concerned, and deeply concerned in the truths which they hear.

I have thus endeavoured to illustrate the importance of preaching to men their whole duty with plainness and directness. Perhaps I ought to add a word for the purpose of securing these remarks from abuse. Let me then observe in conclusion, that a preacher should take heed, lest, in his zeal to declare to men their whole extent of obligation, he give exaggerated and discouraging views of duty, such as surpass the faculties of our nature, and are inconsistent with the ordinary labors of life. Let him not describe religion as a constant fervor, which the mind cannot sustain, or an abstraction from the world, which renders a man useless and desponding. Whilst he enjoins the supreme love of God, let him teach, that this love discovers itself in a cheerful performance of the common duties, in a grateful participation of the common blessings, and in a calm endurance of the common evils of life, and especially in a warm, expansive, and active charity. Whilst he is solicitous to urge on men the whole service which God requires, let him be equally solicitous to show them, that this service is reasonable, practicable, delightful, giving present peace, whilst it leads to everlasting felicity.

(To be continued.)

POETRY.

The family of Christ in heaven and earth.

"One family, we dwell in him;
One church above, beneath,
Though now divided by the stream,
The narrow stream of death.

"One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now.

"Ten thousand to their endless home
This awful moment fly;
And we are to the margin come,

And soon expect to die.

"Dear Jesus, be our constant guide;
Then when the word is given,
Bid death's cold stream and flood divide,
And land us safe in heaven."

Kelley.

THE EFFECTS OF INTEMPERANCE.

For the Christian Disciple.

Behold the man! he once was famed,
For talents, learning, virtue, grace,
His wife, his children, and his friends
Were happy in his kind embrace.

But Oh! the change one vice has made!
Debased, despised, bewailed, undone,
His house no more the abode of peace,
His frightful race is almost run!

His wife with broken heart decays,
With grief his children hear his name,
His virtuous friends forsake his house,
And tiplers flock to drink and game.

The creditors begin to call
For debts contracted long ago;
Next comes the sheriff, seizes all,
And fills the family with woe.

To drown his cares, he drinks the more,
And hurries on with staggering pace;
He sinks in death, and leaves the world
O'erwhelmed in guilt, despair, disgrace!

Here let us pause, and warning take,
Draw back, and shun the enchanted ground,
Lest snares of vice enchain our minds,
Till no deliverance can be found.

A. K.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We have recently been favored with the Ninth Report of this important society. The Report with its appendages fills upwards of 330 pages. About 230 are filled with the list of names of the subscribers and contributors. This list contains not far from 36,000 names. About 4,000 of which are contributors directly to the Original or Parent Society, and about 32,000 contribute through the medium of the Auxiliary Societies. What an army have we here enrolled and marshalled for the propagation of the scriptures through the world! Never were men united in a better cause, and we may add, never was an army more successful in its enterprizes. Like the little leaven hid in three measures of meal, this institution bids fair to leaven the whole lump, and to fill the world with its benefits and blessings. Like the sun, its light and heat are diffused in every direction; it extends its benefits to the evil and the good, to friends and to enemies.

By the regulations of the Society, each subscriber of one guinea annually, is a member; each subscriber of ten guineas at one time is a member for life; each subscriber of five guineas annually is a governor. A governor is entitled to attend and vote in all the meetings of the committee. An executor paying a bequest of £50 sterling is a member for life. An executor paying a bequest of £100 is a governor for life. Twelve persons have become members for life, by paying bequests of fifty pounds, and under one hundred pounds. Sixteen persons have become governors for life, by paying bequests of one hundred pounds and upwards.

In the course of the last year, preceding the annual meeting, no less than seventy five Auxiliary Societies were formed in Great Britain and Ire-

land. The amount of the contributions from each of these new societies is stated. More than two thirds of them contributed each £100 sterling or upwards. Twelve contributed from £500 to £900 each.—Three contributed £1,000 each; four £1,200 each, and one £2,832 19 2.

The Society had received in the course of one year from the Auxiliary Societies £55,099 3 10

The whole amount of what they received in the course of the year was 91,281 17 7

Total net payments the same year for promoting the objects of the Society 69,496 13 8

For Bibles and Testaments in 17 languages 48,898 18 10

For aiding Bible Societies on the continent and in America 1,550 0 0

By the influence of the British and Foreign Bible Society similar institutions have been formed, not only in this country, but also in Russia, Sweden, Germany, and Prussia.

The number of Bibles and Testaments issued by the Society from the 21st of February to the 31st of December 1812, is as follows,

81,319 Bibles,
121,261 Testaments,

making the total quantity since the commencement of the institution to that period 221,734 Bibles,
412,785 Testaments.

The Committee state the heads under which the Parent Society have distributed the scriptures in various languages—

In Europe.

To British prisoners in France.

To French, American, and other prisoners in Great Britain, and returning in Cartels.

To foreign troops at various stations.

To the poor of several parishes in Scotland.

To the poor in Ireland.

To the poor Roman Catholics in Cumberland.

To the Hibernian Society.

To the Society in Edinburgh for promoting Gælic schools in the Highlands.

To troops in Portugal.

To Derry Bible Society.

To New Ross Bible Society.

To individuals in Ireland.

To Malta, Gibraltar, and Madeira.

To poor Danes.

To Heligoland.

To several regiments of Irish militia.

To various individuals for charitable institutions, and for prisons, hospitals, work houses, and guard houses.

In America.

To Montreal, Quebec, and Halifax.

To Jamaica, Demarara, and St. Kitts.

To settlers in the Bay of Honduras.

To Greenland.

In Africa.

Cape of Good Hope, and Rio Pongas.

In Asia.

Isle of France.

To Calcutta.

To Ceylon.

To Port Jackson, in New South Wales.

The Committee express their regret that notwithstanding their utmost exertions, and the numerous presses employed by the Society, at the two Universities, and by the King's printer, they have not been able to procure a sufficient number of copies of the Holy Scriptures to supply the very extensive demands for them by individuals and Auxiliary Societies.

One paragraph from the Report will be quoted without abridgment; which we hope will comfort the heart of every christian who reads it. "Amidst the various pleasing aspects under which the British and Foreign Bible Society may be viewed, there is none more gratifying to the feelings, than the contemplation of it, as a point of union among christians in all parts of the world; a union of spirit and co-operation for promoting the glory of God, and the dearest interests of his creatures; a union of feelings and affections, inspired and fostered by the Holy Book which it circulates; a union which national hostility has not been permitted to extinguish, and which

cannot be better described than in the emphatical words of the venerable Bishop of Zealand:—'A fraternal union, founded on the bond of our holy religion.' Your Committee most cordially unite in the pious wish of the venerable pastor of the Zurich Church, 'God grant that this *new union* among so many lovers of christian truth, may daily take deeper root, in order that it may minister largely to the growth of that holy and venerable church which our most gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration, There shall be one fold and one shepherd.'"

In the Appendix to the Report there are a number of very interesting letters, which give a pleasing view of the efforts of the Society, and the effects produced. Some extracts will be given.

From the Cookstown Bible Society, to the British and Foreign Bible Society.

"To you, brethren, fellow professors of faith in the Bible, our existence as a Society is owing. A single copy of the summary account of your institution and proceedings for 1811, reached this place in the month of Dec. last. This was the first official document from a Bible Society known in Cookstown. Need we inform you that it was read with interest? Seldom has a publication been examined with more avidity. The consequence was, the establishment of an Auxiliary Society among us, in the succeeding month. In this measure we have met with encouragement far beyond our expectation."

From the Rev. Mr. ——.

Koningsburg, April 1, 1812.

"The second donation of £200 for the printing of the Lithuanian Bible is safely arrived. May your excellent Bible Society be pleased to accept the sincerest thanks from our small and feeble one."

From five Hungarian Professors at Presburg, Jan. 18, 1812.

"——We are penetrated with sensations of respect and gratitude which we never shall cease to testify, for the readiness of your illustrious Bible Society, to aid our exertions with the liberal donation of £500 for the purpose of enabling us to print the sacred scriptures in the Hungarian and Sclavonic languages."

Letter of the Emperor of Russia, to the Governor General of Finland.

Wilna, May 13, 1812.

"Being persuaded that religion is the most powerful instrument of raising the morals of a people, and that when maintained in purity it is the strongest band of support to the state; and having taken into consideration the necessity of increasing the means of enabling our faithful Finnish subjects to gain a right knowledge of the Supreme Being, and of the excellency of their religion, we have, accordingly, in agreement with what a number of respectable Finnish Citizens of all classes have proposed, been graciously pleased to approve of the printing of the Finnish Bible with standing types, as tending, in a high degree, to promote this end. As the expense of such an undertaking must necessarily exceed what could be collected among the inhabitants themselves, we have therefore, in compliance with your humble request, been graciously pleased to grant that part of the corn tithes, which was originally appropriated to printing the Holy Scriptures, but which in latter times has been used for state purposes, to be applied for five years, beginning with the year 1812, in aid of printing the above-mentioned edition of the Finnish Bible; and will beg you to communicate this resolution, in the usual mannner, to the parties concerned."

(Signed) ALEXANDER.

Londonderry, August 15, 1812.

"I received the precious Treasure of Divine Truth, which the British and Foreign Bible Society were pleased to send me; 1525 Bibles and Testaments, at one half prime cost, quartos excepted. The large Bibles were all sold the first day. The octavos were all sold the second day, with a considerable number of small Bibles and Testaments. The times are trying to the poor, yet many who came to Derry Market to buy food for their children, came to my house, and said in my hearing, 'we will buy a little less

meal, and take home the Word of God with us; as we may never get Testaments for seven pence each again.' Several of the common beggars bought Testaments with the half pence they begged in the streets. Robert Jack, a blind man, with a wife and five children, bought two at seven pence each. I asked him how he could spare one shilling two pence in such trying times; he said, 'I would feel less, knowing my child to be hungry, than to have it living without the Word of God; and the first money I beg, I will have one of them large ones, for my wife to read for us on the Sundays, and another small one for poor little Tom; and then, thank God, (said he) every child that can read will have a Testament.' I was touched to tears myself, and gave the old woman a large Testament, and a small one for Tom. 'Sir, (said he) I have four pence yet, and you shall have it;' but, I said, 'buy bread for the little ones with that.' As they were going out of the door, I heard the old woman say, 'dear Robert, will it not be very pleasant on the Sabbath days, that I can read this fine large print for you!'

"I can assure you, Sir, in the week past, I saw the grateful tear fall from the eyes of many, and heard their earnest prayers in behalf of the Institution that enabled them to obtain the Word of L fe on such easy terms.

"The whole 1525 will only last about eleven or twelve days. About 200 have been sold to Roman Catholics; and the greater part of the rest have gone to persons whose clothing and countenances evidently spoke the dearth of the season. Do not leave me to the chiding of the people, without a fresh supply. One thousand five hundred and twenty five more would not last me a month. Such Testaments as you order for me at one shilling, are sold here at six shillings. O may God bless his own Word every where, and abundantly reward the work of faith, and labor of love, of the British and Foreign Bible Society!"

Extract of a letter from ——, Deacon, at Scandinari, in the Levant.

[It may add to the pleasure of the reader, to be informed that the writer of this letter was a Roman Catholic.]

"I was utterly astonished on receiving your last most agreeable letter of the first of Oct. 1812, with four dozen copies of the Holy New Testament, in ancient and modern Greek. What has surprised me still more, is that which I read in the English Report of the Bible Society established in London, which you have forwarded to me, together with the other papers respecting the English Institutions.

"It was always a most desirable thing to have in abundance, at least a part of the Sacred Scriptures, in the vulgar idiom, since the learned (viz. ancient Greek) is every where so neglected, as to be understood only by a very few. Now we are anxious to know the origin of this fact, because it is in itself so interesting, that we wish to have further information about it; that is to say, how it came into the minds of those great gentlemen in England, to print in the vulgar idiom the Testament of our Lord. For my own part, to tell you how I feel, after reading what you have written, as having been communicated to you by your friend, Dr Naudi, after examining so generous a plan for the dispersion of the eternal will of God, and repeatedly reading these excellent Testaments, I find myself impelled to believe, that the Lord, for the sake of his only and beloved Son, is determined to reform these our parts, and to communicate the brightness of his light, through your Testaments, into the Levant, where, as you know, there is nothing to be found but darkness, and wretchedness, and perdition. The reading of the New Testament comes opportunely and efficaciously, to repair such serious evils.

"I remember a friend of mine, who was for some time in England, upon his return to Rome assuring us, that things in respect to religion were in a much better state there, than in our superb Italy. This I now see confirmed by fact: for if in England Societies are formed to assist christians abroad, by furnishing them with Bibles, and sending out Missionaries to them, as you write, they themselves must be in

a very advantageous condition. It is certain, my dear friend, that so far as we are concerned, these English gentlemen cannot do a greater act of piety, nor a more considerable charity, than this; viz. to procure these most necessary and most holy books. I pray you, on my account, and on the part of my friends here, not to omit to obtain as great a quantity of these books, so well rendered into modern Greek, as you can, and on any terms. Do not fear about the money, for we will reimburse you, as you may think proper; while, in the mean time, we all thank you again and again, for those four dozen Testaments which you have so generously furnished us with gratis."

From a correspondent at Petersburgh.

Oct. 9, 1812.

"The original copy of St. Matthew, in the Calmuc language, is in Moscow, and the corrected copy ready for printing is in Sarepta. Measures will be taken to have one of these sent here to be printed as soon as possible. You are preparing the New Testament for a very numerous people. The Calmucs in the Steppe, instead of being 20,000 souls, are more than twenty thousand tents, and above 60,000 souls: about 10,000 souls more have embraced christianity. In the year 1771, about 65,000 families left Russia, and are now under the protection of China, who all of course speak the same language, and in every thing are the same with the Calmucs of Russia. But the Calmucs are only one of the three divisions into which the Mongols are divided. The *Mongols Proper* are still very numerous: their religion and written language is exactly the same as their brethren the Calmucs, and perhaps they are as numerous; but only 7,000 families are subject to Russia. The third division, the Burgats, is nearly as numerous as the Calmucs: in religion, and other things, they differ; but their written language is nearly the same, their alphabet quite so. This information, which is quite new to me, and which can be depended on, renders the Calmuc translation, in my view, a most interesting undertaking; as, next to the Turkish, it is in the language most extensively spoken in Western and Eastern Tartary."

Obituary.

DIED at Wenham Rev. RUFUS ANDERSON, Feb. 11, 1814.

At Weston, Feb. 15, Rev. SAMUEL KENDAL, D. D. aged 62.

May surviving ministers work while the day lasts, and prepare to follow.

Ordinations.

FEBRUARY 9, 1814, Rev. Edward Everett, as Pastor of the church in Brattle street, Boston. Introductory prayer by Rev. Dr. Lathrop; Sermon by Rev. Pres. Kirkland; ordaining prayer by Rev. Dr. Osgood, of Medford; Charge by Rev. Dr. Porter, of Roxbury; Right Hand by Rev. Mr. Thacher, of Boston; concluding prayer by Rev. Dr. Harris, of Dorchester.

February 16, 1814, Rev. Martin Moore, as Pastor of the church in Natick. Introductory prayer by Rev. Mr. Kellogg, of Framingham; Sermon by Rev. Mr. Fiske, of Wrentham; ordaining prayer by Rev. Mr. Holcomb, of Sterling; Charge by Rev. Dr. Prentiss, of Medfield; Right Hand by Rev. Mr. Noyes, of Needham; concluding prayer by Rev. Mr. Palmer, of Needham.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden,
Mr. Samuel Sewall, Cambridge.
Mr. John White, do.
Mr. Joseph Field, Boston.
Mr. Timothy Hilliard, Cambridge.
Mr. Lemuel Capen, do.
Mr. John E. Abbot, Boston.
Mr. Joseph Haven, Cambridge.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.

THE

CHRISTIAN DISCIPLE.

No. 4. *APRIL*, 1814. Vol. II.

ON THE HISTORY OF THE COUNCIL OF TRENT. SECT. II.

The two reformers, Luther and Zuinglius, were agreed in doctrines in general, but an unhappy contest arose between them respecting the sacrament of the Lord's supper. By agreement they had a public disputation at Marsperg, A. D. 1529. The contest continued for many days, but without producing any change in the mind of either. They however consented to drop that dispute in the exercise of mutual charity, and to abstain in future from bitterness towards each other.

In A. D. 1531 a war took place between the Catholic and Protestant cantons in Switzerland. Contrary to the wishes of his friends, Zuinglius accompanied them to the field of battle and was slain. Ecolampadius, another of the Reformers, and minister of Basil, was so affected with the death of his friend, that he died with grief in a few days. But the Catholics were filled with joy. They imagined that God had interposed to remove the author of the discord. Upon which the historian makes these pertinent reflections. "Surely it is a pious and religious thought, to attribute the disposition of every event to the providence of God; but to determine to what end these events are directed by that high wisdom, is not far from presumption. Men are so wedded to their own opinions, that they are persuaded that God loveth and favoreth them as much as themselves. But the things which happened afterwards showed that the cantons, called Gospellers, made greater progress in the doctrine received after the death of these two: a manifest argument, that it came from a higher cause than the labors of Zuinglius."

By the influence of the Emperor of Germany, in A. D. 1535, the Pope was brought to consent to a General Council; but the conditions were such, that he knew they would not be accepted by the Protestants. In 1534 Clement died, and was succeeded by Paul the third. The next year Paul sent Vergerius as a Nuncio to Germany. At Wittenberg he happened to fall in company with Luther, and treated him with great respect. By flattery he hoped to regain Lu-

ther to the papal interest. He informed him that the Pope and all the Cardinals esteemed him exceedingly, that they were displeased with what Leo and Cajetan had done against him; that they were infinitely grieved for the loss of one who, if he had been engaged in serving God and the apostolic see, might have brought forth inestimable fruit; and that they would do whatever they could to regain him. He however observed to Luther, "that it was too great self-love and conceit of one's own worth, when a man would trouble the whole world to sow his own opinions." "If you have," said the Nuncio, "innovated in the faith in which you were born and bred up for thirty five years, for your conscience and salvation's sake, it was sufficient to keep it within yourself. If the love of your neighbour moved you, why did you trouble the whole world unnecessarily, seeing that without, men did live, and God was served with tranquillity?"

"Luther's answers," says father Paul, "were according to his nature, vehement and fierce; saying, that he made no account of the esteem he had in the court of Rome, whose hatred he feared not, nor regarded their good will; that he applied himself to the service of God as much as he could, though when he had done all, he was but an unprofitable servant; that he saw not how the services of God were joined with those of the papacy, but as darkness with light; that nothing in all his life was more profitable to him than the rigor of Leo, and the rigidity of Cajetan, which he could not ascribe to them, but to the providence of God. For not being in those times illuminated in all the truth of the christian faith, having only discovered the abuses of indulgences, he was ready to have kept silence, in case his adversaries had done the like. But the writings of the master of the holy place, the insulting of Cajetan, and the rigor of Leo, constrained him to study, and to descry many other less tolerable abuses and errors of the papacy, which he could not with a good conscience dissemble, nor refrain to declare them to the world."

In June 1536, a bull was issued by the Pope, for a General Council to meet at Mantua, on the 27th of May the following year. All the Prelates and Bishops in Christendom were required to attend. The Protestants objected to the place appointed for the Council to convene, and also to the Pope's presiding in the Council, as he intended. They said that he had often reported, that the Council was called to extirpate the Lutheran heresy, and that he had already inflicted bloody torments on poor, innocent people, who adhered to that religion. "To approve the brief," said they, "is nothing else than to consent to our own condemnation." The Duke of Mantua also refused to allow the Council to meet in that city on the terms required by the Pope. As the Pope had no wish for the Council, he was glad of an opportunity to postpone it, and to cast the blame on others. The meeting was ac-

cordingly postponed, in the first place until November, and afterwards during the pleasure of his Holiness, and the apostolic see.

On the 22d of May 1542, a bull was published for a General Council at Trent, to commence on the first of November in the same year. This mandate purports to be issued "by the authority of the Father, the Son, and the Holy Ghost, and the apostles, Peter and Paul, which himself (the Pope) exerciseth on earth, and by the counsel and consent of the Cardinals."

At length the time arrived for the Council to assemble. The number that appeared was small, and the Legates on the part of the Pope so managed the business, that seven months were wasted in doing nothing. Thus ended the first meeting.

An order was issued for the Council to meet again on the 15th of March, 1544. Legates, Ambassadors, and Prelates made their appearance again at Trent. The Legates were again furnished with such instructions and powers, that nothing could be done to advantage. Indeed the Council was not formally opened until the 13th of December. On that day a bull of jubilee was published in Rome, on account of the opening of a Council which was assembled to extirpate heresies, restore ecclesiastical discipline, and regain peace.

But after the Council was opened with great parade, the Legates had to send to Rome to know what matters were to be considered, and what order was to be observed. Much time was spent in settling the questions of precedency among the members, the manner of voting, &c. At length they determined to consider two great points, the *extirpation of heresies*, and *reformation of manners*.

On the 15th of Feb. 1546, Luther finished his course, and before any decision was made in the Council in relation to his supposed heresies. The news of his death was immediately forwarded to Rome and Trent; and great was the joy of the papal party on that occasion. The Council considered the event as ominous of their success. "His death," says the historian, "was divulged throughout Italy, with many prodigious and fabulous circumstances, which were ascribed to miracle and the vengeance of God, though there were but the usual accidents which do ordinarily happen in the deaths of men sixty three years of age; for such was the age of Martin Luther when he died. But those things which happened afterwards, even until our age, have declared that Martin was only one of the *means*, and that the *causes* were more potent and secret."

EXTRACTS FROM A SERMON BY REV. E. PEARSON, LL. D.

[The following are extracts from a sermon delivered in Greenland, Oct. 27, 1813, at the ordination of the Rev. E. Abbot. Seldom have

we read an ordination sermon with more pleasure, than the one now before us. While we conscientiously dissent from some doctrines, which the Doctor as conscientiously maintains, we have not the less pleasure in giving it as our opinion, that the sermon is eminently calculated for the diffusion of a christian temper; which in our esteem, is the *prime* excellence in the *best* sermons. We hope this instructive, charitable, and eloquent discourse will be extensively read, and especially by young ministers and students in divinity. The paragraphs now to be quoted we present to our readers with unqualified approbation. The text on which the discourse was founded, was Matt. x. 16. "Be ye therefore wise, as serpents; and harmless, as doves."

"In this day of division also, when the christian church is rent into so many sects and parties, it is peculiarly incumbent on ministers to "walk in wisdom toward them, that are without," of every denomination. It is to be charitably hoped, that there are in every sect some good men. For their sake let not the whole be devoted to destruction. They may be in error; they are therefore to be treated with kindness. They are men, and are therefore entitled to respect. Truth was never promoted by abuse. As well might a fortress be carried by syllogisms, as convictions be wrought by persecution or any species of ill treatment. The instruction in our text is strikingly in point. "Behold," says Christ to his disciples, "I send you forth, as sheep in the midst of wolves," that is, among Pharisees and Sadducees, men strongly attached to their own schemes of religion, and violently opposed to the doctrines of Christ. But what is his instruction? Does he direct them to fight or contend with them? No. His instruction is, "therefore," for this very reason, "be ye wise, as serpents; and *harmless*, as doves." In perfect unison with this is Paul's instruction to Timothy. "The servant of the Lord must not strive; but be gentle unto all men; in meekness instructing those, that oppose themselves;" that is, array themselves against us; "if God peradventure will give them repentance to the acknowledging of the truth." St. Peter teaches, that husbands, who obey not the word, may be won by the chaste, respectful conversation of their wives. In the same way are the erroneous to be won by the kind and respectful deportment of ministers and other christians. There is a charm in goodness, which nothing can successfully resist. But opposition and strife are productive of every evil. This was the opinion of the apostle James. "Who is a wise man," exclaims he emphatically, "and endued with knowledge among you? Let him show, out of a good conversation, his works with meekness of wisdom. But, if ye have strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above; but is earthly, sensual, devilish. But the wisdom, that is from above, is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits;" which reminds us of the second part of Christ's instruction to his disciples.

"Be harmless, as doves." Do

nothing offensive, nothing inconsistent with innocence, nothing indicative of an unkind temper. A minister must be blameless; and, in order to this, he must be harmless; "giving no offence in any thing, that the ministry be not blamed." This innocence of life must stamp his whole character in public and in private. Here it is scarcely necessary to observe, that a minister of Jesus must be free from the grosser vices, such as fraud, violence, lewdness, and intemperance; sins, which absolutely exclude a man from the sacred office. He must be positively, actively, and eminently virtuous; and thus "have a good report of them, who are without; lest he fall into reproach, and the snare of the devil." Nor is it enough, that his virtue equal the standard of the world around him. He must be "an example to believers in word, in conversation, in charity, in spirit, in faith, in purity." Yea, "in all things he must show himself a pattern of good works." It is not enough, that he abstain from all appearance of evil; he must also exhibit in his own life that benevolence, self-denial, humility, meekness, gentleness, and indeed every virtue, which he inculcates on his hearers. Otherwise he cannot be harmless; for they will be influenced more by his example, than by his precepts. Precepts teach, example moves. If a minister's life contradict his doctrines, his people will naturally suppose, either that he disbelieves them himself, or that he deems them of little importance. Hence the laconic precept of the celebrated Gregory, Patriarch of Constantinople, "either teach not, or teach by example."

The following is a part of the excellent address to the pastor elect.

"As an under shepherd, you will have to feed and guide this flock of God; in doing which the direction of the CHIEF SHEPHERD to you now is, "Be wise and harmless." A direction certainly not less important to ministers of this age, than to apostles, endued with miraculous powers, taught by Christ himself, and eye witnesses of his perfect example. He, who winneth souls, must be wise; wise in the use of means, even mighty in the scriptures. Calling no man master, you will derive all your doctrines and instructions immediately from the original word of God. Wisely reflecting on your own capacity and the circumstances of your people, you will in the choice of subjects first of all seek direction from above; and, having selected your text, impartially explore its meaning in the language of inspiration. As your subject, so let your style be intelligible; the strain of your preaching rational, evangelical, and experimental; and your manner modest, humble, devotional, affectionate, and solemn. Remembering also, in whose name you speak, you will be careful to adhere strictly to his message. Be not wise above what is written. Every word of God is pure. Add thou not unto his word, lest he reprove thee."

ANSWER TO THE LETTER FROM ONE CLERGYMAN TO ANOTHER.

For the Christian Disciple.

MR. EDITOR,

I SEND you a few observations in answer to a "letter from one clergyman to another," published in your Number for January, vol. ii. page 25. I am "dissatisfied with some of the sentiments expressed" in that letter; but you, sir, will judge whether my reply be sufficiently "well written and candid" to merit "a place in your columns."

MINIMUS.

THE question in dispute is very fairly stated, viz. "Whether humility naturally leads a true christian to view himself as the chief of sinners?"

It will probably be granted, that humility consists in such *low thoughts* of one's self as a person *ought* to entertain, together with corresponding feelings of heart; agreeably to the apostle's exhortation, Rom. xii. 3. "I say to every man that is among you, not to think of himself *more highly* than he *ought* to think; but to think *soberly*." By one's viewing himself as the chief of sinners, I suppose is meant, that, by looking into his own heart, and comparing his own sins with the sins of others, he *appears* to himself to be the chief of sinners. In this sense, a person may view himself as the chief of sinners, while, at the same time, he *believes* it possible, and even probable, that there may be greater sinners in the world than himself. Indeed, a person's viewing himself as the chief of sinners, in the sense explained, is consistent with his having evidence to believe that there *are* greater sinners than he. The pains of a person in distress may *appear* to him greater than those of any other person, while at the same sime, he sees reason to *believe* that the pains of others are greater than his own. The sorrow of a person in affliction may *appear* to him greater than that of any other, while he sees reason to *believe* that the sorrows of some others are greater. The question before us rightly understood, I apprehend to be, not whether every christian, in the exercise of humility, thinks he sees sufficient evidence to *believe*, that he is the greatest sinner in the world, but *whether a christian, in the exercise of humility, appears to himself a greater sinner than others appear to him to be?*

The question being understood in this sense, the writer of the letter concedes what seems to amount to an affirmative answer. He concedes, that "christian humility leads a person to be attentive to his own heart, and to *become better acquainted with himself, than he can be with the hearts of others.*" This concession is as correct as it is candid. For every person may look *directly* into his own heart; but no one can look into the hearts of others. "Man looketh on the outward appearance." A christian must form his opinions of the hearts of others, by their *external actions;* but he forms his judg-

ment of his own heart, by attending to his internal feelings, motives, affections, and volitions. In these, all sin as well as holiness, essentially consists. External actions, considered separately from the exercises of the heart, are mere motions. The heart forms the character. "As a man thinketh in his heart so is he." If, therefore, the sinful exercises of a christian's heart, appear worse to him when truly humble, than those of others, he must view himself as the chief of sinners. But so the sinful exercises of his heart *do* appear to him; for "he is better acquainted with his own heart, than he *can* be with the hearts of others." He has an immediate view of the selfishness, pride, hypocrisy, and enmity of his own heart; but he can only *infer* the wickedness of the hearts of others from their *external actions*. Such an inference must be vague, and as to the degree of turpitude and criminality, often inconclusive. No one can tell how much light another sins against, what peculiar temptations he is under, what his motives, feelings, and designs are. Sinful exercises of heart, when viewed by the eye of humility, appear more odious than any external actions. Hence, as every christian is sanctified but partially, and has many evil exercises of heart, it follows, that every christian, in the exercise of humility, must appear to himself as the chief of sinners. It is not necessary to recur to the "enormous transgressions" of christians, before their conversion; nor to suppose their "constitutions inclined, either habitually or occasionally, to gloom and melancholy," in order to account for their using such an expression as this; "It *seems* to me no one has a heart so wicked as mine," or such expressions as those of Agur and St. Paul, "Surely I am more brutish than any man;" "—Sinners, of whom I *am* chief."

The above observations, it is thought, will furnish an answer to the *objections* of the writer of the letter, against the opinion of his brother.

Objection 1. "I cannot admit that true humility is of a nature to lead people to view things directly contrary to the truth of facts."

Answer. There is no need of admitting this, in order to embrace the sentiment in question. It is not maintained that humility leads people in all instances to *believe*, that their hearts are worse than the hearts of others; but to view them as *appearing* worse than the hearts of others. And so they *do* appear. And is it "contrary to the truth of facts," for christians to view things as appearing as they *do* appear? The writer admits, that it is "very natural for *each of this class* (the class of humble christians) to esteem his brethren as better, or more pious, than himself," agreeably to St. Paul's words; Phil. ii. 8. But why is not this as contrary to the truth of facts, as for a christian to view his heart to be worse than the hearts of other men? In the same sense in which a christian ought to esteem all his brethren as better

than himself, he may esteem himself as worse than all other men.

Obj. 2. "If it were habitual with true christians to entertain such views of themselves, it would be impossible for them to make a profession of religion in *sincerity and uprightness.*"

Ans. This objection would be well founded, if it were maintained, that christians view their hearts, as *at all times* worse than the hearts of all others. But this is not maintained. As christians have some sinful exercises of heart, so they have some holy exercises of heart, which are totally different from all the feelings and affections of impenitent sinners, and afford evidence that they have been born of the Spirit, and are qualified to own Christ before men. While, therefore, their sins appear to them greater than the sins of others, they may at the same time have the full assurance of hope, that they have passed from death unto life.

Obj. 3. "Would not almost any person, who uses such language, or any advocate for the use of such language, view himself as injured and defamed, if another person should represent him, as having the *most vile and wicked heart* of any of the sons of men?"

Ans. Perhaps he might, and that justly. For he might reasonably consider others as having no more ability to look into his heart, than he has to look into the hearts of others. He might, therefore, have a right to consider those who thus judged and set him at naught, as being destitute of the christian spirit, and employed in the service of the arch accuser of the brethren.

Obj. 4. "If your sentiments be according to truth, how is it possible that real christians should hesitate in regard to admitting to their fellowship the most abandoned wretches that tread the ground?"

Ans. If christians were not conscious of having some *holy*, as well as many sinful exercises of heart, they might indeed consider the most abandoned wretches as being no more unfit for membership in the christian church, than themselves. But while their sins appear to them exceedingly sinful, they hope that they do sometimes exercise repentance and faith, which neither profligate sinners, nor moral sinners, nor any other unrenewed men ever exercise.

This sentiment may have been misused, and what christian sentiment has not? It is apprehended, however, that it has not more frequently been used for "self-deception and for deceiving others," than the opposite one, *that humble christians appear to themselves less sinners than others.* This sentiment may be used in deceiving such, as "trust in themselves that they are righteous and despise others," and in settling upon their lees, stupid, moral sinners, who have never seen the plague of their hearts, and "thank God that they are not as other men."

Obj. 5. "Is it not a fact, that those who adopt your views of the nature of humility, are very apt to question the religion of

any man who doubts the propriety of a christian's saying that he views his own heart as the vilest of all?"

Ans. Suppose it be a fact, it may not hence follow that they are inconsistent with themselves. Their own hearts may appear to themselves worst of all, while they consider themselves as saints, and some others as sinners. And if it be the nature of humility to lead christians to entertain low thoughts of themselves, and to view themselves as the chief of sinners, then those who discard this sentiment, certainly give some reason to apprehend that they have never seen themselves, and been truly convinced of sin, and humbled for it.

Obj. 6. "Is it not an awful truth, that too many ministers and private christians, who adopt your views of humility, are nevertheless very uncharitable in their feelings and conduct towards christians of other sects?"

Ans. If it be a truth, it is unquestionably an *awful* truth; and if *any* christians of our sentiments are uncharitable, it will be granted there are *too many.* But if this proves any thing against our sentiment, it proves too much; for what sentiment can be named, that has not been *professed* by some uncharitable persons? Besides, the writer of the letter charitably admits, that those of our sentiments, who feel and act uncharitably, are hypocritical, and do not view themselves as they pretend. "For," he adds, "how could this be, (how could they be so uncharitable) if they were *really* in the habit of viewing themselves as *more vile* than any other people?"

PASTORAL VISITS.

Continued from page 68.

"We will now go," said the minister, "to poor Sarah Howard, who has been bed-ridden nearly fourteen years. Hers has been an affliction indeed! yet she is passive as a 'weaned child;' and you will observe how clean and neat every thing is."

Hearing a voice below, she exclaimed, "Come up, dear sir: I thought I saw you getting over the stile, as I lay looking through the broken window; but I was afraid it was not you, because you had a gentleman with you. How kind it is to visit a poor old widow, so soon after your own illness! I thought we should have lost our dear minister. Not that I ever *heard* him; but my daughter, and James, and Molly, come in here of a Sabbath night, and tell me what he has preached about. Oh, sir, we did all pray for his recovery with all our might."

"Why, Sarah," said the stranger, "God sometimes brings his ministers to the gates of the grave, to make their churches see how valued they ought to be while in health and the full vigor of pastoral labors; and also to rouse *them* to increased en-

ergy and prayer. Churches, ministers too, yea, all of us, need rousing sometimes. You no doubt heard what was our good friend's first text after his recovery: 'The Lord chastened me sore, but did not give me over unto death.' "

"Yes, dear sir, I can set to my seal: 'the Lord hath chastened me sore, but he hath not given me over unto death.' I have been chastened in my *person*, and am rendered helpless by long and severe illnesses: I have been chastened in my *circumstances* ever since I was left a widow; aye, good gentlemen, I know what oppressing a widow, what bad debts and hard-hearted creditors are: I have been chastened in my *family*, by a son whom I was dotingly fond of, running away, and going to sea: besides all these, I have been chastened in my *mind*, because 'walking in darkness and having no light;' yet after all, I trust I can say with David, 'Before I was afflicted I went astray, but now have I kept thy word;' and I hope I can say with St. Peter, 'but am now returned to the Shepherd and Bishop of souls.' "

The minister suggesting to his friend, it was time to go, poor old Sarah eagerly implored, "Now, dear sir, don't you go without a word of prayer; let me hear, in the chamber, the voice I am denied hearing in the sanctuary."

"Well, Sarah, let us pray."

The prayer being ended—"A thousand blessings on you!" said Sarah. "And," subjoined the stranger, "peace be to you, my afflicted friend; and with this mite, tell your daughter to purchase something as a cordial for your body, though it cannot be equal to the rich cordial which, in this room, we have found to cheer our hearts."

"Yonder, leaning over his humble gate, is Henry Thornton. He is a good man, but, poor fellow, likely soon to lose his wife. Oh! the horrid ravages of consumption in this our land! How many happy couples it has separated! You will say, when you see his poor wife, she is a saint not less estimable than any we have visited."

"Well, Henry, how is your wife to-day?"

"Aye, dear sir, she is very bad; going home very fast; and I am afraid, will soon leave me here alone. Walk in, good gentlemen, will you? she will be very glad to see you; she is always talking about the saints below or saints above."

With the sentence of death on her face, as well as in her frame, approaching the bedside they saw the anxious spirit would not be very long before it took its flight. The minister said, "Well, Mary, my afflicted friend; not released yet? a little more patience needed?"

"Yes, sir, I am wasting away; but blessed be God, I have no pain."

"Mary, the Lord seems coming to meet you; and, instead of leaving you to pass the dark valley alone, it seems as if he would carry you safely in his arms; so that you will have passed it before you are aware: will not that be a mercy?"

"Aye, dear sir, I was think-

ing of my *mercies* before you came in."

"That was well said; most persons in health think of their *trials*. God has, in this bed, taught you to think of your *mercies*, while most persons in like circumstances would be fretting and complaining. Happy woman! whose choice, like your namesake's of old, has been that 'good part, which shall not be taken from you.' But tell us some of your mercies."

"Why, sir, I feel, I know myself to be a sinner deserving hell; but I am out of hell; and that is a mercy. I might have had my portion in the lake, where the worm dieth not, and the fire is not quenched. Although I have a diseased and dying body, I trust my soul is redeemed by the precious blood of Christ; and that is a mercy. I have not only heard the word, but, I trust, heard it to the everlasting salvation of my soul. I have been nineteen years a professing Christian; and though always an unworthy one, yet I bless God I never brought a stain upon his cause, but loved my minister and prayed for him, and in answer to prayer, God made him a great blessing to my soul; and that is a mercy. I might have had a drunkard, a swearer, a blasphemer, for a husband; instead of which God gave me as good a husband as ever wife had: I am sure I can say this of poor Henry; he is a praying man; he is a humble Christian; and I was thinking that is a mercy. I have two dear children on earth, and they twine around my heart, 'tis true; but I have four dear angels with Jesus in heaven; it is sweeter to go to the *four* in heaven, than to remain with the *two* here upon the earth; though I feel about leaving them, yet I am not so unbelieving as to suppose God could not take care of them without me; that is a mercy. But my crowning mercy is, I have a Saviour, who knows all my circumstances; who has justified me freely by his grace; who will, when death dismisses me, admit me to his gracious arms; who will make this vile body and soul like his own glorious *Self*, and then present me faultless before God, with exceeding joy! Oh, dear sir, I could tell you a great deal more about my merciful prospects, but I have not breath. However, I think upon them."

"Yes, my happy friend," said the minister, "we may form some *faint conception* of the bliss of heaven; but we must stop, as you do, not for want of breath, but for want of capacity. It is written, 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.' What a world must it be, where torture of body or wasting consumption, anguish of mind, spiritual darkness, death and sin, shall be no more! It is the religion of Christ only which affords these glorious prospects."

"Aye, sir," said the dying saint, "if I had breath to make all the world hear, and they would listen, I would say, 'None but Christ! none but Christ!' Oh, dear sir, I would not change this dying bed to be queen of

England. Soon she must lay down her crown; but I am going where I shall be like my God; the Lord my everlasting light, and my God my glory.

'These lively hopes I owe
To Jesus' dying love;
I would adore his grace below,
And sing his power above.'"

"Farewell, then, envied saint," said the minister and visitor to these humble cottagers. Henry, your house is more honored than a palace; and may your God, Mary, even in the valley itself, continue to afford such smiles as those with which you have now been favored! I shall not soon forget you, or your scale of mercies, reaching from hell to heaven. May you, in the moment of death, hear your Saviour say, 'It is I, be not afraid!'"

Conversing together as they returned, said the minister's friend, "I have often thought pastoral visits too much neglected, though St. Paul set an example by preaching from house to house. I now see how delightful and profitable they may be made, and only wish my commercial concerns would allow me to build a box near you; and that when you take *such rounds* as these, with their pastor may also be associated their pastor's friend?"

CHURCH MUSIC.

Public worship is a solemn act, in which each individual of a religious society unites with every other individual, in rendering homage to the universal Parent. This is an act, which no man, or assemblage of men, can perform by proxy. No person can either serve or enjoy God for another. The prayers, therefore, which are offered in our religious assemblies, although they are audibly uttered by the minister only, are, in fact, the prayers of all present, capable of joining with him. This is acknowledged by the rising of all, when prayer is about to be addressed to the Deity. But prayer alone makes not the whole of public worship.

The singing of psalms and hymns forms an interesting and highly important part. The observations above suggested in respect to public prayer, seem equally applicable to public singing. Every member of a religious society, arrived at years of discretion, is equally under obligation to engage in this part of divine service. Those who are not able to sing with the voice, are still bound to make melody in their *hearts* to the Lord.

While others employ their voices in sacred music, they should follow them in the song, and in silent devotion, worship the King of Heaven. If these remarks be correct, and they certainly seem to be so, does it not follow, that almost all our christian societies greatly neglect an important part of the worship of God? For this neglect what reason can be assign-

ed? If none, is it not time, that a thorough reformation were commenced in our churches? To effect this reformation, and to secure permanently a rational, correct, and devout performance of sacred music, the following means appear to be indispensably necessary in every religious society.

In the first place, every pew should be furnished with a sufficient number of psalm books.

In the next place, all persons, capable of learning to sing, should qualify themselves to perform such tunes as are sung in their several societies.

Thirdly, Every religious society should have a list of tunes judiciously selected, comprising a competent number and variety for the different metres of the psalms and hymns, to which list the choice of tunes for public use should be limited.

These tunes, thus selected, should be printed, and each pew should be furnished with a copy.

Fourthly, Parents should send their children, at a proper age, to school for instruction in sacred music, as constantly as they send them to be instructed in reading; and those children, who, on examination by a skilful instructor, shall be found capable of learning, should be taught to sing all the tunes contained in the list selected for the use of the society, that they may bear a part in the public singing.

Fifthly, In the time of singing, all the congregation should rise. If this be a part of public worship, in which all ought to be engaged, then it is as proper, that all should rise, as that the *singers*, as they are called, who occupy the singing seats in our churches, should rise when they sing. Every one would be shocked to see *them* continue to sit while singing; but who can show, that this would be more improper in *them*, than it is in any others?

Finally, To render the performance of church music as regular and uniform as possible; to give it direction and tone, and to bring together such instruments as may be used, a number of singers might with advantage occupy an appropriate place in the church. But such collection of singers ought not to be made, without provision for the constant attendance of a sufficient number in such place, to answer these purposes, and for preventing the failure at any time, of some one to lead the music.

It is certainly an unpleasant consideration, that singing should ever be omitted for want of a chorister.

Let it now be inquired, why has there never been any regulation of this interesting and delightful exercise? Why have not all capable of learning been taught to sing? Why have not all such persons been impressed with a sense of obligation to unite their voices in harmonious concert? Why has the singing, in almost every church, been left to chance, to the precarious exertions of voluntary associations? To these queries, it is believed, no satisfactory answers can be given. It is then devoutly to be wished, that a universal attention to this subject may be excit-

ed; that the time may soon come, when the praises of God shall be sung in our churches, not only by the voices of a few scattered individuals, or ever-changing associations, but by multitudes in mingling strains of sacred harmony. The natural tendency of sacred music to soften and refine our feelings; to tranquilize our minds; to elevate our devotion, and thus to prepare us to attend without distraction to religious instruction, renders it worthy of sedulous and constant cultivation. How much more powerful must it be in producing these effects, when it is the joint exercise of a whole assembly, than when it is performed by the feeble efforts of a few, languishing for want of cooperating aid!

It has been said, that if the singing in our churches were general, the music would be bad, the time irregular, and devotion injured rather than improved.

This objection can have no weight, if singing be a *duty* incumbent on every one, capable of uniting in this exercise. But, to prevent the effects mentioned in the objection, attention to the following considerations will be fully sufficient.

First. No person, incapable of learning to sing in concord with others will attempt it.

Second. The list of tunes in every Society being limited, and every person qualified to sing, having learned those tunes, there would be no difficulty in performing them in correct time, especially as the same tune, being repeated at short intervals, would become perfectly familiar.

Third. In addition to this, all the singers should meet at stated times for practice. If the number were too great to admit of their meeting in one body, they might be separated into convenient divisions. Each division should select one person or more, to lead the music at such meetings, and when necessary, in the church.

In this way accurate skill in performing would be preserved, and all danger of varying time, and jarring music obviated. For these purposes monthly meetings would, it is thought, be sufficiently frequent.

May every christian society be led to such improvements in this part of public worship, as shall most effectually promote the honor of God, and subserve the important purposes of sacred music.

THOUGHTS ON THE MEDIATION OF THE SON OF GOD,

Corresponding with "Butler's Analogy."

Continued from page 75.

WHAT objection can be made, of any weight, against the doctrine, that Jesus *died for our offences*, which might not have been made to the sacrifices instituted by the ministry of Moses? Did the Israelites know *why* their sacrifices for sin were needful? Did they know in *what way* they were efficacious? Why

might they not have said, that the doctrine of sacrifices for sin implied that God was unmerciful, unwilling to pardon the penitent, of a cruel or capricious character. Is it not difficult to conceive of any objection which can be made to the doctrine, that "Christ was once offered to bear the sins of many," which might not be urged with as great force against the sacrifices instituted at Sinai?

But let it not be supposed, that either the typical sacrifices, or the more perfect sacrifice, precluded the necessity of repentance in order to salvation; or that they were in any sense a substitute for reformation. It is not for us to say, why either repentance or sacrifice was thought by God to be necessary to pardon and salvation. But if he has taught us that both are necessary, let us not question the wisdom or equity of his government.

Were the sin offerings under the Mosaic dispensation designed only to ratify the Sinai covenant, and to teach men that repentance alone was available to pardon? To a person disposed to cavil at the divine administration, or to ridicule divine institutions, it would be very easy to state plausible objections against the whole code of Mosaic rituals, and to represent them as unworthy of a place under the government of God. If it be inconsistent with divine mercy and unworthy of God, to save sinners for Christ's sake, or on account of what he has done and suffered, as our mediator; will it not follow, that the Mosaic institutions were directly calculated to mislead the minds of the Israelites, and to excite in them dishonorable conceptions of Jehovah?

On a certain occasion God said to Moses, "Get ye up from among the congregation, that I may consume them in a moment. And Moses said unto Aaron, Take a censer and put fire therein from off the altar, and put incense, and go quickly into the congregation and make an atonement for them, for there is wrath gone forth from the Lord; the plague is begun. And Aaron did as Moses commanded, and ran into the midst of the congregation, and behold the plague was begun among the people: and he put on incense, and made an atonement for the people. *He stood between the dead and the living, and the plague was stayed.*"—Numbers xvi. 45—48. Shall we allow ourselves to say, that it would have been more to the honor of God to put an end to the plague without the mediation or intervention of Moses and Aaron? If not, shall we not be careful that we do not deride the intervention of the Son of God, and the supposed display of divine mercy through him?

Some further light on the subject may perhaps arise, by taking into view other instances of mediation, or of God's showing mercy to some, from regard to particular characters, or on account of what was done by them.

From regard to Noah, God spared his family in the time of the flood, and by them repeopled the world. He was a just man

and walked with God. He was informed of the approaching deluge, and in obedience to the command of God, prepared an ark to the saving of himself, his family, and his posterity. Noah having prepared the ark, God said unto him, "Come, thou and all thy house, into the ark, for thee have I seen righteous before me in this generation." After the flood Noah offered acceptable sacrifices to the Lord, and procured promises of favor to his posterity. Thus far Noah was a mediator between God and all who have proceeded from him. By his obedience he secured temporal salvation for his children then living, and for unnumbered millions of then unborn posterity.

Abraham also was a mediator between God and his posterity. Nothing is more evident from scripture than that God did show great favor to the posterity of this patriarch, from regard to Abraham himself, and what he did in obedience to the divine commands. The promise of blessings to Abraham's posterity, and through them to all nations, was made in this manner—"Walk before me, and be thou perfect, (or upright) and I will make my covenant with thee," &c. Abraham obeyed, and in due time the covenant was solemnly ratified. When God was about to destroy Sodom, as a reason for communicating to Abraham what he was about to do, he said, "For I know him, that he will command his household after him—that the Lord may bring upon Abraham that which he hath spoken." How often do we read of God's showing mercy to Israel in remembrance of his covenant with Abraham! How often did the good people in Israel, in times of distress, entreat God to remember Abraham and the covenant made with him, and on that ground to show them favor!

When God established his covenant with Isaac, and promised to bestow on him and his seed the blessings he had before promised to Abraham, he assigned this reason; "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

Isaac and Jacob, each in his turn, stood as a mediator between his posterity and his God, and did that which was necessary to secure a confirmation of the covenant, and an entail of the promised blessings.

Joseph also may be considered as a typical mediator. He was the instrument of temporal salvation not only to his father's family, but to the Egyptians and neighbouring nations.

But of all the typical mediators, Moses was perhaps the most perfect image of the Messiah. In how many instances did he stand as a Mediator between the Most High and the rebellious Israelites, and by his intercessions avert impending vengeance!

When the hand of Jehovah seemed to be raised to strike a fatal blow, the prayer of Moses brought it down in mercy! Must we not then reject the scriptures of the Old Testament, as unworthy of regard, or admit that

God did positively show favor to the whole nation of Israel, from respect to the mediation of Moses?

THE LIFE AND DEATH OF JOHN LANGHORNE.

Concluded from page 88.

On repeating my visit on Monday morning, I learned from him the chief particulars of his life, some of which have been already detailed. He had never, he said, been happy; his conscience was always goading him. From his first illness in the West Indies, to that hour, he knew not what happiness was. "I have forsaken God, and he has let me come to this pass;" and, describing his leaving England for the West Indies the second time, his face became suddenly convulsed with agony. "It was the very day," exclaimed he, "after my dear mother was buried!" His mind seemed to grasp at once the happy retrospect of those days when he was blessed by his mother's instructions, and to contrast them with his present state; and the burst of tears, with which he relieved his bosom, seemed to say, "O! what would she say, could she see me now?"

After he had thus informed me of his life, I explained to him, at full length, the great fundamental doctrines of the gospel; the nature and necessity of true repentance, and of faith in a crucified Saviour. After pressing these views upon him, which he seemed prepared to admit, as those which alone could save his soul, we ended our interview with prayer, in which his mind seemed to me to be seriously engaged.

From the full disclosure which he seemed desirous of making; his confession and lamentation of his sins; his complaint of his own obduracy; the suitableness which he saw in the scheme of gospel mercy, to save even the vilest; and his desire to accept salvation as a free gift, without money and without price; I began to indulge a hope that my labor might not be in vain, and, having put one or two tracts into his hand, I left him.

I saw him again in the evening, and he received me with increasing marks of affection. We went over our former ground, and his mind seemed much opened to the freeness of salvation—and he again accused himself of obduracy. I put questions to him, as to particular parts of his former life. He seemed deeply humbled under the recollection of them, shed many tears of compunction, and attributed all his misery to his ignorance of God. He told me, that he often prayed—he was continually reading the scriptures, or hearing them from another criminal, who attended him when I was not with him. He was very desirous to make restitution to the utmost; and hoped the gentle-

man under whom he had officiated as clerk, would come the next day with the books, that he might correct them. His expressions of gratitude were very ardent, more especially on three accounts:—that all, so far as he knew, whom he had injured, had so kindly and freely forgiven him;—that God had not suffered him to escape, but had so overruled circumstances as to bring him to his present condition, which he frequently declared to be the happiest of his life;—and lastly, that at this extremity God had raised him up so many kind friends, who were concerned for his soul. I left him this night, having recommended certain parts of scripture to his perusal, with increased hopes, and feelings still more interested in his favor.

While I was conversing with Langhorne on the following morning (Tuesday,) the gentleman was announced, whose clerk he had been at the depot. In a voice, broken with emotions which he was unable to suppress, he addressed him first, and then, turning to me, said, "I do assure you, sir, I had the fullest confidence in his moral character; Langhorne knows I had." I then left them, and am informed that Langhorne made a full disclosure of the various frauds he had committed.

I saw him again at four o'clock on the same day, and took a friend with me, whom I introduced to Langhorne, and who had agreed to assist me in my attendance on him. I said, "I fear your mind is but ill prepared to speak of spiritual things after the agitation into which it must have been thrown this morning." "Thank God," he replied, "my mind is now disburdened. I am happy in having pointed out all my frauds; for Mr. ——— or his family might have been involved some years hence, when the accounts are investigated. He is one of the kindest of men. What would he not do for me if he could!" It was with difficulty he could repress the tear from flowing, which stood in his eye, at the recollection of the repeated kindness he had received from him.

He told me that his feelings had undergone a severe shock since he had seen me; that, without any introduction, an old man, a carpenter, whom he remembered in his native village when he was a boy, stood before him, and said, "Aye young man! I need not ask what your name is; that is plain enough; there is your father's countenance, and your mother's eye." He came to bring him a little collection, which he had made among his fellow-workmen in a distillery in which he worked, thinking it might be useful to him in distress, "O!" said he, "the old man's kindness, and all the recollections it brought with it, went home to my heart, and quite unmanned me. How unworthy am I of such attention, and how gracious is God in permitting it to be shewn me!"

We then went over much of our old ground. We parted, as usual, with prayer, agreeing that my kind coadjutor should spend an hour or two with him in the evening. He was locked up with

him this evening; and their subject was that of the necessity of regeneration, from the third chapter of St. John, as his chief complaint was of the hardness of his heart, and his incapability of feeling as he ought the malignity of sin. In a small tract which was given him, he pointed out to me more than once such passages as the following, as particularly expressing the feelings of his heart:—"Strike this wretched heart of mine with a deep feeling of sin. O! shew me to myself—reveal thyself to my soul, and shew me how grieviously I have offended thee."

The last twenty-four hours had now arrived, and our subject became proportionately interesting.

On visiting him this morning, (Wednesday) I found him attentively reading a letter he had just received from Cambridge. It was full of pious feelings, and seemed to give him great comfort. He expressed his gratitude to his friend, and to God for raising him up at such a season.

We were together for nearly two hours; his views appeared to me to be more clear, and his impressions to be more deep. We did not seek for accurate definitions or nice exhibitions of doctrine; but we looked for a heart preparing to meet its God, bemoaning its sins, broken and contrite, and trustiug for every thing to the Divine mercy; and that trust no vague or indefinite confidence, but a confidence resting on God's appointed method of salvation, through the all-atoning merits, the perfect obedience, and the prevailing intercession of a Saviour. My hopes respecting him were raised by this interview. He wished particularly to have nothing more to do with the world. He had appointed a friend to come to him, to arrange the necessary orders for his funeral; and he spake of this with the most unruffled countenance, as if the bitterness of death was past. I had advised him to spare both himself and his wife the pangs of a solemn parting; and his prevailing desire seemed to be, that no earthly thought should distract his mind, but that the remaining hours should be given to God.

I returned to him by appointment soon after six o'clock in the evening, and found him reading the Bible in his cell. We were locked up together for the last time; a few hours only would pass, and his state would be fixed forever; and as the retiring step of the turnkeys was lost in the distance, it may be supposed that impressions of no ordinary character took possession of my mind. The triple doors, fastened with massy bolts, each secured in its socket by a padlock, which enclosed us; the cell studded with nails, and presenting an appearance of the most jealous security; the dull clank of a fetter, faintly heard through an orifice in the door, from the tenant of the next cell of condemnation; but above all, the interesting object before me, seated by the side of his pallet, the tear of affectionate welcome that glistened in his eye, and the periodical sigh that relieved the oppression of nature in his breast; all seemed to say, "Man can do nothing for us here; God alone can help us now."

I introduced a conversation on some of the more remarkable incidents of his life. He detailed many particulars; constantly remarking, that it had been a course of sin and disappointment; and that he had never been so happy as during the five last days of his life. His conscience, he said, was disburdened of its load; he had made a full confession of his faults, and had received the kindest forgiveness from those he had injured; he hoped that in Christ Jesus, God would forgive him also. He then mentioned the subject of his execution, and hoped it would please God to support him under the trying scene.

At twelve o'clock my coadjutor arrived, who was to remain with him till my return in the morning.

On my returning to him in the morning, the fatal hour was now rapidly approaching; and it was no small comfort to us, to find him rising superior to the weakness of nature, supported, as we trusted he was, by a good hope through grace.

This comfortable hope arose at this time from the following considerations:—His tenderness for others. There were two men under condemnation, for whose souls he had expressed his anxiety again and again; he had given them tracts, and appeared much interested for them.—His disregard of himself; deeming himself unworthy of the least attention that was shewn him:—His self-accusation and condemnation:—His request to be dealt plainly with in the concerns of his soul; bearing with great patience our repeated examinations and inquiries:—His readiness and anxiety to hear any thing that would humble him, and exalt Christ as his Saviour:—His respect for the word of God:—His full and frequent admission that the present dispensation was most righteously appointed, and his unreserved submission to the will of God:—His repeated acknowledgment that his present affliction was the greatest mercy he had experienced, and that his happiness of late had exceeded that of any other period of his life:—His never offering the least excuse, or palliation, or pretence for sin:—His often repeated desire to attribute the present state of his mind to mere mercy:—His fervent expressions of gratitude to God, for all the forgiveness and kindness he received, and of which he was so utterly unworthy:—His wish to depart and to be with Christ, lest he should live longer and offend him more by his sins. "A reprieve now," he said, "would only make me unhappy!"—His unremitting attention to the care of his soul, avoiding all unnecessary interruption from the world, and eagerly returning to the one subject which engrossed him.

To these evidences we may add, the apparent sincerity and simplicity of his whole conduct.

Thus encouraged, we prepared for the parting scene. I had before mentioned to him the subject of receiving the sacrament, and we had agreed that this ordinance should be reserved as the last meal of which he should partake in this world, that he might feed by faith on that immaculate Lamb, there evidently set forth before him, whose blood cleanseth from all sin.

His faith and love being thus supported by this heavenly banquet, he seemed as a man who had nothing more to do with this world. He declared, that in all his life he had never felt so happy.

About this time he took two silk handkerchiefs from his pocket, and placing one before each of us, desired us to accept them, as a trifling memorial of him. "It was all he had now to give," he said, "but they would remind us of him."

The toll of St. Paul's clock now informed us, that it wanted but one quarter of an hour of the appointed time. This we spent in reading one or two appropriate hymns, and endeavoring to suggest such holy reflections as might divest death of his terrors, and sustain his confidence in mercy. On hearing footsteps, I opened the door, and found the sheriffs prepared to receive us. I announced their arrival, which he heard without apparent emotion. I turned to him, and said, "Now God Almighty be

with you, and strengthen you, and bear you triumphant over every foe—remember your Saviour."

After his irons were knocked off, and his arms were confined, he prepared to follow the sheriffs to the scaffold. As he was passing from the press-yard, one of the turnkeys said, "God bless you, Sir!" On hearing which he turned to him, and replied, calmly and collectedly, "I wish you all felt as I do now!" By this time I had joined him, and, taking his arm, exhorted him to trust in *Him*, who had hitherto supported him. On our arrival at the outward gate, the bell of the prison suddenly tolled out the note of death, which appeared to startle him. I reminded him that the bell, the scaffold, and the rope which bound him, were but the accompaniments of death; and that death was the friend of him who trusted in the Saviour. We had now arrived at the foot of the scaffold, where we had agreed to part, as he kindly spared us the torture of witnessing the last scene. Here I, for the last time, commended him to God, and shook him by the hand, which he returned with expressions of his gratitude, and with a blessing. My friend also bid him a last and affectionate farewell, which he returned with similar expressions of affection.

We were informed, that when on the scaffold, he had remarked that it was better for him to die than to live. He was, however, considerably agitated as the final event approached; but his death was nearly instantaneous, without a struggle, and almost without a sigh.

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Saviour.

29.

John i. 39. "It was about *the tenth hour.*"

As John refers to a different division of the day, from that of the other evangelists, it may be proper here to notice it.

It is probable that the ancient Israelites, before they left Egypt, began the day at *the rising of the sun*, as did the Babylonians, Persians, Syrians, and most of the eastern nations. But soon after their migration, not only the beginning of the year and of the week, but of the day also, was changed, to distinguish them still more from the idolatrous nations around them. Hence the command, "*from evening to evening* shall be your sabbath."

Herodotus says that the Greeks learned the division of the day into twelve parts from the Egyptians. But whether the Egyptians learned it from the Jews, or the Jews from the Egyptians, is not known. There is however no doubt, that the day was so divided by the Jews in the time of our Lord; and that, in conformity to the ancient command to which we have referred, they began their reckoning of the hours, from *the setting of the sun*, which with them was the beginning of the hour between 12 and 1 o'clock; and again, the rising of the sun marked the 12th hour, from which they again reckoned in succession to the evening. Of course, the 3d hour of the day with them, corresponded to 9 o'clock with us; their 6th hour, to our 12 o'clock; their 9th hour, to our 3 in the afternoon, and their 12th hour, to our 6th. It may likewise be observed here, that the ancient Hebrews appear to have divided the night into three

watches. Hence we read, in Judges vii. 19. of "the middle watch." But in our Saviour's time it was divided into four; (Matth. xiv. 25.) and Mark calls them "*even, midnight, cock-crowing*, and *morning*." (ch. xiii. 35.) This division probably had its rise from the terms of time, during which the watchmen were to succeed each other, in guarding the gates of the city and temple.

In the gospels of Matthew, Mark, and Luke, the Jewish division of hours is used, I believe, without an exception. But John, who wrote long after them, and as late, as is supposed, as the year of our Lord 98, and who was in Ephesus when he wrote his gospel, used the Roman division of the day, which had probably been adopted, if it had not existed before, where the Roman conquests, and the great influence of the Roman name, had been extended. The other evangelists obviously suppose their readers to be well acquainted with Jewish peculiarities, and speak of them without giving any explanation. But it is remarkable that John, when referring to circumstances which are peculiar to Jews and to Judea, writes as if his readers needed this information. For example, when speaking of "*the passover*," he calls it "*a feast of the Jews*." (ch. vi. 4.) In ch. ii. 6. he says, "there were set six water pots of stone, *after the manner of the purifying of the Jews;*" and again, ch. vii. 2. "*the* JEWS' *feast of tabernacles was at hand*." In ch. xix. 13. he gives both the Jewish and the Roman name of the place, where our Lord was tried before Pilate; and in ver. 31. in accounting for the circumstance, that the Jews would not let the bodies of Jesus, and of them who were crucified with him, remain on the cross on the Sabbath, he informs his readers, that "*that Sabbath was a high day*." In writing *among*, and *for* Gentile christians, he applied the circumstances of his gospel to the Roman, rather than to the Jewish division of the day. This remark is important, as it shows the propriety of some circumstances which are noticed by this evangelist, which are otherwise not so apparent; and because it removes an apparent inconsistency between him and Mark, concerning the time of our Lord's crucifixion. For instance, if Jewish hours had been used in the text, it would have been at 4 in the afternoon, that the two disciples went home with Jesus. But if it had been so near the setting of the sun, the evangelist would not have told us, "they came and saw where he dwelt, *and abode with him that day*." In ch. iv. 6 and 7. it is said, that "Jesus, being wearied with his journey, sat on the well; and *it was about the 6th hour*. And *there came a woman of Samaria to draw water*." According to the Jewish mode of dividing the day, this was about 12 o'clock at noon. But in those countries, women did not draw water at mid-day; but at the beginning of evening. This is particularly remarked in Gen. xxiv. 11. "He made his camels to kneel down without the city, by a well of water, at the time of the evening; *even the time that the women go*

out to draw water." But the 6th hour of which John speaks, being the Roman hour, and which is also our own, was 6 in the evening; or about the time of the setting of the sun. That Jesus was fatigued and hungry, that he sent away his disciples for food, and that he met the Samaritan woman at the well, are therefore consistent parts of the history.* It may be observed also that Mark says, our Lord was crucified at the 3d hour; that is, at 9 in the morning. (ch. xv. 25.) But John says, (ch. xix. 14.) that Pilate came into the judgment seat, and that Jesus was arraigned before him, about the 6th hour; which, according to the Jewish division of the day, must have been either at midnight, or at noon. But consider that John used the Roman division, and that it was at about 6 o'clock in the morning, when our Lord was brought before the Roman governor, and the remaining time till 9, the hour at which Mark says his crucifixion took place, we may naturally suppose to have been required by the circumstances, which preceded the nailing of him to the cross.

See Jennings' Jewish Antiq. v. 2. pp. 99—110. Macknight's Prelim. Observ. on the Gospels. Obs. 5 and 6. Jones on the canonical authority of the N. T. v. 3. p. 112 and seq.

30.

John i. 49. "*Rabbi, thou art the Son of God.*"

The title, Rabbi, was not in use till near the time of our Lord. It was assumed by, or given to the learned Jews, as a most honorable distinction. "When *a wise man* dies," say they, "it is difficult to find another to succeed him; but when a king dies, the first Israelite you meet is capable of filling his place; and there never was a high priest, for whom there was not easily found a successor."—We find the same title to have been given to John the baptist. (John iii. 26.)

It was conferred by the Jews with great ceremony. When any one was thought worthy of the degree of Rabbi, he was seated in an elevated chair; a key was given to him, as a symbol of power, or authority to teach; and a table-book, as a symbol of the diligence which was expected in his future studies. He was also separated by the imposition of hands, and his title was proclaimed. There is no reason to believe, as some have supposed, that our Lord had been invested with the dignity in this manner. The title was given to him, merely as an expression of respect. The Rabbies were thought to be infallible guides of faith and conscience, and it was even considered a crime to disbelieve, or doubt what they taught. So extremely tenacious of it were the Jews, that its omission, where it was due, was deemed one of the greatest of injuries. Gamaliel advises the Jews to "find Rab-

* I find Jennings and Campbell to be dissatisfied with this mode of numbering the hours in this instance, from the supposition that the 6th hour would indicate 6 o'clock *in the morning*. But the narrative of John leads us to suppose, that our Lord had travelled during a day; and of consequence, that it was at, or near 6 *in the evening*, when he arrived at Sychar.

bies, that they might no longer doubt of any thing;" and Rabbi Eleazer says, "he that separates from the school of the Rabbies, or teaches any thing which he has not heard from his master, provokes the Divine Majesty to depart from Israel." We find our Lord forbidding his disciples to assume this title; and it was probably the self-sufficient, domineering spirit of these doctors, which gave occasion to the command, "be ye not called Rabbi, for one is your Master, even Christ." (Matth. xxiii. 7, 8.) It was probably, also, because the Rabbies took the title of *Abba*, or *father*, that Jesus forbade his followers to do it; and with the same view, of securing them from the indulgence of a proud and domineering temper.

The title of those who had been educated in a foreign Jewish school, and had there taken their degree, was *Rab*. *Rabbi* was given to such only as had been educated in Judea. But the highest title was Rabban, which the Jews say, was never conferred on more than seven persons. It was on this account, probably, that the blind man gave this title to our Lord; (Mark x. 51.) being convinced that he possessed divine power, and was worthy of the most honorable distinctions; and Mary Magdalene, when she saw Christ after his resurrection, "said to him, Rabboni," (John xx. 16.) that is, my Rabban, or my Lord!

Lamis' Introd. p. 167, 8. Jennings' Jewish Antiq. v. 1. pp. 407—14.

SOURCES OF INCORRECT APPREHENSIONS OF THE MORAL CHARACTER OF GOD.

Concluded from page 78.

A *FOURTH* source of our unworthy conceptions of the Deity, is to be found in our wicked lusts and corrupt habits. No man who is the slave of any favorite sin can remain easy in the apprehension that God regards him with the same disapprobation that he regards himself. Hence he must either accommodate his notions of God to his own standard, or else he must live in perpetual fear and dissatisfaction. It is not doubtful which of these alternatives he will choose. This is the secret of all the atheism in the world. God must be dispossessed of his authority, and the world given up to the sport of human crimes, that these men may live securely. Hence, if there are any notions of Deity, which seem to favor their irreligion, they easily find arguments in their support, and their understanding is sophisticated by their lusts. They greedily embrace the opinion, that God, so pure, so infinite, so almighty, as he must be, thinks it unworthy of his majesty to attend to the minute circumstances of human conduct. The opinion of a moral government of the world, they reject as the fiction of priests. God, they say, surely will not

disturb the dead silence of the grave to awaken mortals like them to retribution! God surely cannot feel such an interest in the concerns of this little planet, this atom of creation, as to think it necessary to vindicate the honors of his holiness, by making such an insignificant creature as I am, miserable for my sins!—Presumptuous man! It is no greater condescension in the Lord of innumerable worlds, to stoop to observe your most secret sins, than it is for him to receive the homage of the seraph that stands on the highest step of his throne! The darkest recesses of your lusts are to him as clearly visible as the lightest mansion in heaven! Think, O thou careless man, that if a single sin you have committed were out of his cognizance, the imperfection of his government would be as really impaired, as if the crimes of a conqueror were unregarded, or a world crushed, and he perceived it not! The disorder of the universe would be as great, if *you* could go unpunished, as if a Nero or Caligula had escaped his retribution. His omniscience would be as much limited, if a sinner repented and God knew it not, as if a new sun were to break out and he observed not its brightness. It is only in the hope of annihilation that God can be safely disregarded! And even in that vacant gulf a ray of divine power darts in, and it is no longer a vacuum.

I close this subject then by offering you the following considerations. Remember then, that in proportion to the purity of your own hearts, will be the justness of your thoughts of God. The more like God you become, the more (I would say it with reverence) will you enter into his character. And without this conformity of heart and conduct to his will, your knowledge of the Divinity will be nothing but a cold and barren speculation. To what purpose is it that you can enter into all the proofs of his eternity, omnipotence, omniscience, and infinity, and arrange a demonstration of God's attributes with the utmost perspicuity? To what purpose is it to talk of him in language worthy of his greatness, and become eloquent in the praises of Jehovah? If you remain untouched with the moral excellence of his character, if God is not the object of your love, if there exists in your heart a secret disgust at his government, and aversion to his purity, you may read ten thousand volumes, and know nothing of your Creator. The mind of such a man is like a cold and empty chamber, hung round with the maps and figures of the different parts of the earth, which he has seen and known only in these delineations; but regions of which he knows nothing by personal acquaintance, where he has no friends, no attachments, no hopes, no ties of interest. If God is not *our* God, it is of little purpose that we believe that such a being exists. But, my friends, if your hearts are frequently in communion with him, you will have an eternal friend in this awful Being. If you enjoy every thing which you meet as his gift, every creature in existence will furnish you with new proofs

of his goodness. God will enter into all your thoughts. No event, however unexpected, will derange your trust in him. What you cannot now interpret, you will believe to be for the best; what you fear, you will fear as a mark of his displeasure, and in no other view. What you suffer, you will suffer as the instrument of his goodness. The changes in the world, and much less the dark and the light aspects of your affairs, will not for a moment give you any misapprehension of your Maker. The longer you live, the more will you acknowledge the equity of his dispensations, and the more humbly will you rely upon his providence.

If, then, you would correct your false notions of God, you must be more intimate with him. Live lives of habitual devotion, and your breasts will be the temple of the Divinity. "He that dwelleth in love, dwelleth in God, and God in him." Without this spirit of piety, it seems to me that all our discourses, all our descriptions of Jehovah, and indeed every thing relating to religion, must appear to you like the conversation of foreigners, in a language, which, however familiarized to your ear, you do not understand. Without the aid of a devotional spirit, God must be forever a stranger to you. O, my friends, let us beware, lest the light which bursts upon the world to come, do not reveal him to us, not as a stranger only, but as an enemy.

SERIOUS PREACHING.

Continued from page 91.

The object of serious preaching is, to impress the practical truths of religion on the heart and conscience, and thus to reduce the life to the obedience of God. The sentiment which I wish to illustrate and enforce in the present number is, that the preacher who proposes this end, must set before men their *sins* and *dangers*, with *faithfulness* and solemnity. He must be a searching and awakening preacher.

To make men acquainted with themselves, with their real character and condition, is a most important part of the work of a minister. Unless this is done, he labors to little effect. He scatters his seed on the highway or the rock. The gospel is a message of mercy and forgiveness; and none are prepared to prize and obey it, but those who have felt their sins and are softened by contrition. The heart which has never been pierced with a sense of unworthiness, will hear, with a faint interest and a languid gratitude, of that Saviour who came to rescue men from guilt and condemnation. From such a heart no deep and sincere confession will ascend to heaven. You can expect from it no strong and prevailing purpose of amendment; nothing of that vigilance, and prayer, and persevering use of the means of improvement, without which the

character will remain unchanged, and the sins unforgiven.

This part of ministerial duty is of all the most difficult. Many hearers are not willing to know themselves, although on this knowledge their safety depends. No sight is so distressing to them as their own deformity. They can look on any thing with a steadier eye than on their sins. They are offended with the plainness of reproof. Slight faults they indeed are ready to acknowledge; but they repel the imputation of aggravated guilt. Ingenuity, which is never so active as when employed in the work of self deception, finds many coverings for habitual omissions of duty, and perhaps contrives to array their very vices in the garb of virtues. Have they any qualities of heart, or habits of life, which approach the christian standard? These they magnify, on these they dwell, until a lustre is spread over their whole characters, and their great and ruling principles of action are quite forgotten.

The true minister of Jesus will resist this fatal propensity of multitudes to hide themselves from their own view. He will spare no labor, that his hearers may learn to estimate justly their own characters. For this end he must endeavour to communicate to them clear conceptions of the obedience which God demands. Loose ideas of duty help to harden many hearts in sin. Not a few measure themselves by a false rule. They think it enough to be as other men are; to keep within the bounds which general practice prescribes; to maintain an exterior propriety of deportment. The preacher must turn their attention from the world to Jesus Christ, the divinely authorized teacher of human duty; and must urge on their understandings and consciences the reasonableness and excellence of that piety and virtue which he has enjoined. To this test he should earnestly persuade men to bring their lives. His interrogations on this subject, his appeals to conscience, should be clear, close, and animated. Let him not trust to his hearers, that they will of their own accord apply to themselves his delineations of duty. He must aid and incite them to this important work. Many are disposed to turn the edge of reproof aside from their own characters, & to let all its sharpness descend on their neighbours. He must compel them, if possible, to look at home. He must teach them, that their first concern is with themselves, and not with others.

In connexion with these solemn views of the duties which God enjoins, the preacher should dwell with particularity and force on those violations of the divine laws, into which men are most easily and most frequently seduced, and which he believes are most prevalent among the people whom he addresses. He should describe the various paths by which men are hastening to destruction, the various forms of sin, and the different classes under which sinners may be ranged; and these descriptions he should employ as methods of discovering men to themselves. Is not this *your* character? Does not this

passion rule your heart? Does not this sin stain your life? Such are the inquiries which he should press with earnestness on each of his hearers. He should especially direct their attention to sins, which have been repeated until their guilt is unnoticed; or to sins which are counted venial, while in reality they are irreconcilable with the essential virtues of a christian. He should spare no popular vice. He should expose the artifices and extenuations, by which men shelter themselves from their own consciences. As I have said, this is the most difficult work of a minister, to hold up to men faithful pictures of their own characters, to probe the heart which shrinks from the touch, to pluck from it its labored and multiplied coverings, to wound it in the tenderest parts, in its selfishness and pride. But the minister of Jesus is sent not to flatter, but to reform and save his hearers; and it is at his own as well as others' peril, if he forbear to reprove what his master has condemned.

Whilst the preacher labors, in the methods which have now been recommended, to make men acquainted with their sins, he should also seek to impress them with the unworthy and dishonorable nature of sin. For this end he should place before them with all seriousness and tenderness, the greatness and excellence, the spotless purity and unbounded love and mercy of him whose authority they have opposed. They should be taught, in the language of sensibility, that it is their Creator, the Author of all their blessings, the kindest Parent, the most equitable Sovereign, the Eternal and Almighty God—whose commands they have broken. They should be directed to the cross of Christ; and be reminded, that it is the Saviour who bled for them, whose example and precepts they have refused to follow. They should be taught, that the duties of piety and benevolence, which they have slighted, are not arbitrary impositions, but dictates of reason and truth, suited to ennoble and refine their nature, and enjoined by God for the very purpose of preparing them for unbounded felicity and glory in heaven. By these and other considerations, the preacher should strive to excite in his hearers a *filial and ingenuous sorrow* for their sins. Mere terror should never be his object. One tear of affectionate contrition is worth more than all the pangs and tumults of fear. To soften and subdue, not to overwhelm with agony and alarm, should be the first object in every representation of human guilt.

There are however those, on whom appeals to gratitude and to the more generous feelings are lost. Their moral sensibility is palsied. They have closed their ears, and the voice of mercy is too gentle to awaken them. They need the thunder to rouse them. Religion must offer herself to them in a countenance of anger, and speak to them in the language of threatening and denunciation. To such men the preacher should exhibit with a compassionate solemnity the tremendous consequences of unrepented sin. He should speak of the grave, which is so soon to cover them—

of the coming of Christ to be their judge—of the great day when in the presence of the universe their hearts will be revealed, and their wretched doom pronounced—of the worm which never dies, and of the fire which is never quenched. These are themes which will throw a sadness over the heart of a truly christian minister. He can never speak of them with lightness or with an unfeeling air of menace. But painful as they are, they must have a place in his ministry. In every society there are some, whom sin has hardened, who are careless and unconcerned about religion, in whose hearts the world holds an undisputed sway, who habitually and with little compunction violate some of the known laws of God. Of all men, the condition of these is the most affecting. They are condemned by God's word, they are treading the beaten road to destruction, they are trembling over an abyss of misery. To awaken these to their danger is the most pressing duty of the christian preacher, and to turn these from the error of their way is the sincerest happiness with which his labors can be rewarded.

Some cautions remain to be given on the subject which has now been treated, and they will close this discussion on serious preaching.

POETRY.

*A christian society bewailing the death of a godly minister.**

For the Christian Disciple.

MYSTERIOUS are thy ways, O Lord,
Yet those who know thee trust thy name;
Thy creatures change, thy servants die,
"But thou forever art the same."

Great was the favor we enjoyed,
Why else the loss to us so great?
With mourning, yet with grateful hearts
Thy tender mercy we relate.

Thy servant lived, nor lived in vain,
His heart was warmed with christian love;
With zeal he sought the good of souls,
Their peace on earth, their joy above.

He felt as saints should ever feel,
That he at best was but a man,
Exposed to err, a stranger here,
His life a vapor, or a span.

Such views produced abundant fruits,
Of candor, meekness, pious care;
Unwearied kindness to his flock,
To THEE, unceasing love and prayer.

His lips proclaimed the path of life,
His own example made it plain;
Though gone from us to dwell with thee,
His kind instructions still remain.

Lord, heal the wound thy stroke has made;
Supply his place, remove our fears;
Be thou our God, preserve our peace,
Excite our love, dry up our tears.

* It is supposed that this hymn was occasioned by the death of the lamented Dr. Kendal. We hope in the next Number to give a sketch of his character.

Bereaved, we mourn, we praise, we pray;
Our refuge is thy throne of grace;
In paths of wisdom guide our feet,
And fit us for thy dwelling place.

There with our dear departed friend,
May we and all our children meet,
To sing the wonders of thy love,
Then shall our pleasure be complete.

B. L.

RELIGIOUS INTELLIGENCE.

CHRISTIANITY IN INDIA.

On the 22d of June last, Lord Castlereagh proposed to the British House of Commons the following resolution:

"That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted, as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That in the furtherance of the above objects, sufficient facilities should be afforded by law, to persons desirous of going to and remaining in India, for the purpose of accomplishing those benevolent designs. Provided always, that the authority of the local governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained." *Chris. Obs.*

This resolution was favored by "about 900 petitions, signed probably by near half a million of persons of intelligence and respectability," in the various cities and important towns in the kingdom. The resolution occasioned a long and interesting debate in the British Parliament; it however finally passed the House of Commons, yeas 89, and nays 36. In the House of Lords it passed without a dissenting vote. Perhaps no event of the last year occasioned more general joy among christians in Great Britain, than the passing of the above resolution. The Christian Observer bestows high encomiums on his Majesty's Ministers for the part they took in the affair. It was a happy circumstance, that the advocates for the measure disclaimed all desire of having any thing done by way of compulsion, or any thing inconsistent with the most perfect toleration. Instruction and persuasion comprises all the means they wished to have employed for the conversion of the natives to christianity; and even these means they wished to have employed in a cautious and prudent manner.

Extract from the first Report of the Calcutta Auxiliary Bible Society, A. D. 1812.

It remains to mention a fourth, and numerous class, of native christians, who speak the *Malayalim*, or, as it is more commonly called, the Malabar language; being the dialect of the inhabitants of Travancore, and the Malabar coast; from Cape Comorin to Cape Illi, or Dilli. The entire number of native christians, conversant in this language, has been calculated at 200,000; but in a recent estimate obtained from Father Louis, secretary to the Bishop of the Carmelite Mission at Bombay, it is stated as follows:

Roman Catholics, attached to 32 Latin Parish Churches between Tellicherry and Anjengo	42,000
Ditto, belonging to 86 Syrian Catholic Churches; viz. Syrian christians converted to the Roman Catholic faith	90,000
Syrian christians, under the Patriarch of Antioch, and still attached to their own churches, 41 in number	45,000
Total of 159 churches	177,000

For the use of the Syrian christians, a Malayalim translation of the New Testament was commenced in the year 1806, under encouragement from Colonel Macauly, late resident of Travancore, and the superintendence of Mar Dionysius, Bishop of the Malabar Syrian church; and the four gospels have been since printed at Bombay. By a letter from the Rev. Mr. Martyn, who, in February last, made inquiries on the subject at Bombay, it does not appear that the persons employed in making this version had proceeded further than the gospels; but at Mr. Martyn's desire, Tinnapah Pillah, who was first engaged in the translation with Rembar, a Casanar, or Priest of the Syrian church, and was afterwards sent to Bombay to correct the press, wrote to the Bishop, requesting he would order the translators to proceed in the work with all possible diligence. The committee have since accepted an offer from Tinnapah Pillah, to come round himself to Bengal for the purpose of superintending an edition of 5,000 copies of the Malayalim New Testament, which it has been determined to print, at the Serampore Press, as soon as the requisite preparation can be made for it.

It is further the intention of the committee to print a Malayalim version of the New Testament to be made from the Latin Vulgate; under the superintendence of the Romish Bishop of Verapoli, and vicar general of Malabar, for the use of the Roman Catholic christians on the Malabar coast, as soon as circumstances may admit of it.

Extract of a letter from Kishtna, a heathen, to Dr. John.

Tranquebar, March 20, 1811.

Reverend and kind Father,

You will indulge me (though I am still under heathen profession) with that filial liberty with which you favor your spiritual children in the christian religion.

In requesting you, Rev. Sir, to grant me a Tamul Old and New Testament, and if possible also an English Bible, I do it from a sincere heart, which chiefly values this sacred treasure.

Being acquainted a good deal with the glorious transactions of the Honorable Bible Society, and other Benevolent London Missionary, and other Religious Tract Societies, whose publications I frequently read when communicated by my christian friend; and being impressed with the preference of the christian love and communion, and above all with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate; I am conscientiously bound to confess, Rev. Father, that these are such weighty points as do not at all come from men, but from a superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Saviour Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is—first, my timidity; second, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected if they come to know my resolution; and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection. The example of Nicodemus in the gospel comforts me much in my present situation, and makes me to wait for the Lord's time. I pray earnestly for his grace and goodness to fulfil my hearty wishes. I humbly trust that the Lord will hear the other good benefactors' prayers for me.

The establishment of some charity English and Tamul schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood. Since the christian schoolmasters are far superior in fluent reading, correct writing, regular composing letters and petitions, in which, alas! our schoolmas-

ters are very poor; many intelligent natives of my persuasion acknowledge and confess the happy effects which your charity schools will have, and which we see already to our great pleasure. Though many fear by this, you wish to persuade my nation to accept the christian religion, yet they are confident, from *the well known and much distinguished* benevolent principles of the Rev. Missionaries, that they will not force them to do what their heart is not inclined to.

I will confess from the bottom of my heart what I feel, and what I observe and hear from other natives, that your charity schools will have the most blessed and abundant fruits; when you will also find that many heathens read the holy scripture, although they are hitherto ignorant of *printed* books, nor are they acquainted with the best mode of reading. This charity has already roused the attention of the public, and impresses them with a just idea of the benevolence of their christian English superiors. I am also one of those who offer up my poor prayers to God Almighty for the increase of your charity schools, and that he may open the hearts of many English gentlemen and rich natives too, to aid this most beneficial institution.

I beg also another Tamul Old and New Testament for my religious friend Kanagasabey, who, though convinced, and acknowledging the purity of the christian religion, is much given up to the principles of Vedandem. In his conduct he is upright, and a sincere friend to myself and to my christian friend.

For the precious books which you will be pleased to give me now, I wish to be thankful to God and to the other benefactors. May the Lord reward them abundantly in this and the next life! May they also see the rich fruits of their pious labors even in this world!

You and other most worthy benefactors, who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty, and you will see numbers of heathens with their families and children who will come and thank you in heaven, and prostrate themselves before the Lord and glorify his sacred name, not only for his saving mercy, but also for having chosen you, as sacred instruments for our salvation.

I humbly rely on your paternal indulgence to pardon my liberty in this letter. The contents are, I may freely say, coming from a heart which the grace of God has brought to the knowledge of the christian religion; and in the English, I am assisted by my christian friend, with whom I am intimately connected about ten years, and hope the precious principles of the christian religion will bind us in the same union till the last days of our life.

I remain,

With profound respect, Rev. and worthy Father,
Your most obedient and most humble unworthy Servant,
(Signed) KISHTNA.

Obituary.

DIED at Medfield, February 28, 1814, Rev. THOMAS PRENTISS, D. D. aged 67.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden,
Mr. Ed. W. Andrews, Newbury-port.
Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.
Mr. John E. Abbot, Boston.
Mr. Joseph Haven, Cambridge.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.

THE

CHRISTIAN DISCIPLE.

No. 5. MAY, 1814. Vol. II.

WHAT IS RELIGIOUS EXPERIENCE?

The expression, "religious experience," I suspect is often used, without very clear conceptions of its meaning. That there is such a thing—that many have it—and that all should seek for it, there is no doubt. Many have it, who perhaps have never very distinctly considered it; and many, if they thought enough of it to discern its nature and worth, would estimate it far higher than they now do. Indeed every one has it, who is actuated by the principles and motives of the gospel; and every one obtains more of it, in proportion as his affections, his temper and conduct, are formed and governed by the instructions of our holy Redeemer.

Examples of the power of religion, judiciously selected, may awaken the thoughtless, stimulate the sluggish, give fresh excitement to those who have made some progress, and perhaps rouse even the vicious to serious reflection. But examples of religious experience are not always judiciously selected; and I believe that, without any evil intention, much evil has actually been done, by proposing those *only* as examples of the power of religion, who have felt what others, perhaps not less pious, but differently constituted, or who have never been in the same circumstances, could not have felt. Much evil, I believe, has resulted from the opinion which has been so produced, that we can then only be said to have "experienced religion," when we can mark, with exactness the time in which we were first *brought from darkness into marvellous light;* and can retrace all the circumstances and events, by which we were *delivered from sin, and became the children of God.* I do not say, nor do I mean even to intimate, that men who have received such extraordinary impressions, are not often very affecting examples of the power of divine truth. But I mean that, *all* cannot be *such* examples; and that many, very many, under very different circumstances, in a different manner, and in different degress, may have *as actual* experience of the efficacy of religious principles and hopes. In partial and unjust conceptions on this subject, originates much of that separating spirit, which deforms

and deranges the christian world; and many, whom our blessed Lord would have comforted and encouraged, from the same cause have endured unutterable fear and distress, and perhaps have been all their life time subject to bondange.

Distinctly to answer the inquiry, "what is religious experience?" we must first consider, *what is religion?*—for our experience, to deserve the name of religious, must at least be consistent with the great and primary principles of that religion, to whose power we attribute what we experience. I think there is no other way of considering the subject, which will lead us so directly to the most just and satisfactory conclusions.

In defining religion then, I should say, that it consisted of *all those doctrines, principles, and rules, which God has given for the regulation of the temper, affections, and conduct of man in this world, in order to his preparation for a better.* This is a very general definition; but, if I mistake not, it very plainly comprehends all which is necessary to a proper answer of the inquiry, "what is religious experience?" for, let religion consist of what you will, we can properly be said to experience the power of those parts of it only, which are of a practical nature.

Let this definition be admitted, and religious experience is, *an experience of* THE PRACTICAL INFLUENCE *of the doctrines, principles, and rules, which God has given for the regulation of our tempers, affections, and conduct in this world, in order to our preparation for a better.* This definition is also general; but the particulars which are included in it are, I think, very apparent. Nor am I aware that any fair example can be adduced of the power of religion, which will not illustrate and confirm its correctness. It admits of cases which may be very extraordinary; but I think enables us to judge with a good degree of accuracy, whether all the extraordinary cases which are produced, are actually examples of religious experience. It shows us also, that there may be much experience of this sort, which is not extraordinary, and yet not less important and valuable; not less adapted, when properly considered, to give consolation, and hope, and joy to those who feel it, than is that which is occasioned by some powerful effect, suddenly produced upon the mind or heart of a confirmed sinner, awakening him to a sense of his condition, and bringing him to repentance and holiness.

It is by the application of principles to practice alone, that we can acquire *experience;* which strictly and properly means, *knowledge derived from practice.* Every doctrine, principle, and rule of religion, being of a practical nature, may therefore come within our experience; but then only can we be said to have had experience of *any* doctrine, principle, or rule, when we have applied it to our practice, and have *thus* acquired a knowledge and conviction of its efficacy. We may obtain knowledge by other

means; but till we have practised what we know, we cannot know it by experience; and *no one can have religious experience any further, than he makes the doctrines and precepts of religion the rules of his temper, affections, and conduct.* These appear to me to be very obvious and important truths; and truths which, acknowledged, and followed into their consequences, will correct some very erroneous ideas upon the subject.

It must be evident, from the difference of natural capacities and dispositions, of educations, of conditions, and of the various circumstances of our lives, that there must be different degrees of this experience; differences in its operations, its appearances, and its expressions, even where it will be admitted that it is actually possessed. One is ignorant, and can no more form the clear and strong conceptions of the doctrines and duties of religion, which are formed by some others, than a man who is short sighted can see clearly the distant prospect, which another, who has not this defect, can see plainly. One is ardent and sanguine, and always speaking and acting immediately from the impressions of the moment. He kindles at every new excitement; and his experience, if often delightful, is frequently contradictory. Another is cool and deliberate; but his experience, though less imposing, is perhaps as much more uniform, as his convictions are more deeply settled. One has a tendency in his constitution to melancholy, which often clouds his happiest sensations, and casts a gloom over his brightest hopes; and another is always cheerful, and enjoys more, even under the pressure of many adversities, than do many who are subject to depression of spirits, in their most favored moments. One practises religion and virtue, amidst all the privations and discouragements of poverty; and another has little experience of their influence, but what he has obtained in the most prosperous circumstances. Some having been indulged with every advantage of a pious education, from their childhood have walked with God; and others, who have been reared in impiety and vice, have been reformed, and brought to the holiness of the gospel. Some are naturally irritable and impetuous in their tempers, and others, gentle and forbearing. Even supposing all these persons to have precisely the same religious sentiments, how different must be their temptations, their trials, the operations of their minds, their *experience?* From the peculiarities of their natural constitutions, and the difference of their conditions, we might, and ought, to expect that one will be suddenly, and another very gradually affected with religion; that one will be made by it as happy as he can be in this world, while another, perhaps at least equally pious, may scarcely dare to raise even his eyes to heaven. One will be most deeply interested in certain doctrines, and another in others. One will feel *every day*, what another feels only *occasionally;* and one will experience *rapture*, where an-

other will feel only *fear*, and *care*, and *dejection*. With one, nothing will be accounted experience, which is not *remarkable;* and another will account the *serene* and *peaceful* state of the mind, which is felt in a recurrence to a day of calm, but steady pursuit of ordinary duties, to be far the most valuable experience, because it exposes less to temptations, to reverses, and to sorrows. But various as may be the kinds and degress of it, I know of no safer rule, in forming our judgments upon the question, "is mine the experience which the gospel approves, and which I may believe to be the genuine fruit of religion?" than seriously to consider, *whether ours are indeed christian principles, and whether the principles which we receive, and by which we profess to be actuated, have been faithfully applied to our practice?* As we are liable to deception in our principles, and motives, and feelings, we may of course be deceived in our experience; and attribute it to religion, when it has in fact another, and a very different origin. But let it be remembered, that as religious experience is the fruit of the principles of the gospel faithfully applied, so the fruit of genuine christian experience, will be increasing fidelity. Have you, reader, this evidence that you are born of God? I rejoice in your possession of it. But let him that thinketh he standeth, take heed lest he fall; for not only must we *have*, but we must *retain* the spirit of Christ, or *we are none of his.*

[To some mistakes on this subject, we may ask attention in a future number.]

THOUGHTS ON THE MEDIATION OF THE SON OF GOD,

Corresponding with "Butler's Analogy."

Resumed and concluded from p. 113.

It would be easy to mention many more, of judges, of kings, of prophets, and of priests, who acted the part of mediators, and on whose account special favors were bestowed on the wicked people in Israel. Indeed, in every instance in which favor was shown to the nation in answer to prayer, we have an instance of mediation.

In reply to the intercession of Abraham for the people of Sodom, God assured him, that if there should be found ten righteous persons in the city, he would spare it for the *ten's sake.* This shows the regard which God has to righteous characters, and of what importance they are to the safety of a city or a nation; and that it is consistent with the principles of divine government, to bestow favor on the wicked, from regard to the righteous. Had there been but *ten* righteous persons in Sodom, they would have been mediators of sufficient efficacy to save the city from the impending storm. And although there was but one, yet so long as he remained in

the city, he stood between the devoted inhabitants and death. The angel said unto Lot, "Haste thee, escape thither; *for I cannot do any thing till thou be come thither.*" Elijah and Elisha were such powerful mediators, that they were represented as the defence of the nation, "the chariots of Israel, and the horsemen thereof."

In Ezek. xiv. 14, we have something pertinent to the present purpose. In threatening to bring judgments on the land of Israel, God said to the prophet, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness." This is repeated again and again. While this passage with great plainness and solemnity announces, that the mediation of these three eminent saints would be unavailing in that particular case, it as plainly implies, that it had been common with God, in *other* cases, to spare a guilty people through the mediation of such men. Had it not been consistent in any case, to show mercy to the guilty on account of such righteous men, why were they thus brought to view on that occasion?

In Jer. xv. 1, we have a passage of similar import. "Then said the Lord unto me, though Moses and Samuel stood before me, my mind could not be towards this people." In former times Moses and Samuel had been two of the most powerful mediators that had been known in Israel. Each of them in his turn had stood singly before God, and prevailed in supplicating mercy for that nation. But in the days of Jeremiah, the people had become so corrupt and wicked, that even both of these prophets together would not have been sufficient to turn away the anger of Jehovah, or secure the nation from the approaching calamity.

Thus it appears, that for some reason God has seen fit to accept of this lower kind of mediation. In numerous instances he suspended calamities, lengthened out the day of grace, and bestowed mercy, through the mediation of individuals eminent for piety and virtue. We may then ask, what objection can be stated against the supposed mediation of the Son of God, which will not be of equal force against the mediation of Moses, or any of the saints who have been named? If it were not inconsistent with the freeness of divine mercy, to bestow temporal salvation through the mediation of Moses and others, why should it be thought inconsistent or dishonorable for God, to bestow eternal salvation on penitent sinners, through the mediation of his own Son? If I remember correctly, Mr. T. Paine, in his letter to Mr. Samuel Adams, thought it to be absurd, to suppose that prayer could be of any avail to procure favors from the hand of God. But why? Probably he thought to bestow favors in answer to prayer, was inconsistent with the freeness of divine mercy; and that it was an idea dishonorable to God, to suppose supplication to be necessary. God, he would have

said, needs no importunity; his mercy is too free to be procured by entreaty. Perhaps also some of the Israelites thought it would have been more to the honor of God, had he bestowed his favors on that people without the tedious round of sacrifices, and sin offerings, and without regard to the prayers of Moses, Samuel, and others. But such, we may believe, were not the views and feelings of the pious people, who had more confidence in the wisdom of Jehovah, than they had in their own contracted understandings. At the present day there may be many, who think it would be a much greater display of divine mercy, if God would bestow pardon and salvation on the wicked, without requiring *repentance* as a condition of forgiveness.

Indeed, if we allow ourselves to set up our own wisdom, as the standard by which the conduct of Jevovah should be regulated, it will be easy to find objections against every branch of the Divine administration. How natural it would be to impeach the goodness of God, in subjecting mankind to the necessity of obtaining the bread by the sweat of their brow, when it would be so easy with him, to supply all their wants by miracles! How readily should we deny the perfection of his government, on account of the sin and misery which actually exists in the world he has made! If we are unable to see, why it was *impossible* or *improper*, that moral and natural evil should be absolutely excluded from the universe by the constitution of nature or providence, shall we presume to be judges of what is necessary or proper for the recovery and salvation of sinful men!

There had been a long succession of typical sacrifices for sin, and typical mediators; "But now once in the end of the world Christ appeared to put away sin by the sacrifice of himself." —"How, and in what way," says Dr. Butler, "it had its efficacy, there are not wanting persons, who have endeavoured to explain; but I do not find that the scripture has explained it." In this remark I perfectly acquiesce. The many explanations which have been given, have evinced nothing more clearly, than the folly of attempting to explain what God has thought fit to conceal. With sincerity I can say, I do not find that the scripture has explained "how or in what way" the sacrifice of the Son of God has its efficacy. But I can say the same in regard to all the sacrifices of the Mosaic dispensation; the same of all the typical mediations, and the same in respect to the efficacy of prayer. Must I therefore sit in judgment on the Divine conduct, deny the propriety and utility of his institutions? Or may I pretend to explain what God hath kept secret, or profess to be wise above what is written? Is it not a more modest and safe course, to confide in the wisdom of God respecting his appointments; to perform faithfully the duties which he has enjoined; to leave unexplained those reasons for his conduct, which his wisdom has kept hid from our view; and by patient

continuance in well doing, "wait for his Son from heaven?"—"So Christ was once offered to bear the sins of many; and to them that look for him shall he appear a second time without sin unto salvation."

SKETCH OF THE HISTORY OF THE COUNCIL OF TRENT. SECT. III.

After the death of Luther, the Council proceeded to examine his opinions. The first list related to his views of the *scriptures* and *traditions*. From the Lutheran books they stated the following articles.

1. "That the necessary doctrine of Christian faith is wholly contained in the holy scripture, and that it is a human invention to *add* to them *unwritten traditions*."

2. "That of the books of the Old Testament, none should be reckoned but those which have been received by the Jews." By the same article it also appears that the Lutherans doubted the genuineness of the Epistle to the Hebrews—that of James—the second Epistle of Peter—the second and third of John—that of Jude, and the Apocalypse.

3. "That to understand the scriptures well, or to allege the proper words, it is necessary to have recourse to the texts in the original tongue in which they were written, and to reprove the Latin translation as full of errors."

4. "That the divine scripture is most easy and perspicuous, and that to understand it, neither gloss nor comment is necessary, but only to have the spirit of a sheep of Christ's pasture."

To these the Council subjoined a 5th article for discussion, which was this:—"Whether Canons, with anathematisms adjoined, should be framed against all these articles."

"Upon the two first, the divines discoursed in four congregations; and in the first, all agreed that the christian faith is contained partly in the *scriptures* and partly in *traditions*." It was judged that the *scriptures* and the *traditions* were of equal authority. The major part of the Council said, that it was necessary to account that translation which formerly had been read in the churches, and used in the schools as *divine* and *authentic*, otherwise they should yield the cause to the Lutherans, and open a gate to innumerable *heresies* hereafter. Some curious reasons were offered in support of this opinion; one was this—"that if the providence of God has given an authentic scripture to the Jews, and an authentic New Testament to the Greeks, it cannot be said without derogation that the church of Rome, *more beloved than the rest*, hath been destitute of this great benefit; and therefore that the same Holy Ghost, who dictated the holy books, dictated also that *translation*, which ought to be accepted by the church of Rome."

A dispute arose respecting the liberty to be allowed in explain-

ing the scriptures. Some supposed that divines of that age ought not to be confined to the interpretations which had been given by the ancient doctors of the church; but that each one had a right to employ his own talents in giving the sense of scripture; and to prohibit this would be spiritual tyranny. Those of the contrary opinion said, that popular license would be worse than tyranny, that it was best to curb the unbridled wits, otherwise they could not hope to see an end to the present contentions. One of the Council gave it as his opinion, that the doctrines of faith were now so cleared, "that they *ought no more to learn them out of the scriptures.*" Another said that the understanding of the scriptures must be *fitted to the times* and expounded according to the *current rites.* But Cardinal Pacceco said, "that the scriptures had been expounded by so many and so excellent men in goodness and learning, that there was no hope to add any good thing more; that all the *new heresies* sprang from the *new expositions of scripture*, and therefore it was best to bridle the sauciness of modern wits, and make them content to be governed by the ancients." To this the council generally consented.

After spending much time on the preceding articles, they came to that respecting *Anathemas.* It was supposed that to make decrees without subjoining anathemas against dissenters, was about equal to making no decree of faith at all. Still it was thought too rigorous to pronounce an anathema against every man who might in some particular dissent from the vulgar translation. On the whole, they concluded to form two decrees; the first was to embrace the catalogue of books to be deemed canonical, and the *traditions.* This decree was to conclude with an *anathema.* The second decree was "to comprehend the translation and the sense of scripture, as if the decree were a remedy against the abuse of so many interpretations and impertinent expositions." By this Council the Apocryphal books were placed on a level with those of the Old Testament and the New.

On the 8th of April, 1546, which was forty-one days from the time of Luther's death, the Council published the preconcerted decrees. The substance of the decrees as given by Father Paul may be thus stated.

First. "Aiming to preserve the purity of the gospel which was promised by the prophets, published by Christ, and preached by the apostles as the fountain of all truth, and discipline of manners—which truth and discipline are contained in the *books*, and *unwritten traditions*, received by the apostles from the mouth of Christ, and dictated to them by the Holy Ghost, and passed from one to another; the Synod doth, according to the example of the Fathers, receive with equal reverence all the books of the Old Testament and the New, and the traditions belonging to faith and manners, as proceeding from the mouth of Christ, or dictated by the Holy

Spirit and preserved in the Catholic church." After naming the several books, the decree concludes thus—"that if any will not receive them all as sacred and canonical in all parts, as they are read in the Catholic church, and contained in the vulgar edition, or shall wittingly and purposely despise the traditions, *let him be anathema.*"

Second. "That the vulgar edition shall be held for authentic in public lectures, disputations, sermons, and expositions, and none shall dare to refuse it. That the holy scriptures cannot be expounded against the sense held by the holy mother, the church; nor against the common consent of the fathers, though with purpose to conceal those expositions; and that the offenders shall be punished by the ordinaries. That the vulgar edition should be most exactly printed. That no books of religion be printed, sold, or kept, without the author's name, and that the approbation appear in the frontispiece of the book, upon the pain of excommunication and pecuniary punishment."

The remaining part of the second decree relates to a profane use of the language of the scriptures.

It may be useful for christians in this country to reflect on the kindness of God to us, in so ordering events, that we are free from the spiritual dominion which the Council of Trent attempted to establish. That Council had doubtless as good a right to decree articles of faith, and to bind the consciences of men, as any Council or any class of ministers in ancient or modern times. But had it been in their power to carry their decrees into effect, what would now have been our condition! The work of reformation would have been immediately suspended, the *errors* and the *darkness* of that Council would have been established for *truth* and *light* in every part of christendom! While we reflect with gratitude on our escape from papal tyranny, let us stand fast in the liberty of the gospel; and neither submit to chains which others may forge for us, nor make fetters for others, nor for ourselves, nor for our posterity. Let there be no Cardinal Pacceco among us, who shall have the folly or the effrontery to say, "that the scriptures have been expounded by so many and so excellent men in goodness and learning, that there is no hope to add any good thing more; that all the new heresies spring from the new expositions of scripture, and therefore it is best to bridle the sauciness of modern wits, and make them content to be governed by the ancients."

DEFENCE OF THE LETTER FROM ONE CLERGYMAN TO ANOTHER;

In reply to Minimus.

For the Christian Disciple.

Sir,

From a conviction that your sentiment was the occasion of uncharitableness, I was first led

to examine its correctness. It is not my wish to wound your feelings; but as your answer has failed of convincing me, you will suffer me to reply. It will not be needful that I should remark on every thing in your answer. As the answer rests on one principle, if I can show *that* to be incorrect, the things which rest upon it will fall of course. The principle is concisely this; that a person may really *appear* to himself as the chief of sinners, while he *sees reason to believe* he is not. This you illustrate thus, "the pain of a person in distress may *appear* to him greater than that of any other person; while at the same time he sees reason to *believe*, that the pains of others are greater than his own."

This principle is, I believe, founded in misapprehension, and by blending things together, which ought to be separately viewed. "The pains of a person in distress" may be such, as to lead him inconsiderately to *say*, no other person ever endured pain so great as mine; but a moment's reflection may convince him of the contrary; and when "he *sees* the evidence to *believe*," that the pains of others have been greater than his own, it ceases to *appear* to him that his own are the greatest of all. At one time a person's attention is so fixed on his own *sins* or his own *pains*, that he makes no proper comparison between his state and that of others; then it is that his own seem the greatest; but, during this time, he does not "*see evidence* to *believe*" the contrary. When that evidence is clearly *seen*, it corrects the misapprehension.

It may also be observed, that a good person feels his own guilt, and his own pains, in such a *manner*, as it is impossible he should feel the guilt and pains of any other person. He feels them as *his own;* and this *peculiar feeling* may give rise to the incorrect and improper language which is adopted in both cases.

I admit, that "the heart forms the character;" that a christian has more access to his own heart than to the hearts of others; that "no one can tell how much light another sins against," &c. but I do not admit, that it hence follows, that "every christian in the exercise of humility must *appear* to himself the chief of sinners." Let the christian "in the exercise of humility" spend an evening in company with the ungodly, and hear them uttering the most horrid blasphemies against God, against Jesus Christ and his religion, and wishing damnation to all his followers. Will this christian "*appear* to himself" the vilest monster in the company? Will he say, of all hearts mine is still the most wicked? Will he not rather fall before God, and adore that goodness which made him to differ, which gave him a heart to love and admire what others blaspheme?

In answer to my first objection you say, "It is not maintained that humility leads people in all instances to *believe*, that their hearts are worse than the hearts of others; but to view them as *appearing* worse." But if hu-

mility be of such a deluding tendency, as to make things "*appear*" to us contrary to what we "see reason to *believe*" they really are, what disease of the mind could be more calculated to lead us to call good evil, and evil good, to put darkness for light, and light for darkness?

My second objection was—"If it were habitual with christians to entertain such views of themselves, it would be impossible for them to make a profession of religion in *sincerity* and *uprightness*." To this you answer—"This objection would be well founded, if it were maintained that christians view their hearts *at all times* worse than the hearts of all others; but this" you say, "is not maintained." It is however maintained that "every christian in the *exercise of humility* must *appear* to himself the chief of sinners." Does it not then clearly follow from what you have *admitted*, and what you have *asserted*, that "to make a profession of religion in *sincerity* and *uprightness*," the christian must take an opportunity to do it when he is *not* "in the exercise of humility?"

It is granted that, "as christians have some sinful exercises of heart, so they have some holy exercises of heart, which are totally different from all the feelings and affections of the impenitent, and afford evidence that they have been born of the spirit, and are qualified to own Christ before men." But does not this "evidence," resulting from "holy affection," make it "*appear*" to the saint, that there is something better in his heart, than there was formerly, or than there now is in the hearts of "the impenitent?" While he has this evidence of a *renewed heart*, does his own heart still appear the vilest of all? If it be the nature of humility to make a person "*appear* to himself" the vilest of all creatures, must it not follow, that the more humble a person is, the more vile he will "appear" to himself to be; and the more unfit to profess religion? As it is only while "in the exercise of humility" that a person resembles Christ, will it not follow from your hypothesis, that the more a person resembles the Lord Jesus, the viler his own heart will appear to him; that the more goodness he really has in his heart, the more wicked it must "*appear* to himself?" Unless, then, he infers from his heart's "*appearing*" to him the vilest of all hearts, that it is *not* so in *reality*, how can he profess friendship to Christ, without acting in direct contradiction to his own views of himself? Must he not act on the evidence he has "to *believe*," that his *humility* has occasioned his heart to "*appear*" much worse than it really is?

I have no wish to have christians think of themselves otherwise than "soberly, as they ought to think." We have all abundant reason to lie low before God. I am not afraid that christians will be, or "*appear*" to be, too humble? My fear is, that they will offend God, and dishonor religion, by an inconsiderate use of customary language, and saying things which will not bear examination. There

is one view of the subject which I cannot omit to state, although I must state it with reluctance. It is this:—when it is the *fashion* for christians to use the language in question, and when it is generally understood by them, that "every christian in the exercise of humility must *appear* to himself as the chief of sinners," and that his heart must "*appear*" to him the most wicked of all hearts; what, under these circumstances, is the *import* of the language? Is it not plainly this, "*I am a humble christian?*" If it be the known opinion of him who uses the language, that it is *humility of heart* which leads to it, I do not see how the conclusion can be avoided, that his saying, "I *appear* to myself the vilest sinner in the world," is equivalent to saying, "I am a very humble christian."

I doubt not, however, that in times of darkness and depression, real christians may use such language in sincerity, without any consideration of its being supposed to import a humble mind. But I am unable to see on what ground a person can be justified in using such language, while he "*sees reason* to *believe*" the contrary.

It is pretty evident that your theory, and my objections to it, have led you to suppose you have evidence that I have never been "truly convinced of sin and humbled for it." Let me then bring your principle to the test. While you infer from my objections that I am destitute of humility, you probably infer that you have "evidence to *believe*" that my heart is really worse than yours. Now which heart "*appears*" to you the most vile, *yours*, or *mine?* Does not my heart "*appear*" to you as much worse than yours, as you "see reason to *believe*" it really is? Does it not "*appear*" to you just according to your *belief* respecting it? Is not the principle, then, on which your answer rests, evidently grounded in misapprehension?

Should you write again, be pleased to inform me how you go to work, to make things "*appear*" to yourself the reverse of what you "*see* evidence to *believe*" they really are; and also assign a reason, why there is not as much danger in *believing*, that there are others more vile than yourself, as there would be in its *appearing* so to your own mind.

A COUNTRY CLERGYMAN.

PARABLE OF THE FOUR CITIZENS.

A, B, C, and D, live under the same government. They severally profess the highest regard for the Governor, for the constitution and laws of the state. The constitution contains the general doctrines and principles of government, and prescribes the qualifications and powers of the Chief Magistrate. The laws of the state explicitly prohibit murder, robbery, defamation, &c. and secure to each citizen the rights of conscience and the liberty of speech. Some passages in the constitution were

capable of being construed in different senses, and these different constructions implied different ideas as to the qualifications and powers of the Governor. A and B differed in explaining some articles of the constitution; each thought his own opinion most honorable to the Governor, and most safe for the community. By altercation they became alienated; and each accused the other of being an enemy to the Governor and to the constitution, and by the heat of controversy they were both led to direct violations of the laws of the state in their conduct one towards the other; but these violations of the law each one justified in himself by his regard to the Governor and the constitution.

C and D were witnesses of the violent debate, and were both grieved in view of the folly with which it was conducted. They also disagreed in their opinions on the disputed passages. C was in opinion with A, and D with B. They mutually endeavoured to convince each other, but their debates were ever conducted with friendship. Each felt his own fallibility, and was willing to allow his neighbour the same right of private judgment which he claimed for himself. To be obedient to the laws and keep the peace, they believed to be more honorable to the Governor, beneficial to the community, and safe for themselves, than to quarrel about the disputed passages in the constitution. For they had often heard that it was very pleasing to His Excellency to have the citizens live in love and harmony; and they could not learn that he had ever promised any reward for people's abusing one another to express their love to him.

THE TEST OF SCHISMATIC TEACHING.

Our Saviour affectionately prayed for his disciples, that they all might be ONE, *even as he and the Father are one.* Paul exhorted the christians in Rome to "mark those who cause *divisions,*" that is *schisms* in the family of Christ. It must therefore be the duty of every minister of the gospel seriously to inquire, *what is schismatic teaching?* To this inquiry Dr. Campbell replies, "The test to which scripture points us is, does the teaching in question alienate the hearts of christians or unite them? Does it conciliate the affections where differences have unhappily arisen? Or does it widen the breach? If the former, the spirit is christian; if the latter, schismatical." Lectures on Ecclesiastical History. p. 98.

If the Doctor's observations are just, as we verily believe they are, is it not evident that too much of the teaching of the present day is strictly of a schismatic character? Is it not calculated to alienate the hearts of christians from each other,

rather than to unite them in that love, which is "the END of the commandment," the "BOND of perfectness," the ESSENCE of religion, and the FOUNDATION of happiness in this world, and in the world to come?

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Saviour.

31.

John i. 31. "*Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.*"

THE expressions, *verily, verily;* or, as they might have been rendered, *amen, amen;* at the beginning of a discourse, appear to have been peculiar to our Lord. It is to be remarked also, that neither of the other evangelists represent our Lord as having repeated the word amen in this manner; though they give examples of a similar use of it. With the greatest diffidence would I suggest the conjecture, that the other gospels having been written peculiarly for Jews, who, from their acquaintance with it, would feel the full force of the word, it was used in them singly; but John, in writing peculiarly for Gentiles, for men to whom it was not so familiar, adopted the double form of expression, to convey to their minds the full import of the assurances of our Lord. The word means *true; confirmed; worthy of faith.* "The promises of God in him, (in our Lord,) are *amen;*" 2 Cor. i. 20; that is, they cannot fail of accomplishment. "Thus saith *the Amen,*" Rev. iii. 14, is explained by thus saith "*the faithful and true witness.*" In the beginning of a sentence, it is a strong assertion; and repeated as it here is, it amounts to a most solemn assurance. In the end of an address, it expresses approbation, or desire; and implies, "so I wish," or "so may it be to me."

In the synagogue, amen was said by the people, at the conclusion of the prayers by the minister; and at home, in the benediction or the prayer of a father of a family. But it was never used in the public prayers of the temple; and seldom, if ever, was subjoined to private worship.

It is probable that our Lord, in these expressions, intended to contrast what he taught, with the false doctrines of the Jewish teachers.

The expressions, "hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man," are an obvious allusion to the vision of Jacob, Genesis xxviii. 12. "He dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending, and descending upon it." In the sentiments of the ancient Jews concerning angels, I do not, however, find any thing, which will assist us in the interpretation of this

promise of our Saviour; and if we look into the gospels, we do not find either Philip or Nathaniel, to whom it was addressed, to have been present at the transfiguration, or at any appearance of the angels at the sepulchre. But Maimonides distinguishes "two sorts of prophetic parables; in one of which, *every word* has some peculiar meaning; and in the other, *the whole parable* represents the thing intended, but every word has not equal weight; some being added only for the sake of elegance. Among the first sort, he says, is the vision of Jacob, "The ladder may be thought to represent the divine providence, which governs all things; and which now particularly directed Jacob in his journey, every step of which was under the guidance of God. The angels which went up and down signify, that they are the great ministers of God's providence; and that they are always in motion to serve those, who serve God faithfully." We might compare with this exposition the expressions of the Psalmist, "the angel of the Lord *encampeth* round about them that fear him, and delivereth them;" (Ps. xxxiv. 7.) & those of the apostle to the Hebrews, when speaking of angels, "are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation." (Heb. i. 14.) And if this be a right interpretation of the vision of the patriarch; or if it was intended to be an exhibition to his mind of the providence of God; may we not suppose the expressions of our Lord to refer to the same providence, in the final developement of which his disciples should at once witness and enjoy his triumph, as the Messiah, the Saviour of the world? Philip and Nathaniel acknowledged him, while he was without riches, without power, and without any apparent means of obtaining the sovereignty, which they believed would be possessed by the Messiah; and the immediate occasion of this promise appears to have been, Nathaniel's acknowledgment of our Lord, after Jesus had said to him, "before that Philip called thee, when thou wast under the fig-tree, I saw thee. What was the peculiarity of this circumstance to which our Lord alludes, and which so much affected the mind of this early, and ingenuous disciple, it is impossible now to know; but I can hardly doubt, that it was with reference to the great final manifestation of the purposes of divine providence, to be accomplished by the Messiah, and which is to be made at the termination of the christian dispensation, that our Lord uttered this promise. If this be true, the import of his words is, "because I said unto thee, 'I saw thee under the fig-tree,' believest thou? Thou shalt see greater things than these. Verily, verily, I say unto you, hereafter ye shall see that I am the Messiah, by other and far more illustrious displays of the providence of God concerning me. The time will come, when ye shall see that every circumstance, relating to the Messiah, and to his kingdom, has been under the immediate

care and guidance of God. Ye shall see me invested with power from on high, to fulfil all which God has promised to do, for the salvation of mankind. As the angels ascending and descending upon Jacob's ladder, represented to his mind, that every step of his journey was directed by God, and that all which was promised to him would be accomplished, so shall ye see that every step of the Messiah is under the guidance of the same infinite wisdom; and that all which God has promised by him, will in me be accomplished."—Whitby, on the text, refers these expressions to the miracles of our Lord; and Spencer supposes them probably to have been accomplished, in some manifestation of the glory of Christ as the Messiah, which is not mentioned by the evangelists. But to me they seem to refer to that final developement of the plans of God in the mission of our Saviour, to which all christians may look, equally as these primitive disciples; and that it was spoken and recorded, as well for ours, as for their consolation and encouragement.

It is worthy of remark, that our Lord's approbation of Nathaniel, and this promise which he addressed to him, were in consequence of his acknowledgment, "rabbi, *thou art the Son of God;—thou art the king of Israel.*" In this confession appears to have been comprehended all, which was required of the first disciples, preparatory to their admission into the family, and the church of our Lord.

There has been much idle, and presumptuous speculation, on the subject of angels; and some, with great confidence, have settled the questions, when were they created? and what is their number? Much is said of their agency in the scriptures, both of the old and the New Testament; and any of our readers who would inquire on the subject, we refer to the Edinburg, Encyclopedia.—art. angel. Calmet's Dict. on the same. Broughton's Hist. of Relig. on the same. Simpson's Essays on scripture language, essay 4th. Lightfoot's Hor. Heb. see *angeli* in the index.

MELANCTHON'S ADVICE TO HIS MOTHER.

Philip Melancthon was one of the celebrated Reformers, and a man of a mild and amiable temper. When he went to a conference at Spire, he made a little journey to visit his mother. The good woman asked him what she must believe amidst so many disputes, and repeated to him her prayers, which contained nothing superstitious. "Go on, mother," said he, "to believe and pray as you have done, and never trouble yourself about controversies." "This," says Bishop Horne, "is the advice of a wise and good man." In many cases such advice would be unquestionably good.

It is probably a fact, that com-

mon christians are much less divided in their real opinions on religious subjects, than the clergy; and that they would display much more of the christian temper towards each other, were it not for the prepossessions actually produced by those, whose business it should be to cultivate love, union, and harmony among the professed disciples of Jesus. It is difficult to conceive on what ground a minister of the gospel can expect the divine approbation, who employs his influence to prepossess the minds of one sect of christians against another. The plea for such conduct is this:—It is the duty of a minister to guard his people against error. But can it be his duty to *produce error in temper*, as a *defence against error in opinion?* It is believed that no possible error in opinion can be more dangerous to the souls of men, than that bitter spirit which is often discoverable in professors of one sect towards those of other denominations. Yet this unchristian spirit is but the genuine fruit of uncharitable and censorious preaching. We do not however suppose that such preaching is confined to any one sect, and we fear that there is no sect whose ministers can all plead "*not guilty.*"

ON THE IMPORTANCE OF DENYING OUR CONSTITUTIONAL PROPENSITIES.

It is one remarkable character of evangelical morality, that the virtues which it most frequently recommends, and on which it most strenuously insists, are those, which, though at first the most repugnant to our inclinations, appear upon more impartial examination to be the most important of any to the happiness of individuals and of society. I cannot produce two instances more to my purpose, than the precepts of forgiveness and of self-denial. Nothing more violently counteracts the whole torrent of human passions, and nothing is more furiously resisted by all the energy of an unsubdued spirit, than the commandment which requires us to forgive the man who has most sensibly injured us. Yet no one, in his cooler moments, will deny the utter inutility of revenge, the evils which must flow from its unlimited permission, or the remorse which the most successful violation of this precept infallibly awakens after passion has subsided. The duty of *self-denial* seems at first equally rigorous and impracticable, and will appear on reflection, equally just and salutary.

By self-denial we mean something more than that petty restraint, which is sometimes dignified with the name, which consists only in giving up what we can no longer hold, in avoiding an excess which injures our health, in curtailing an expense which would soon impoverish us, in relinquishing a vice which begins to grow unfashionable, or in breaking off one habit to replace it by another. These may be

called sacrifices by those who have never made any others; but they are the offerings of the maimed, the sick, the untimely, the worthless upon the altar of self-love. No! the christian law of self-denial extends through the whole of our terrestrial existence, reaches to the recesses of the disposition, embraces the whole of the character. It extends no less to what is essential than to what is superfluous, to what is grand than to what is minute. To apply and to illustrate this precept in all its relations would be an inexhaustible theme. In the following remarks, I shall confine myself to one view of the subject, which, though in truth the most extensive and various, is perhaps the least frequently considered. I propose to consider the necessity of counteracting, or at least of repressing and restraining what are called our *constitutional propensities*, or in other words, the *natural disposition*.

By this language, I mean not to assert that we are born with hereditary instincts, or that any man is from his cradle under the influence of passions which he cannot resist. I mean only that every man possesses what may be called a constitutional temperament, which forms the ground work of his character, which distinguishes his virtues and his vices from the same virtues and vices in any other, which affects all the other causes which help to form his character, and which, through the whole of life, constitutes what may be called his distinguishing cast of mind. I mean, not what is significantly called our ruling passion, for that is usually generated or acquired; but I mean that native humor of the soul, which may sometimes cooperate with, and sometimes counteract our most inveterate passions, and most favorite pursuits. Thus one man is born with an excessive irritability of humor, another is more placid and unsusceptible. This man's temperament is melancholick, another's sanguine; one appears to possess a native timidity of spirit, another is fearless and presumptuous. Some are subject to a constitutional indolence, others to a restless activity; some are inclined to be sociable, others are fond of retirement; some discover an insatiable curiosity of temper, some a native fickleness of humor, mingled with a thirst for novelty or singularity; and all may detect in themselves a thousand sympathies and antipathies for which they find it impossible to account. Now the most important, though perhaps the least studied part of self-denial, is to endeavour to understand and counteract these original biasses. It may be safely laid down as an axiom, that, in general, no great perfection of virtue can be expected in any character which is under the sway of its constitutional humor.

It will be easy to show that our constitutional propensities expose us to our most dangerous temptations. It is indeed true, that a man's native turn of mind is in itself perfectly indifferent, or void of any moral quality; it is only in consequence of the

dangerous indulgence he grants it, that it becomes morally depraved. Neither, when I say that a man's temperament exposes him to his most dangerous temptations, do I mean that it is universally a source of temptation and nothing else. It not unfrequently happens that the only excellencies of some characters are those which appear to be relics of what may be called the natural disposition, and in applying the means of moral regeneration, the temper may sometimes aid as well as resist the influence of the grace of God. A soul, sanguine and tender and sensible, like that of Peter, may be saved by a single look of love and sorrow; but on the other hand, the kisses and the tears of Jesus could not melt the hard and savage heart of the traitor. Who does not perceive, that the attractions of sin gain their principal force by meeting with a disposition half willing to be led. We talk much of the fatal contagion of bad example. We deplore in melancholy strains the corruption of the age in which we live. The world we say is full of dazzling temptations; pleasure meets us at every turn in various forms of seductive elegance, and the Syrens are singing all around us. To excuse ourselves, we talk much of the influence of fashion, the sway of opinion; we exaggerate the charms of gaiety and show, of feasts and spectacles; we suggest the operation of evil spirits, and from the self-justifying humor of some people, one of the fallen angels is always compelled to bear all the blame of their sins, besides the trouble of suggesting the temptation. But what man falls into transgression who is not willing to be seduced? Men know enough of one another to understand that to gain a favor of a capricious superior, or to obtain a concession, or to gain a point, the surest method is to know what is a man's foible, and to flatter it; consult but the turn of his mind, and study the cast of his character, and you have all that you can want. And do you think that sin, who for so many thousand years, has been practising the arts of seduction, has yet to learn that you are not to be tempted against your will? When any man has not learned to deny his favorite propensities, and cannot contend against himself, she well knows that her conquests are already secured.

Here is a man irritable and delicate in all his feelings. He finds himself, as he imagines, perpetually exposed to insults and affronts. Hardly is the remembrance of an injury closed up, ere the wound is torn open afresh; every thing, with which he comes in contact, stimulates him to resent and to revenge. He thinks no one is so unreasonably, so grossly persecuted as himself, and his mind is wrought up to resolutions of the most desperate character. Yet this man, with all his morbid sensibility, is not exposed to more temptations than his placid and less suspicious neighbour, though such is the texture of his fibre, that he is blistered all over with affronts, while the other, in the same element, is cool and insensible.

The tempter, if he finds a man

of a melancholick complexion, presents every object to him discolored and woeful. He can see nothing around him but symptoms of unhappiness. The usual forms of common civility appear to him but indications of treachery, nothing strikes him in the conduct of mankind but selfishness and degeneracy. Every event as it arises, appears to him but the precursor of one more dark and dreadful, and thus he sinks from suspicion to distrust, and from distrust to misanthropy, and thus through all the grades of the unsocial affections, to malignity, hatred, doubt, atheism, madness, suicide!

Another's temperament is sanguine. Every thing appears to him bright and glistening. The first suggestions of pleasure whirl him away. He is intoxicated by every draught which he takes of the cup of delight, and finds himself involved in crimes when he was perhaps seeking only for fame or improvement, or at worst for enjoyment. The timid, and gentle, and yielding spirits sin because they are unable to resist. They perpetually find themselves in delicate situations, in tempting exigencies, from which they have not the least resolution to escape. Diffident of their own judgment, they are relieved to have another take them by the hand and lead them. The scorn of the world, the neglect even of the unworthy, the fear of making themselves observed, tempt them to the most dangerous concessions and conformities. They give themselves up to vice, without any attachment to it; and lest they should displease those they love, consent to hate themselves and to endure the most harrowing reproaches of their own consciences. Every example tempts, every assiduity wins, every prayer melts them, and every different suggestion makes them distrust their own understanding.

Another is subject to a constitutional indolence of temper, which persuades him to embrace any alternative which promises to spare him labor. He yields because he cannot summon resolution enough to inquire why he should resist. A secret languor oppresses him, which he seeks to relieve by sinking into and covering himself all over in a bed of delicacies and indulgences, where he lies and opens his eyes only to discover the difficulties and the pains of virtuous exertion.

The social humor of one man engages him insensibly in dissipation; the solitary pride of another keeps him in perpetual jealousy of those that appear happier than himself, and cherishes a secret envy which degenerates into malignity, or operates in oblique and petty mischief.

The disposition to be caught with novelty, generates a fickleness and indecision of mind which effectually prevents the permanent establishment of important principles of conduct, as well as the formation of virtuous habits of action. Such a man, it is true, can never be completely corrupt; but sin is delighted to find a man of this character, whose resolution she can always warp from its present purpose, whose pursuits she can always

change by suggesting a new one, whose eye she can always dazzle, whose ear she can always detain, at least, for a moment, and in whose mind new sympathies and antipathies can be suddenly awakened, which shall effectually countervail the temporary progress which he is making in any particular virtue.

The caprice too of singularity is another of those native biasses which leads into the most dangerous absurdities. In men of genius especially, it tempts them sometimes like Rousseau, to defend the most destructive paradoxes, and like Hume to bewilder the most illustrious truths, or like the founders of most sects in religion, to carry doctrines to extremes, and to exult in the independence of their heresy, or in the rashness of their scepticism.

All these different casts of temper, if not perpetually guarded, observed, counteracted, will spread from a little point over the whole soul, and color all its faculties. What was at first our foible becomes our character. What perhaps was beneficial in its moderate and early influence, becomes at last intolerable to others, and destructive to ourselves. How necessary then is it to guard and restrain our constitutional propensities!

ADMONITORY HINTS.

In the Christian Observer for January, 1813, we have a "Review of a New Directory for Nonconformist Churches," from which it appears that some respectable clergymen among the dissenters had become disposed to adopt precomposed forms of prayer in public worship; and that they had published a work expressive of their wishes, in which they assigned reasons for the proposed change. Among these reasons they mention *defects* and *improprieties* which too often accompany extemporary prayer. However reluctant we should be to having the clergy in this country confined to precomposed forms of prayer, we are very willing that defects and improprieties should be corrected, which too commonly attend our usual modes of public worship. For this reason we shall briefly quote some things mentioned by the dissenting clergymen. We wish our readers to understand, that the passages to be quoted are not the remarks of an Episcopal Reviewer, but what the dissenters say of their own sect.

"Notwithstanding the great stress which the dissenters generally lay upon extemporary prayer, few of them comparatively seem *actually to join in it;* the greater part discovering no signs of devotion during the service."

"They too generally seem to look upon prayer, as the least important part of their business in the house of God; and some of them regard it as little more than an *introduction* to the sermon, which they consider as the chief object for which they assemble."

These are defects in the *con-*

gregation; they are of a serious nature and much to be deplored. But whether precomposed prayers would be a remedy for these evils, admits of a doubt.

The following are mentioned as improprieties in some dissenting *ministers.*

"In the intercessory part of prayer for the *public*, some well meaning men, not content with such general requests to the supreme and wise Ruler of the universe, as best become his ignorant creatures, are prone to introduce their own exposition of public measures and events, and to implore such interpositions of Providence, as accord with their own narrow views."

"Some are apt to be too minute in particularizing cases; and have been known to enlarge so much on the circumstances of some individuals, distinguished either by their wealth or influence, as has had the appearance of partiality; and their mode of expression has been liable to the charge of the *grossest flattery.* This is highly reprehensible. But how much more so is it for christian ministers, when addressing the Almighty, to throw out bitter reproofs, or sarcastic reflections on any of their fellow christians, whether present or absent, on account of either obnoxious sentiments, or suspicious conduct. Yet we are sorry to say, we have known ministers ready on all occasions in this way to indulge their angry passions, and that even towards their own brethren."

The faults here exhibited have not been confined to the other side of the Atlantic. The last mentioned fault is perhaps justly represented as the most reprehensible; and yet we fear it is the most common It is the natural fruit of a party or sectarian spirit, and self-complacency. If to be approved of God, we must pray, *forgive us, as we forgive others,* with what abhorrence must he view the effusions of an uncharitable spirit in our addresses to him! Shall a sinful and fallible worm avail himself of the privilege of prayer, to reproach and wound his supposed erring brethren! What an insult to the Majesty of heaven and earth! Yet how often do such party effusions proclaim, that if the speaker were in the place of God, but little favor would be shown to those against whom the reproaches are directed! And do men imagine, that God can be pleased by such implicit reproaches of his own merciful providence!

A SKETCH OF THE CHARACTER OF DR. KENDAL.

[In our last, it was suggested that some account of the character of Dr. Kendal would be given in this Number. The notice which appeared in the Columbian Centinel of February 26th, 1814, is supposed to have been written by an intimate acquaintance and friend of the deceased. As it is concise, and is believed to be just, it will be here inserted.]

"On Tuesday, the 15th inst. departed this life, Rev. Samuel Kendal, D. D. pastor of the

church and society in Weston, in the sixty first year of his age, and thirty first of his ministry;—a man highly esteemed in life, and deeply lamented in death. Few characters, more deserving of respectful attention, have been formed and exhibited in our country. His early years were engrossed by laborious occupation; and obstacles insurmountable to common minds, seemed to preclude the possibility of his obtaining the learned education to which he ardently aspired. By his personal efforts, however, these obstacles were removed, and the object of his wishes achieved. In 1782 he received the honors of Harvard university, and left that seat of science with acknowledged reputation, as a scholar and a christian. As the gospel ministry was his aim from the commencement of his studies, he paid unwearied attention to theology, and began to preach much sooner than would otherwise have been advisable. Yet such was the ability with which he acquitted himself, that the respectable town of Weston gave him an invitation to settle with them, and he was ordained their pastor, November 5th, 1783. The same energetic and persevering spirit, which under God, had prepared him for the sacred office, combined with a fixed and increasing attachment to the cause of truth and righteousness, carried him through its diversified and arduous duties, with acceptance and success. So animated, fervent, and impressive were his public ministrations, and so discreet, friendly, and sincere his private intercourse, that whilst those 'of the contrary part had no evil thing to say of him,' the candid and serious could hardly fail to be instructed and improved. He was at once the guide and the father of his people. In him they always found an able champion of 'the faith once delivered to the saints,' a strenuous advocate for the rights of conscience, and a zealous supporter, as well of civil, as of religious order. Nor were his talents or exertions unknown to the christian public. 'His praise was in all the churches.' As an ecclesiastical counsellor, in which capacity he was often employed, his influence, efficiency, and usefulness were conspicuous. His worth was extensively acknowledged. Besides the tokens of affection and esteem which he received from all his acquaintance, the highest theological honor, the degree of Doctor in Divinity was, in 1806, presented him by the university in New Haven, as a voluntary and just tribute of respect for his talents and character. Equally estimable was he in the more retired walks of life. The heartfelt sorrow of his numerous friends, the mournful dejection of a venerable parent, the agonizing grief of an affectionate consort, the flowing tears of a dutiful offspring, jointly announce and demonstrate that his social and domestic virtues were of the purest description."

We subjoin to these remarks an account of the works, which Dr. Kendal published, which will revive in the minds of his friends a recollection of what he was, and how ardently he engaged in

the duties of his profession; and which will remind the public and inform posterity, of the estimation in which he was held as a divine, the variety of his talents as a preacher, and the general character of his mind. To receive this posthumous fame, to have "the good they do live after them," is a laudable motive to action, with every virtuous and benevolent person; and, that this reward is due to the memory of Dr. Kendal, all who knew him will confess; and all who read his publications will rejoice, that so many of his "works do follow him."

Sermon at the ordination of Rev. T. M. Harris, Dorchester, 1794;—on the love of God, preached at Roxbury, first parish, 1794;—on the day of national thanksgiving, February 19th, 1795;—at the ordination of Rev. Isaac Allen, Bolton, 1804;—at the general election, Boston, 1804;—at the interment of Hon. S. Dexter, Mendon, 1805;*—at the ordination of Rev. A. Williams, Lexington, 1807;—at the ordination of Rev. P. Nurse, Ellsworth, 1812;—on the termination of a century from the incorporation of the town, January 12th, 1813;—Christian Monitor No. 8. containing seven sermons to young persons.

REFLECTIONS ON GAMALIEL'S ADVICE.

"*And now I say unto you refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God.*"

Such was the prudent advice of Doctor Gamaliel to the Jewish Sanhedrim, in relation to the apostles of Jesus. This advice has been generally approved in words, but too often violated in practice. Christians have perhaps universally applauded the advice, as it related to that particular case; but in how many instances has it been practically set at nought in other cases where it was perfectly applicable!

In the Christian Observer for January 1813, we have a review of the life of John Knox, the Scotch reformer. In the course of his introductory remarks, the reviewer says, "The zeal of the first reformers, for the establishment of protestantism, was revenged by contemporary writers, attached to the Roman Catholic communion, with all the obloquy and invective which passion, prejudice, and self-interest could dictate. Their motives and conduct were alike misrepresented. Their ardor in the cause of truth was described to worldly ambition and the most sordid selfishness. They were described as equally destitute of learning and morality; and even as polluted with crimes of the deepest and most revolting turpitude."

Such was the account given of the reformers, by those from whom they dissented. Yet these

* In his will, Mr. Dexter appointed Dr. Kendal to preach at his funeral, and assigned the text.

defamers would have approved the advice of Gamaliel. But as the eyes of the unbelieving Jews were closed by prejudice, against the piety and virtue of Jesus and his apostles; so it was with the Catholic clergy in respect to the reformers; and so it has often been in other cases. Faults indeed there were in the reformers; but there were also virtues in them, which demanded *esteem* and *not abuse.*

Protestants of every sect readily perceive that the reformers were not treated either according to the spirit of the gospel, or the advice of Gamaliel. Yet in how many instances have different sects of protestants discovered the same spirit towards each other, which the papal clergy manifested towards the reformers! Are people at the present day any more afraid of being found fighting against God, than the Jews were in their treatment of the apostles, or than the papists were in their treatment of protestants? Is it not a truth, that people of every sect, without distinction, consider abusive treatment towards themselves on account of their peculiar opinions, as of the nature of *fighting against God?* Yet how few of any sect are found truly careful in their treatment of others!

It ought to be better understood, that neither the supposed *antiquity*, nor the supposed *novelty* of an opinion, is any certain evidence either of its correctness, or its incorrectness. All opinions were once *new;* of course, if the *novelty* of an opinion is a proof of its falsehood, we have only to trace opinions back to the time they were *new*, and we may prove every opinion to be false. For error does not change its character by becoming *old.* Hence we should carefully examine both old and new opinions, before we censure, or approve.

It should also be understood that there is such a thing as fighting against God, in our *manner* of opposing what is really erroneous. To be free from this charge in opposing what we esteem as erroneous, it is not enough that we have *truth* on our side; but we must have *love* in our hearts. An erroneous man is an object of compassion, and not of hatred. If his error be very great and dangerous, so much the more should our compassion be excited. As every man's present opinion is necessarily right in his own view of it, so the opinion of his opponent must necessarily appear to him erroneous. Here, then, are two brethren, each views himself right in a certain particular, and each views the other to be in error. Both of them *may* be in error on the same subject, but both of them cannot be right in opinion, while thus opposed. How then shall they treat each other? There is doubtless some law which applies in this case, and the same law for each. For God has placed them on a level, as to the rights of conscience. Suppose one of my brethren and myself to be the two. I think I have the right of the question, and that he errs; may I therefore reproach and abuse him? If so, he has precisely the same rule for his conduct, for he thinks he has the right of the question and

that I am in error; he must therefore reproach and abuse me. But am I willing that he should treat me in this manner? If not, then I should forbear thus to treat him. The golden rule applies directly to such cases, and must be regarded, if we would avoid *fighting against God.* It is consistent with this rule, that I should endeavour to convince my brother of error, and that he should do the same by me; but every act of unkindness and abuse from one towards another on account of supposed errors in religious opinions, is a direct violation of the principle of rectitude, a contempt of divine authority, and a species of fighting against God. It is by *love* one to another, and not by *hatred*, that we must give evidence of genuine love to the doctrines of christianity.

SERIOUS PREACHING.

Concluded from page 125.

It is an important branch of serious preaching to set before men with plainness and force, their *sins* and *danger*. But perhaps there is no part of ministerial duty which requires greater care and judgment than this, and perhaps in none are mistakes more frequent and unhappy. I shall therefore close this discussion with a few cautions on this important subject.

It is a very obvious dictate of humanity and religion, that a minister should give no *unnecessary* pain. To inflict wanton suffering is as cruel and criminal in *him*, as in any other individual. The influence given to him by his office over the minds and happiness of others, is a sacred trust. Let him not abuse it. Let him not for the sake of *effect*, delight in portraying horrors, which chill the blood, and prostrate the spirit of the timid hearer. Some ministers imagine that they preach in vain, unless they produce an immediate sensible excitement. They must see in the countenances of their hearers the marks of powerful emotion. Now no passion is so easily roused as terror; and to awaken terror is accordingly the object of these injudicious teachers. They too often labour with a fatal success. Their terrifying images, and piercing tones, overwhelm the mind with confused ideas of infinite, unutterable, and inevitable ruin. No language can describe the anguish which this kind of preaching has produced. In some cases the throne of reason has been shaken. The broken heart has sunk under the oppressive thought of hopeless and endless woe. The despairing penitent looks round him with a distracted glare, but not a ray of hope meets his unsettled eye. The happiness of families has been sacrificed, the usefulness of parents been destroyed, and the fair promise of youth been blighted, by excessive excitements addressed to the fears. The minister in-

deed will tell us, that his intentions ars pure and kind. But is he never led into an extravagance of terrific description, for the purpose of producing a striking effect? In this case he is responsible for the misery he inflicts.

The preacher should take heed, that he excites fear only in those who ought to fear. Let him beware of those general, unguarded denunciations, which, whilst they make little impression on the thoughtless, rend with causeless terror the humble, self-distrusting, timid christian. Such christians there are in every society, who think only of their infirmities, and are prone to despondence. To such minds, religion often proves a source of almost perpetual anxiety; they are in bondage all their lives; and they owe not a little of their distress to the incautious language of the preacher. The minister is not to hurl round him with indiscriminate violence the thunders of God's law. He is to remember, that to the humble and sincere disciples of Jesus the gospel brings precious and consoling promises; and he should mark out with clearness the characters to whom belong the threatnings of God's word.

There are some preachers, who give much causeless terror, by insisting that no religion is genuine, but that, which has its rise in an overwhelming terror succeeded by an overwhelming joy. They point out, as examples of true religion, persons of an ardent temperament, whose piety began with agonies of remorse and fear, and who suddenly emerged from these into heavenly rapture. Hearers of a less impassioned character, but who are truly sincere in their love of God and duty, are thrown into a state of anxiety and depression, when they hear these descriptions of religion. With *them*, religion has been a rational, and silent work. Perhaps the seeds of piety were implanted in their earliest years, and have grown with their growth, and quietly expanded into every christian virtue. Perhaps sorrow and bereavement first taught them to reflect, gave a mild seriousness to their characters, and brought them back to God. Perhaps their first impressions of religion were derived from affecting proofs of God's goodness. It was the "still small voice" of mercy which penetrated their hearts. The spirit of God descended on them as the gentle dew, and softened and revived them. Now persons of these description are generally the best christians; but they are sometimes distressed, and lose the comforts of religion, because they cannot recollect, that they have felt that deep anguish which they are told belongs to the commencement of a religious life. Such persons need to be told, that there is no religion in being terrified; that perfect love casts out fear; that the threatenings of scripture are designed for those whom nobler motives cannot influence; and that the most acceptable sacrifice to God is a mild, cheerful, habitual piety, expressed in a conscientious regard to all his known commands.

The preacher in setting before men their danger, should be especially careful, lest he reflect dishonor on God. As he values the interests of religion and of mankind, let him abstain from those expressions and denunciations, which imply that God is an angry despot, who delights in punishment, and whose vengeance is never to be glutted with the anguish of his creatures. The affectionate christian loves God as his Father in heaven, and he often shudders at the language in which this greatest and best of Beings is represented. To ministers this caution is solemnly addressed. Let them adopt any error, rather than rob the universal Father of those attributes, which form his claim to the love and veneration of his creatures. The foundation of all religion is shaken, when the Object of worship is despoiled of his glory, and his throne is given to an arbitrary sovereign, whose severity crushes hope, repels affection, and depresses effort. Let the preacher in declaring the punishments of the guilty, always teach men, that God's commands are reasonable and kind, that he requires nothing but what he gives ability to perform, and that he has no pleasure in punishment, but delights to avert it, and to receive and assist the penitent. Let it never be heard from a minister of the mild gospel of Christ, that God pursues with endless torments those sins, to which he has irresistibly impelled us by the very nature he has given us, and from which he has not enabled us to escape. Such representations of religion are thought to do good, because they overwhelm some minds with fear; but if it be considered how many they fill with disgust, aversion, and horror, how many they indispose to all attention to the gospel, they will be found among the chief sources of impiety. These reflections are needed at the present moment. The present age is too enlightened to worship a Moloch. The day of superstitious terror is past; and if christianity be dressed out in the horrors of heathenism, it will be discarded with contempt, or passed over with silent neglect. Let religion cease to be represented as a gloomy service, paid to a hard master, who calls us to reflect perpetually on his awful power and vengeance. Let it be exhibited, as consisting in veneration and obedience of an equitable sovereign, and in love of a merciful father; as a cheerful and ennobling service, awakening the best affections, nourishing the highest virtues, comforting human sorrow, and gilding with hope the dark valley of death.

To conclude these remarks—The preacher in setting before men their sins and dangers, should ever discover in his language and countenance the affectionate and benevolent spirit of the religion which he preaches. Let him not consider himself an officer of justice, commissioned to execute a severe sentence with unsparing severity; but a minister of a merciful religion, sent to persuade men to be reconciled to God. Whilst

he unfolds the sins of men's hearts and lives with a holy courage, let him carefully avoid all petulance, and uncharitableness. Let him not seem to delight, in proving his fellow creatures to be worse than demons. Let him not impute to the worst motives, the doubtful actions of mankind. Let him not teach his hearers to ascribe to themselves indiscriminately every form and every degree of guilt, and to confess to God, with a conscientious hypocrisy, sins which they do not feel. Let him not speak of Hell with an air of angry menace, or describe the horrors of that sad region, as if it were the favorite theme of his imagination. Conscious that he too belongs to the erring and sinful race of men, let him feel for the world which he is appointed to reform. If his instructions do not awaken the attention and interest which he desires, let him not, through wounded pride, indulge in reproach and invective—but conscious that the fault may belong to himself as well as to his hearers, let him be quickened to increased zeal tempered by increased humility and love.—He will then be worthy the honorable name of a serious and faithful preacher of the Gospel of Christ.

POETRY.

For the Christian Disciple.

HYMN FOR ORDINATION.

HAIL the auspicious day of mercy!
God the Sovereign now draws nigh;
Lo his servants stand before us,
Envoys from the Court on high!
Hallelujah! Hallelujah!
Full of mercy God appears.

When our Saviour high ascended,
To his seat at God's right hand,
Gifts abundant he received,
Gifts for men of every land.
Of this treasure he dispenses,
From this treasure we're supplied.

Kind Jehovah, aid our praises,
Warm our hearts with grateful love;
Humbly we accept thy kindness;
Fit us, Lord, for realms above.
There with seraphs we would bless thee,
While eternity endures.

Men, arise! lift up your voices!
Angels listen while you sing!
O may angels join the concert,
Praise immortal to our King!
Praise immortal to Jehovah,
Glory, glory, to the Lamb. C. M.

RELIGIOUS INTELLIGENCE.

CHRISTIANITY IN INDIA.

Extracts of correspondence from Appendix to the first Report of the Calcutta Auxiliary Bible Society.

To the Roman Catholic christians in India.

IT is one of the most engaging features of the British and Foreign Bible Society, that it invites christians of every denomination, without regard to their peculiar tenets or distinctions, to join, unanimously and zealously, in the

pious and charitable work, of supplying freely, to all who have need of them, the invaluable treasures contained in the revealed word of God.

It is equally gratifying to observe, from the printed reports of the Society, that this invitation has been readily accepted by numerous christians of all persuasions on the continent of Europe, as well as in other parts of the world; that similar societies have been established in Germany, Russia, and Sweden, and in the States of America; besides several Auxiliary Societies in England, Scotland, and Ireland; and that by their united endeavours, many hundred thousand copies of the scriptures have been circulated, in various languages, for the spread of the gospel; and with the divine blessing for the salvation and happiness of mankind.

The Roman Catholics, in particular, who have hitherto partaken but little of the light which other christians have enjoyed, by possessing the sacred text of revelation in their own language, appear to have become sensible of the benefits arising from this inestimable privilege; and have shown an ardent desire to obtain the Bible, wherever it has been offered to them.

Extract from addresses of native Christians.

Sandapper, a schoolmaster, in his address for a New Testament, says, "Rev. Father, have mercy upon me—I am amongst so many craving beggars for the holy scriptures, the chief craving beggar. The bounty of the bestowers of this treasure is so great, I understand, that even this book is read in rice markets and salt markets."

Saudapper, a protestant christian at Karecal, sent his son with a petition, in which he writes, that on account of his indigo cultivation he removed with his family from Sandirapady, (a village in Tranquebar territory,) to Karecal, where he lives without church and other opportunities for hearing the word of God, excepting the feast days, when he repairs to Tranquebar. As long as he was there he regularly attended divine service. "I hear," he writes, "now with great joy, that Holy Scripture is abundantly distributed by Dr. John, to every one who longs for the same, without price. My heart is now like a lamp without being trimmed. Now I entreat you, Rev. Sir, will trim it, by giving me an Old and New Testament, which I will read to the edification and comfort of myself and family, and to my Roman Catholic neighbours."

Select extracts from 103 petitions.

S. N. says, he considers the word of God as shewing unto men the way of salvation, calling them to eternal life, and adorning them with the robes of the righteousness of Jesus Christ, he therefore craves a Bible, and thanks God for his mercy, who has put it into the hearts of the Bible Society at Calcutta to bestow the book.

N. M. schoolmaster, is very desirous of reading the Old Testament, wishes to keep every word of God in his heart, in order to get rest to his soul; says, he is too poor to buy, but if it be given to him, he will never sell it under any necessity whatever, but will read it day and night.

Twariay requests the holy scriptures, as being necessary for the salvation of her own soul, and the souls of her household and people, and renders a thousand thanks to God, and to the honorable society at Calcutta.

Wodamutter, catechist, says, the Old and New Testament, which a merciful God has granted by his divine servants, through the incitement of the Holy Ghost, are living words; but he has never had them his own property; several times he has borrowed them from other people, that he might have the comfort of reading them, being unable to purchase them. Now the merciful God, having illuminated the hearts of the Bible Society to place the scriptures for charity without price, he prays to God for the society on account of this beneficial act, and to Mr. Kohlhoff to get for him the heavenly blessing,

D. N. says, the divine word is more precious than riches, gold, silver, or gems; but he has never had the book which shews the good way; asks for a

New Testament, which he will hold as a lamp to his feet and a light to his path all the days of his life, and will read and study it, and walk according to the manner which it directs.

N. A. catechist, represents that when his father was a catechist he received from the Rev. Mr. Swartz a Bible, but his house being afterwards burnt down, it was lost; therefore requests to be favored with an Old and New Testament.

P. A. says, the holy scriptures awaken every one to piety and good works; he is athirst for them. On receiving them he shall pray the Lord God to bless the society according to his promise in the words of his prophet, Daniel xii. 3. "They that be wise shall shine as the brightness of the firmament; and they that *turn many to righteousness as the stars forever and ever.*"

The address of seventy-five children of the free school of Kanandagudi. After thankful acknowledgments for the benefits derived from the institution, they add:—"Moreover, worthy father, your petitioners are much rejoiced by the benevolence of the gentlemen of the Calcutta Bible Society, who have granted them the ripened spiritual fruits, viz. six Old Testaments, and five books, each containing the four Gospels. These books they will use as the weapons of the Saviour for the destruction of Satan's kingdom; and they pray that God may fulfil the promise which he has made in the Gospel to these charitable gentlemen, viz. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Address from the Finnish Bible Society to the British and Foreign Bible Society.

Abo, Dec. 30, 1812.

From the period at which the darkness of Popery was dispelled, and the pure light of heavenly doctrine began to shine upon the inhabitants of Finland, it has been the anxious care of the ministers of our church to provide, that the oracles of divine truth, or at least the principal parts of them, in the vernacular language of the country, might be put into the hands of the people. But from various difficulties and delays, the whole Bible did not appear in the Finnish language until a century after the reformation; and partly from the poverty of the majority of our citizens, partly from the low state of printing among us, copies of the scriptures have been and continue to be, much fewer than the wants of the people require, and sell at an exorbitant price. This scarcity of that most valuable and truly divine book, particularly as affecting the lower classes of the people, has been a source of grief to all who professed to regard the Gospel of Christ as the only efficacious instrument of salvation. But they grieved in vain, till that sincere and ardent zeal for aiding and promoting the christian religion, which had long ago led you to offer spontaneously assistance to many nations of Europe, Asia, and America, moved you to exercise the same gratuitous liberality towards our nation. We have duly received your donation of £550. This gift, augmented by the munificent grant from his Imperial Majesty, of 5000 rubles from his private purse, and a considerable corn-rent for five years from the public Treasury, and still further increased by the contributions of private individuals, will enable us, by employing the modern expedient of standing types, to reduce the expense to the purchasers, and provide a periodical supply of copies for many generations. Thus will the Sacred Oracles, either by gift or very reduced price, be brought within the reach of the poorest cottager; and our children's children be illuminated by that word of salvation, which God hath promised shall endure forever.

For this so great, so pious a service done to christianity, and particularly to Finland, accept our bounden and heart felt thanks; and be assured that the memory of it will remain with us forever.

Society for propagating the gospel among the Indians and others in North America.

From the appendix to the Anniversary Sermon delivered Nov. 4th, 1813, by the Rev. Mr. Bates, the following particulars are selected.

The act of incorporation provides, that the whole number of the Society shall at no time exceed fifty members.

Officers elected May 1813.

His Honor William Phillips, Esq. *President.*

Rev. John Lathrop, D. D. *Vice President.*

Rev. Abiel Holmes, D. D. *Secretary.*

Rev. William E. Channing, *Assistant Secretary.*

Mr. Samuel H. Walley, *Treasurer.*

Mr. Josiah Salisbury, *Vice Treasurer.*

Select Committee.

Samuel Salisbury, Esq.
Alden Bradford, Esq.
Hon. Thomas Dawes.
Rev. Jedidiah Morse, D. D.
Mr. James White,
With the President, Secretary, and Treasurer.

The amount of the funds of the Society are stated to be $23808 39. Of this sum $8861 56 is considered as the donation of John Alford, Esq. the income to be appropriated exclusively for the benefit of the Indians. $500 was presented to the Society in July last by His Honor William Phillips, Esq.

Collection in Chauncey Place on the 4th of November, 1813, $186 40.

Received from an absent member on the 6th of Nov. $10.

Twenty nine months missionary service was performed for the Society in the course of the last year. $200 was granted for the support of schools in Ellsworth and Jackson. For ministry in Pownal, $50. Charlestown, R. I. $100.

Indians.

Stockbridge. The stated mission of the Rev. Mr. Sargent at New Stockbridge has been maintained as usual.

Narragansets. The grant made by the Society for the erection of a school house for the Indians has been faithfully applied to that purpose.

[Other articles are omitted for want of room.]

Obituary.

Died at Thetford, Vermont, Rev. Benjamin White, pastor of a church in Wells, District of Maine.

At Belchertown, Rev. Justus Forward, aged 84, Senior Pastor of the church in that town.

Ordinations.

April 13, 1814, Rev. Samuel Sewall, as Pastor of the church in Burlington, Massachusetts. Introductory prayer by Rev. Mr. Bartlett of Marblehead; Sermon by Rev. Prof. Ware; ordaining prayer by Rev. Dr. Holmes of Cambridge; Charge by Rev. Pres. Kirkland; Right Hand by Rev. Mr. Allen of Chelmsford; concluding prayer by Rev. Mr. Ripley of Waltham.

April 20, 1814, Rev. John White, as Pastor of the third parish in Dedham. Introductory prayer by Rev. Prof. Ware; Sermon by Rev. Mr. Ripley of Concord; ordaining prayer by Rev. Pres. Kirkland; charge by Rev. Mr. Morey of Walpole; Right Hand by Rev. Mr. Bates of Dedham; concluding prayer by Rev. Mr. Thacher of Boston.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden,
Mr. Ed. W. Andrews, Newbury-port.
Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.
Mr. John E. Abbot, Boston.
Mr. Joseph Haven, Cambridge.
Mr. David Damon, do.
Mr. Hiram Weston, do.

THE

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BRIEF ACCOUNT OF THE REV. THOMAS SPENCER OF LIVERPOOL.

[The life of this remarkable man was written by his successor in the ministry, and has recently been published in this country. The following brief account was extracted from the work for the Christian Disciple.]

The Rev. Thomas Spencer was born at Hertford, January 21, 1791. His parents, placed in the middle sphere of human life, were respectable for their piety, and highly esteemed in the circle in which a wise Providence had allotted them to move. The years of his infancy and childhood were not undistinguished by some intimations of a superior mind. He himself observes, in a hasty sketch of his life, "As far back as I can recollect, my memory was complimented by many as being very retentive, and my progress in knowledge was more considerable than that of my school-fellows; a natural curiosity and desire of knowledge, I think I may say, without vanity, distinguished even the period of my infancy. I now remember questions that I asked when about four years old, which were rather singular, and which were confined chiefly to biblical subjects. No child could be more attached to places of worship, or could be more inquisitive about their concerns than myself; and I may add, more given to imitate the actions of the minister and clerk."

When he had completed his fifth year, he suffered the severest earthly privation a child can know, in the loss of an affectionate mother. Whilst a school boy, he became passionately fond of novels, histories, adventures, &c. He delighted much in solitude; nor did he know a happiness superior to that of being alone, with one of his favorite books. His natural levity was excessive. Yet he was not without his moments of serious reflection, and that of a very deep and dreadful kind.

The bias and inclination of his mind began at this early period to be disclosed; preachers and preaching seemed to exercise all his thoughts, and often he would exercise himself in addressing such domestic congregations as may be supposed to constitute the usual audito-

ries of an infant. But his *preaching exhibitions* could not long be confined to the narrow circle and scanty congregation his father's house supplied; tidings of his early *pulpit talents* soon circulated through the neighbourhood; many were anxious to listen to the instructions of this extraordinary child; and regarded him, as "*a parson in embryo.*"

At about the age of twelve years, Mr. Spencer considered himself to have become the subject of serious impressions of a deep and permanent kind, and to have felt something experimentally of the power of religion. The effect he distinctly records to have been that of heightening his desire of the christian ministry, for which, it was strongly impressed upon his mind, God had destined him; whilst it reconciled him to his present situation, which was most unfriendly to the accomplishment of his ardent wishes; for the circumstances of his father's family were at that time of such a nature as to render his assistance necessary between the hours of school, and at length compelled his parent, however reluctantly, entirely to remove him. He bowed at first with reluctance to the yoke of manual labor, when but partially imposed—he rapidly performed the appointed task, and leaped with joy from toils so repugnant to the elevated and ardent desires of his soul, to solitude and to books; and when compelled entirely to leave his school, and pursue from day to day the *twisting of worsted*, which he calls *the worst part of his father's business*, his grief was poignant and his regret severe. But religion in early life assumed in him her mildest and most amiable forms. Its characters were those of uncomplaining acquiescence in the will of God, and cheerful resignation to his earthly lot. He continued working at his father's business and in his father's house, for about a year and a half.

Mr. Spencer was recommended by a friend to place his son with Messrs. Winwood and Thodey, respectable glovers in the Poultry, who also introduced him to Mr. Thodey's notice. The first interview between the parties was satisfactory; every arrangement was made preparatory to his being bound apprentice, and Thomas soon after entered this worthy gentleman's house. Here, as formerly at school, his amiable manners, his modest behaviour, and engaging appearance, soon won the affection of the family, whilst his fervent piety and superior talents excited emotions of a higher order.

After a residence of about four months with his employers in the Poultry, circumstances occurred of such a nature as to render his services no longer necessary, on which account he left London and returned for a while to his parents at Hertford; but some time previous to this event, he had been introduced to the notice of Thomas Wilson, Esq. Treasurer of the Academy for educating young men for the ministry, at Hoxton. Mr. Wilson perceived in him piety and

talents far above his years; and gave it as his decided opinion, that his views should in some way or other be directed towards the ministry.

Mr. Wilson introduced him to the Rev. William Hordle, of Harwich, a gentleman to whose care some of the young men were committed, whose youth or other circumstances did not allow of their immediate entrance into the Academy, though they were considered as proper objects of its patronage. The time fixed for his entrance into Mr. Hordle's family was January, 1806.

At Harwich Mr. Spencer was completely in his element. He commenced the year 1806 in Mr. Hordle's family, and was then about completing the fifteenth of his life. Whilst at Harwich he regularly shared with Mr. Hordle the pleasing duty of conducting the devotions of the family.

In November he drew up a statement of his religious experience, his views of theological truth, and his reasons for desiring the christian ministry. These papers, written in a style of dignified simplicity, and disclosing a knowledge and experience of divine things, which in a youth, scarcely sixteen years of age, must have excited the admiration of all to whom they were submitted. The fifth of the January following was appointed for his personal appearance before the constituents of that institution.

On the 7th day of January 1807, he appeared at Hoxton, before the committee, and underwent the examination, with success and honor; was admitted a student, and became immediately an inmate of the house. At the vacation in June he returned to his father's house at Hertford. During his stay there he preached his first sermon in public. His auditory consisted of about thirty plain country people—and his text was 1 John i. 5. Simple and unlettered, however, as his audience might be, they had sufficient penetration to discover the uncommon talents of their youthful preacher. During the vacation he preached in various places. His fame so widely circulated, that numbers flocked from all parts to hear him, and so numerous were the invitations that crowded upon him, that he might have preached every day in the week, had he been so inclined.

One Sabbath afternoon, in January 1808, the Rev. Mr. Leifchild, who was supplying the pulpit at Hoxton chapel, expressed a wish that Mr. Spencer would assist him in the public service, by reading the scriptures and engaging in prayer. The request was granted. The following extract of a letter from Mr. Leifchild will convey a lively picture of the deep impression which his appearance and manner produced upon the large congregation before whom he stood.

"When he appeared in the pulpit, after the first emotions of surprise were over, so sweetly did he read the chapter, so earnestly, so scripturally, so experimentally, did he engage in prayer, that for the whole six Sabbaths afterwards he became

the chief magnet of attraction to the place. The people now insisted upon it he should preach."

The entreaties of the people having prevailed, Mr. Spencer, though contrary to the standing order of the institution, was allowed to preach. When he appeared in the pulpit at Hoxton, a youth just seventeen years of age, he betrayed none of that distressing anxiety which marks the candidate for public approbation; but stood with all the dignified composure, and spoke with all the unembarrassed energy of an ambassador for Christ.

Mr. Spencer's second sermon at Hoxton chapel was delivered September 8th. The general sentiment of approbation and delight at first excited by his youthful appearance and his extraordinary pulpit talents, was now deepened and established, and he began to preach pretty extensively in the pulpits of the metropolis and its neighbourhood.

His letters during his popularity in London breathe a spirit of humility; and a piety seldom surpassed in fervor and sincerity tended to preserve him steady in the midst of that tempestuous sea, upon whose billows, though young and inexperienced, it was his lot to ride.

From January 1809, to the following midsummer, his labors appear to have been, in point both of number and success, truly astonishing. By much preaching and fatigue, his strength became exhausted and his health impaired.

During the midsummer vacation of the year 1810, Mr. Spencer preached at Newington chapel, Liverpool. The chapel soon became crowded to excess. There seemed to be indeed *a shaking amongst the dry bones.* A divine unction evidently attended his ministry, and such were the effects produced, that every beholder with astonishment and admiration, cried "what hath God wrought!"

Very soon after his return to Hoxton, Mr. Spencer received from the church and congregation at Newington chapel, a unanimous and pressing invitation to accept the pastoral office over them. The call was dated on the 8th of August 1810. After near seven weeks deliberation, Mr. Spencer returned an answer in the affirmative.

On Sunday, third of February 1811, he commenced his stated pastoral labors at Newington chapel, Liverpool. He was then just twenty years of age.

The uncommon attention excited in Liverpool by Mr. Spencer's ministry soon suggested the necessity of providing more accommodation than Newington chapel could afford. A most judicious plan for erecting a new chapel was proposed and adopted, the dimensions of which were, thirty two yards long outside, and twenty one yards and a half broad. A liberal subscription was soon obtained, and on the 15th of April Mr. Spencer laid the first stone of the chapel, in the presence of an immense assembly, computed to consist of about six thousand persons. On that truly interesting occasion, he delivered an appropriate address and solemnly dedicated the house to God by prayer.

The church and congregation

at Liverpool, became anxious for the ordination of Mr. Spencer, and Thursday the 27th of June was appointed for that solemn service. Mr. Spencer was now fully invested with that sacred office, which from his infancy he had desired; and he set himself diligently to the discharge of its momentous duties.

The scene closes rapidly upon us. On the last Sabbath of his life, August 4th, he rose with unusual health and spirits. The family with whom he resided always beheld him with peculiar interest on the morning of the Sabbath, such an air of angelic mildness and composure sat upon his countenance, and so deeply did he seem absorbed in the contemplation of the sacred duties of the day. That morning he preached from Jer. xxxi. 3. "*I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.*" In the evening, in the midst of a throng, such as is rarely witnessed, and from which hundreds departed unable to gain access, he preached from Luke x. 42. "*One thing is needful, and Mary hath chosen that good part which shall not be taken away from her.*"

After the labors of the day he went to the house of a friend to supper. With great fervor he led the devotions of the family. At supper the conversation was pure and spiritual. The subject was sudden death. The countenance of Spencer, always animated, was lighted up with holy joy as he discoursed upon the glory of departed saints. He spoke much upon the blessedness of putting off the garments of mortality in a moment, and being caught unexpectedly and instantaneously to heaven.

On Monday morning, August 5th, the last day that dawned for *him*, he rose rather later than usual; his mind was too active for his body; the exhausted frame required rest.

He frequently bathed; he purposed doing so that day. He had just repeated the first verse of Cowper's admirable hymn,

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm,"

when one of the family came into the room, and said, that if he intended bathing, it was time that he should go, as it would soon be high water. He assented; but whilst a towel was being procured for him, he said to a friend, "I can't tell how it is, but I don't feel so much inclined to go to-day, as usual." He was asked if it was thought good for his health—he answered "yes, it will brace my nerves after the exertion of yesterday."

Arrived at the spot which he had selected, he asked a gentleman, who had been bathing, "if that was a good place to bathe at?" He answered that it was, but that it was rather stony near the side, but better when further in. Mr. Spencer replied, "I rather think it is a good place for myself, and I don't like to bathe near the pottery there are so many people." Mr. Spencer then asked again "is the tide nigh up?" to which he was answered, "about half past eleven."

"Oh! dear," said Mr. Spencer, "it is near twelve."

Soon after he went into the water, the man who was on the shore having lost sight of him, was alarmed. He plunged into the water to render him assistance, but found it impossible. He communicated the intelligence, boats were directly manned and brought to the spot, but the body was not found until it had been under the water fifty minutes. Every expedient was, in the course of the afternoon, resorted to, but alas, in vain! and at five o'clock, in the opinion of all present, there remained not the faintest hope of restoring animation; the spark of life was totally extinguished.

The tidings spread through the populous town of Liverpool, with a rapidity, such as, in cases of public calamity, is usually inspired. Such a day has seldom been seen in Liverpool; a day of such dreadful gloom, such universal grief. From the countenance of every one, to whom the tidings came, one might have imagined he had lost a friend.

As a man, he was generous, frank, independent, unaffected, unsuspecting, and sincere. As a friend, he was warm, disinterested, and affectionate. As a student, he was diligent, conscientious, and successful. As a christian, he was fervent, holy, and humble. As a minister, his discourses were evangelical and judicious; he was remarkable for animation, and was solemn. Although as a preacher he obtained almost unexampled popularity, yet, he was remarkably modest and unassuming. In his visits to the sick he was constant and tender. His intercourse with his people was cheerful, spiritual, and instructive. In all the duties of the pastoral office, he was well informed, affectionate, and constant.

The foregoing particulars of Mr. Spencer have been given in the language of his biographer. Affection and admiration may unquestionably have influence on the most upright biographer, and occasion some things to be expressed in language too strong and unqualified. It is however believed that all who shall read the life of Spencer with a spirit of candor, and free from envy, will be convinced that he was indeed a young man of an extraordinary character. That he was perfect we are not to suppose. As we should be careful not to overrate, so we should be disposed not to undervalue what is truly estimable.

MUTATIONS OF ORTHODOXY AND HERESY. No. I.

We have repeatedly avowed that a particular object of this work is, to abate prepossessions and cultivate the spirit of candor and charity. We are fully convinced that a great portion of the animosity which has existed among christians has been occasioned by the use that has been made of the terms *ortho-*

doxy and *heresy*. In the various conflicts of parties, one of these words has been used as a *shield*, and the other as a *sword*. We wish to take these equipments from the hands of partizans and lay them by, until they can be used for better purposes, than that of destroying the peace of the church. We shall therefore attempt to show our readers how the public have been imposed upon by the ungodly use which has been made of the terms in question. For this purpose we shall show, that what has been termed *orthodoxy*, is not an invariable system of correct doctrines; that reputed orthodox men in different ages have entertained very opposite opinions; that what has been called orthodoxy in one age, is treated as heresy in another; that what has been called heresy in one age, is orthodoxy in another; and that the same opinions are both orthodox and heretical in the same age, according to the humor of different partizans.

We shall not however take so extensive a range as might be expected on the plan proposed. It is not our intention here to go back to the ancient history of the church, nor to dwell on the well known facts, that papists and protestants equally claimed to be considered orthodox, and mutually reproached each other as heretics. Facts of more recent date will be brought to view, and things which relate to protestants of our own country. As it is our wish to produce an effect favorable to the cause of candor and charity, we shall simply state things as we find them, forbearing all censure of persons or opinions.

No system of doctrines is more generally known in our land, than the shorter catechism of the Westminster Assembly; and no one has more generally been reputed orthodox. This was considered as the standard of orthodoxy in New England, at the commencement of the last century, and by many it is so regarded at the present time. It is however a fact, that the orthodox of the present day deny several doctrines of the catechism, which were formerly esteemed *as essential* as any in the system. Not only so, these very orthodox divines have adopted several opinions which were formerly considered as heretical, and which are as repugnant to the catechism as truth is to error, or light to darkness.

In the catechism we have these two propositions:—

"The covenant being made with Adam not only for himself but for his posterity, all mankind descending from him by ordinary generation, sinned in him and fell with him in his first transgression."—"The sinfulness of that estate into which man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it."

We may here appeal to the aged, and ask:—When you were young, was any doctrine more warmly advocated as *essential*,

than the one now quoted from the catechism? Was it not introduced into almost every prayer you heard made by orthodox ministers and christians? Was it not by many thought to be impossible, that a minister should be a good man, who denied the doctrine?

Let us then listen to the orthodoxy of the present day, relating to the same questions. We shall introduce a passage from Dr. Emmons. In his sermon on Matt. xii. 35. For a second inference he has the following:—

"This subject teaches us that neither a good nor evil heart can be transmitted or derived from one person to another. Adam could no more convey his good or evil heart to his posterity, than he could convey his good or evil actions to them. Nothing can be more repugnant to scripture, reason, and experience, than the notion of our deriving a corrupt heart from our first parents. If we have a corrupt heart, as undoubtedly we have, it is altogether our own, and consists in evil affections and other evil exercises, and not in any moral stain, pollution, or depravity, derived from Adam. This clearly appears from the very essence of an evil heart, which consists in evil exercises, and not in any thing prior to, distinct from, or productive of evil emotions or affections. The absurd idea of *imputed* and *derived depravity*, originated from the absurd idea of the human heart, as being a principle, propensity, or taste distinct from all moral exercises. But since every man's corrupt heart is his own, and consists in his own free and voluntary exercises, he ought to repent, and look to God for pardoning mercy. And unless he does this, he must perish; for God hath said, '*The son shall not bear the iniquity of the father, but the soul that sinneth, it shall die.*'"

Our discerning readers will readily perceive, that in this passage we have a *positive* and *designed denial* of the doctrine quoted from the catechism. The old orthodox doctrine of *imputed* and *derived depravity* is censured as "absurd"—as "repugnant to scripture, reason, and experience;" and what would, at the commencement of the last century, have been censured as abominable heresy, is now boldly advanced as the orthodox faith. Since it is so evident that good people may differ in opinion, what better use can be made of the facts before us, than for all to learn their own liability to err, and for each to exercise that candor towards others, which he wishes others to exercise towards himself. The contradiction we have exhibited is indeed direct and glaring. If Dr. Emmons had not previously established a reputation for orthodoxy, it would perhaps have been difficult to distinguish between the opinion we have quoted from him, and that of a man whose very *name* has been converted into a term of reproach, and been used by many as such for several centuries. We have however the pleasure of believing, that many pious men have been of the opinion of the West-

minster Assembly, and that many equally pious have been of the opinion of Dr. Emmons; but we do not believe that the *opinions* adopted, respecting the question before us, has been any evidence of piety on the one side, or the other. It is also our belief that the uncharitable spirit, which has often appeared in managing the controversy, is far greater evidence of a want of christian humility, than either of the contradictory opinions. A man may innocently err in *opinion*, but error in *temper* is always criminal.

NECESSITY OF DENYING OUR CONSTITUTIONAL PROPENSITIES.

It has been observed with justice, that every man possesses what may be called his constitutional temperament, which distinguishes him more than any thing else, from those around him; which constitutes his peculiar cast of mind; which now aids his virtue, and now lays him open to temptation; and which must be guarded and restrained with care, or he can make no progress in the christian life. In this number I shall urge as an argument for the government of our constitutional propensities, that this is necessary not only to virtue, but to the happiness of life, and that the want of this is the principal source of that discord which embitters the social state.

No man can have mixed much with society, without discovering the necessity of mutual concession and self-denial. The happiest disposition in the world will find some one with which it cannot unite. How then can those, who have never attempted to suppress an inclination, or counteract a propensity which interferes with another, hope to preserve any peace or unanimity within the circles in which they move? Do you not see that if you would not continually revolt others, you must often contradict yourself. Do you not see that in a world so full of contrary humors, conflicting interests, and innumerable perversities of temper, you must often yield, and sacrifice, and forget, and pardon? Do you not find by every day's mortifications, the necessity of unwearied self-denial? The world would be a scene of unmitigated depression, if every man obstinately pursued the suggestions of humor, and were never to curb the licentiousness of his caprices?

One man's disposition is sober and retired. He loves to shrink into himself, to employ himself in solitary reveries, to wrap himself up in the tranquil and selfish pleasures of private meditation. He lives in the world, it is true, but sees, and hears, and mixes with little that passes around him. He acquires an unattractive indifference of character, with which no one is pleased, and which most are disposed to meet with an indifference equally repulsive. Nay, there are men who indulge this humor, till it degenerates into absolute rudeness and misanthropy; till

civility offends them, and every attempt to conciliate their affections drives them to a remote retreat, or dyes deeper the hue of their sullenness; till happiness chagrins them; till the only pleasure they seem to enjoy is in obstructing or at least in avoiding to encourage the satisfaction of others.

This man has a native fire and impetuosity of temper which now bursts out into storms of passion, and now rushes upon you with a tempest of tenderness and fondness equally disgusting.—That man is difficult and disposed to find fault. He takes an absurd pride in loving, and esteeming, and commending nothing; he is jealous, and looks askance upon the merit of another; he is suspicious, and looks doubtfully upon every thing which promises well. You cannot persuade him to inquire, for he is afraid he shall find things better than he feared; or if he is induced to examine, it is that he may detect something to condemn. He has confidence in no one, and feels sure of nothing. He says in his cool moments, what David said in his haste, "all men are liars." The appearance of sincerity alarms him; openness of character he construes into a more refined hypocrisy; and no one can cherish an intimacy with such a man, because he has never yet put confidence in any.

Another man's temper is reserved and mysterious. He has no simplicity and unaffectedness of character, no overflowings of soul. He never discloses the whole of his feelings; he never tells more than half his secret; that he may the more effectually conceal the remainder. —Others, on the contrary, are excessively indiscreet and inquisitive. They learn every thing, that they may have the pleasure of retailing their information, and can neither be persuaded to remain ignorant of what they ought not to know, or to conceal what they ought not to betray. I need not stop to show you what you see at a glance, how unfriendly are all these peculiarities of temper to the harmony and happiness of social life. I will rather extend the survey of these contrarieties of temper which cannot coincide, cannot cooperate.

We have suggested in a former number, that the love of singularity is one of our most dangerous temptations; it is no less one of our most discordant humors. There are some odd and contradictory spirits, who are continually hunting for paths which no one ever trod, full of paradoxical notions and capricious tastes, which have nothing to recommend them but this, that no one has ever turned to them before. These men, rather than agree with you, will contradict their own sentiments as soon as they become yours.— And what think you of that native haughtiness and imperiousness of disposition which is so oppressive to the humble, so intolerable even to the self-complacent; which is not contented with respect, but demands homage and adulation; which requires your reason to submit to all its fancies, and your temper to yield to all its caprices?

There is also, as we have inti-

mated, an excessive sensibility of temper, a morbid delicacy of feeling, which some people indulge, utterly incompatible with the peace and happiness of society. An inattention, a mistake, an unguarded word, a trifle, will inflict a wound on persons of this temper, which no future care and attentions can restore. Tremblingly alive to every thing which wounds themselves, and insensible to any thing which may hurt others, you find that you must pardon every thing in them, while they will pardon nothing in return.

Then too, how many are there of the fickle, and flying, and inconstant, who seem to indulge you for a little while with their friendship, that they may make you feel the pain of their indifference and forgetfulness; full of caprice, they love and hate by turns; what won their affections to-day, excites their resentment to-morrow; now they avoid, and now they court you, and thus vacillate between reconciliations and affronts.

In fine, there are some dispositions which are to be nourished by perpetual chagrin, which are never happy except when you are vexed, and to whom it would be a misfortune to have nothing to complain of.

What a multitude of contradictory tempers are here! And is this the world in which we are to live? What sources of antipathies, animosities, contests, litigations, and discordancies without number! In such a world, how can you escape perpetual opposition! You are full of life, and you meet with nothing but indolence and ease; you are moderate and prudent, and you meet with nothing but fire and impetuosity. You are frank and sincere, and you meet with dissimulation and artifice. You are affectionate, and obliging, and you find cold and hardened hearts. You are delicate and full of sensibilities, and you encounter malignant raillery, or insulting disdain. You are gentle and still, and you find nothing but wild transport and mad vivacity. You are polite, and you meet with nothing but rudeness or clownish demeanor. You are serious, and are compelled to join in foolish sports. You are gay, and encounter a most freezing solemnity. You are discreet, and are continually suffering from the restless curiosity and unfortunate imprudence of others.—Nay more—the contrariety of our tempers is not the only source of our discord; the very resemblance of our dispositions separates perhaps more people than it unites. We cannot bear in others, the humor we indulge in ourselves. The delicate, the sensible, the passionate, the imperious, the odd, and the extravagant, are not a little disturbed when they encounter others who are as delicate, sensible, passionate, imperious, odd, and extravagant as themselves.

Now, in such a world as this, how are peace and charity to be preserved? Not by bending the dispositions of others to our own, but by accommodating ours to others. How indispensable then is self-denial, a self-denial which, by becoming habitual

shall be easy, and by being conscientious shall be permanent. How much ought we to curb our desires, I had almost said, to eradicate our propensities, and wash away every color of humor from our souls that we may be able to endure the passions of others.

It is by the gracious influence of the gospel alone, that this self-renunciation can be effected. Policy may make us sometimes yield; politeness may make us uniformly civil; fear may occasionally prevent our offending; but it is only in the celestial spirit of evangelical morality, in the sweet influence of that grace, meekness, and poverty of spirit, which Jesus commended, that we shall find an unfailing, and unmingled stream of social virtue, of social harmony, which shall make glad the intercourse of life.

HAPPY EFFECTS OF GROWTH IN GRACE, EXEMPLIFIED IN MR. BAXTER.

MR. RICHARD BAXTER has been generally esteemed as a man of eminent piety and benevolence. In writing his own life, he gave an account of some important changes in his views and feelings after he supposed himself to be truly converted. The following particulars may be worthy of the attention of ministers and private christians. In some future numbers of this work, a more full account of Mr. Baxter may be expected.

AT first I was greatly inclined to go with the highest in controversies, on one side or other. But now I can so easily see what to say against both extremes, that I *am much more inclined to reconciling principles.* And whereas I then thought, that conciliators were but ignorant men, that were willing to please all, and would pretend to reconcile the world by principles, that they did not understand themselves; I have since perceived, *that even if the amiableness of peace and concord had no hand in the business, yet greater light and stronger judgment are usually to be found with the reconcilers, than with either of the contending parties.*

I less admire gifts of utterance and bare professions of religion, than I once did; and have much more charity for many, who by the want of gifts do make an obscurer profession than they. And I have met with some humble christians, not noted for any extraordinary profession or forwardness in religion, but only to live a quiet, blameless life, whom I have after found to have passed, as far as I could discern, a truly godly and sanctified life; only their prayers and their duties were by accident kept from human observation.

I am not so narrow in my special love as heretofore; being less censorious. I am not therefore so narrow in my principles of church communion, as once I was.—I am not for narrowing the church any more than Christ himself alloweth us, nor for robbing him of any of his flock; though I am more apprehensive

than ever of the great use of ecclesiastical discipline.

I am much more sensible of the evil of schism, and of the separating humor; and of making several sects in the church, than I was heretofore. For the effects have showed us more of the mischiefs.

I am much more sensible, how prone many young professors are to spiritual pride and self-conceitedness, to unruliness and division. Yet in restraining this, I am much more sensible of the sin and mischief of using men cruelly in matters of religion, and of pretending men's good, and the order of the church, for acts of inhumanity and uncharitableness. Such know not their own infirmity, nor yet the nature of pastoral government, which ought to be by love; nor do they know the way to win a soul, or to maintain the churches' peace. And I am more deeply afflicted for the disagreements of christians, than when I was younger. Except the case of the infidel world, nothing is so grievous to my thoughts as that of the divided churches.

I do not lay so great stress as many young professors do, upon the external modes and forms of worship. I have suspected, myself, as perhaps the reader may do, that this is from an abatement of my former zeal; but I find that *judgment* and *charity* are the causes of it, so far as I am able to discover. I cannot be so narrow in my principles of church communion as many are. If I were among the Greeks, the Lutherans, the Independents, yea, the Anabaptists, (that own no heresy, nor set themselves against charity and peace,) I would hold occasional communion with them as christians, provided they would give me leave, though my most usual communion should be with that society, which I thought most agreeable to the word of God.

I am much less regardful of the approbation of men, and set much lighter by contempt or applause, than I did long ago. And as far as I can perceive, the knowledge of man's nothingness, and of God's transcendant goodness, the sense of the brevity of human things, and the nearness of eternity, are the principal causes of this effect, which some have imputed to self-conceit and moroseness.

I am much more sensible than before of the breadth, and length, and depth of that odious sin of selfishness; and of the excellency and necessity of self-denial, and of loving our neighbour as ourselves.

I am more and more sensible, that most controversies have more need of *right stating* than of debating; and if my skill be increased in any thing, it is *that*, in narrowing controversies by explication, separating the *real* from the *verbal*, and proving to many contenders, that they differ less than they think they do.

I am more solicitous about my duty to God, and less solicitous about his dealings with me; being assured, that he will do all things well; acknowledging his mercy, even in the punishment of men, and knowing there is no rest but in the will and goodness of God.

Thus much of the alterations of my soul, I thought best to give the reader, instead of all those experiences, and actual motions, and affections, which I suppose him rather to have expected an account of. And having transcribed thus much of a life, which God hath read, and conscience hath read and must further read, I humbly lament it as too unequal and unprofitable. And I mention these errors of my earlier years, that they may serve as a warning to others, as they call on myself for repentance and watchfulness.

SKETCH OF THE HISTORY OF THE COUNCIL OF TRENT. SECT. 4.

HAVING finished the business relating to the scriptures and traditions, the subject of original sin was brought forward for examination. From the writings of the protestants the council made out the following articles.

1. That Adam, by transgressing the precept, hath lost justice, and incurred the wrath of God and mortality; and though he be impaired both in soul and body, yet no sin is transferred from him to posterity, but only corporal punishments.

2. That Adam's sin is called *original*, because it is derived from him to posterity, not by *transmission*, but by *imitation*.

3. That original sin is ignorance, or contempt of God, or want of fear, without confidence in his Majesty, without divine love, and with concupiscence and bad desires, and generally a corruption of the whole man in his will, soul, and body.

4. That in children there is an inclination to evil proceeding from the corrupted nature, so that after the use of reason, it bringeth forth a loathing of divine things, and an immersion in matters of the world, and that this is original sin.

5. That children, at the least, born of faithful parents, though they are baptized into the remission of sins, yet they have no sin by descending from Adam.

6. That original sin is not cancelled in baptism, but not imputed or so razed that it beginneth to diminish in this life, and is wholly rooted out in that to come.

7. That the sin remaining in the baptized hindereth his entrance into heaven.

8. That concupiscence which cherisheth sin and remaineth after baptism, is truly sin.

9. That the principal punishment due to original sin, is hell-fire, besides corporal death and other imperfections unto which man is subject in this life.

These articles are exactly copied from the translation, excepting the words are here spelt according to modern use; but the sixth article in particular is so unintelligible that it is difficult to ascertain what was really intended.

Some of the articles were supposed to express the opinions of Zuinglius, and others the opinions of Luther. The members of the council were not agreed

among themselves, but there seems to have been a general disposition among them, to censure the opinions of the protestants as heretical. The historian informs us that they were the most troubled to tell "how the sin of Adam was transmitted to his posterity." Some said one thing and some another. Andreas Vega, a Franciscan divine, thought it very improper for the council to censure an opinion as *heretical*, without declaring first what ought to be believed as the orthodox faith. He conceived that the council were assembled not merely to condemn heresies, but principally to tell the catholic truth; that every one would expect from the council a perspicuous doctrine, cleared from all difficulties. But his opinion was disregarded; the "prelates had no hope of being able by study to be well informed in the crabbed school points; nor durst they," says the historian, "go about to make trial of it." They were afraid that if they attempted to state what should be received as orthodoxy, a schism among themselves would be the consequence. Besides, it was much easier to unite in censuring others, than in stating their own opinions. The bishops were much perplexed with the contradictory opinions and reasonings on the subject. That they might be united among themselves in passing their censures, they took this ground—"that this only is clear, that every one hath original sin before baptism, and is perfectly purged of it by baptism. They therefore concluded that this should be established for *faith*, and the contrary condemned for *heresy*, together with all those opinions which deny original sin, in what sort soever. But what that sin is, there being so many differences among the divines, they said it was not possible to set down so circumspectly that it might satisfy all, and not condemn some opinion which might cause a schism."

Still another difficulty arose in respect to the virgin Mary, whom they styled "the Mother of God." In opposition to the opinion of Zuinglius, they were disposed to say, "*that the sin of Adam passed into all mankind*," but they perceived that this declaration would comprehend the blessed Virgin. The Franciscan bishops and friars started an objection on this ground, and urged that she should be mentioned as an exception. But the Dominicans objected to making any exception in her favor. The Pope being informed of the debate on this point, directed them not to meddle with a matter which might cause division among themselves. Having received this order, the leading characters urged that all contention should be laid aside, and that both parties should unite against the protestants. To settle the difficulty it was agreed, that a declaration should be made, "that they did not mean either to comprehend or except" the blessed Virgin. After this compromise, on the 17th of June, 1546, they published the *decree of faith*, with five *Anathemas*.

1. Against him that confesseth not that Adam, by transgressing, hath lost sanctity and

justice, incurred the wrath of God, death and thraldom to the devil, and is infected in soul and body.

2. Against him that averreth that Adam by sinning hath hurt himself only, or hath derived into his posterity the death only of the body, and not sin, the death of the soul.

3. Against him that affirmeth that sin, which is one in the beginning and proper to every one transmitted by generation, not imitation, can be abolished by any other remedy than the death of Christ; or denieth that the merit of Christ is applied as well to children as to those that be of ripe years, by the sacrament of baptism ministered in the form and rite of the church.

4. Against him that denieth that children which are newly born ought to be baptized, though the sons of christians; or saith they are baptized for remission of sins, but not because they have contracted any original sin from Adam.

5. Against him that denieth that by the grace of baptism the guilt of original sin is remitted; or saith that all is not removed which hath the true and proper nature of sin, but that it is razed and not imputed, concupiscence still remaining in the baptized, for an exercise which cannot hurt but him that consenteth to it; the which being called sin by the apostle, the synod declareth that it is no true and proper sin, but is so termed because it ariseth from sin and inclineth to it. That the synod meaneth not to comprehend in the decree the blessed Virgin, but that the constitutions of Sistus 4th ought to be observed, which it doth not renew.

Here we behold a council of professed ministers of the gospel, pronouncing anathemas against their protestant brethren, for dissenting from them on points respecting which the anathematizers could not agree among themselves. They were agreed in scarcely any thing relating to original sin, except in condemning the reformers.

Among the numerous evidences of human depravity and blindness, we may perhaps place in the front rank the bitter contentions which formerly existed respecting the doctrine of original sin. From the manner in which the controversy was often conducted, one would be ready to suspect that some of the partizans were determined to *prove* the doctrine of total depravity by their own examples.

How much more commendable it would be in christians, for each one to humble himself for his *own sins*, and to cultivate the spirit of the gospel, than to spend his time in violent debates about the effects of Adam's sin! Let the evil effects of his sin be what they may to his posterity, it is very certain that uncharitable contention, vain jangling, and censorious judging, are not the remedies prescribed by the gospel. It is infinitely more important to every man, that he should repent of his own offences, and embrace the salvation offered in the gospel, than that he should be able to explain *in what manner*, or *to what extent*, our situation has been affected by the transgression of Adam.

REVIEW OF MR. PASCHAL'S SEVENTH LETTER RELATING TO THE JESUITS.

THE letters of Mr. Paschal unfold in a striking manner the irreligious and immoral principles of the Jesuits and the tendency of their doctrines to undermine the christian religion, and to authorize the most atrocious crimes. The letter now under review was dated at Paris, April 25, 1656. It was addressed to a friend in the country, and reports an astonishing conversation which had just before taken place between Mr. Paschal and one of the Jesuitical Fathers, on the subject of *duelling*, *assassination*, &c. In the preceding conversations the Father had very frankly disclosed several of the principles of his sect, and shown how their writers had contrived to authorize many things which had been generally considered as immoral and criminal. He now proceeds to show Mr. Paschal how *gentlemen* might fight duels, and even assassinate one another, without being guilty of any sin.

Thus the Jesuit addresses Mr. Paschal:—"You know, sir, that the ruling passion of this rank of men, is a certain point of HONOR, which hurries them every moment to commit such violences as appear directly opposite to christian piety; insomuch that we should banish by much the greater part of them from our confessionals, if our fathers had not softened a little the severity of religion, and suited themselves to human weakness. But as they were desirous to adhere to the gospel by their duty towards God, and to the world, by their charity to their neighbour; they were obliged to make use of their utmost penetration, to find out expedients adapted to adjust matters in so nice a manner, that a man may defend or retrieve his honor by the common methods of the world, with a safe conscience; and preserve at the same time his *religion* and his *honor*."

Mr. Paschal replied with "seeming indifference"—"I wonder how it can be done!"

"You wonder!" said he; "so I believe.—Do you consider that on the one hand the gospel commands, not to render evil for evil, but to leave vengeance to God; and on the other, that the laws of the world forbid you to put up with affronts without doing yourself justice, very often by the death of your enemy? Did you ever see any thing in your life, that appeared more irreconcilable? And yet when I tell you that our Fathers have reconciled these things, you only tell me you *wonder at it*."

"Father," said Mr. Paschal, "I must own I did not sufficiently explain myself. I solemnly declare, I should hold it to be *impossible*, if I did not know from what I have seen of your Fathers, that they can make *possible*, what to the whole universe besides is utterly *impossible*."

"You must know," replied the Jesuit, "that this wonderful principle is our excellent method of DIRECTING THE INTENTION.

You have seen some faint strokes of it in some of the maxims I discussed before; for, when I told you in what manner servants might carry certain *slippery messages* with a safe conscience, did you not take notice that it was to be done by *taking their intention off* from the *sin itself*, and placing it to the *profit* arising from thence? That is what we call DIRECTING THE INTENTION. But that you may know the extensive power of this grand expedient, I shall now display its principal lustre in cases of *murder*, which it justifies in a thousand instances."

"I see already," said Mr. Paschal, "that by this method one may do *any thing* without one single exception to be made."

"Not so fast," replied the Jesuit, "you are always upon the extremes, which is a great fault, let me tell you, and you ought to correct it. To show you that we do not permit *every thing*, you must know, for example, that we never suffer any man to entertain a formal intention to sin, for *sinning's sake*. And whoever is so obstinate as to have no other view in his wickedness, but wickedness itself, we break with him immediately.—No, that would be a rule without exception to any age, sex, or quality whatever. But when a sinner is not in this unhappy abandoned disposition, then we try to put in practice our method of *derecting the intention;* which consists in proposing to a man's self some lawful object to steer his actions. Not but that we endeavour, as much as we can, to dissuade him from what is forbidden, but when we cannot *prevent* the *action*, we *rectify* the *intention* at least, and so correct the *viciousness of the means* by the *purity of the end.*

"This is the way by which our Fathers permit all the outrages our *gentlemen* commit in defence of their *honor*. For there is nothing else to do, but to take off their *intention to revenge*, which is criminal, and to place it on the *desire of defending their honor*, which is lawful in the opinion of our Fathers. And in this way they fulfil their duty towards God and towards man. For they satisfy the *world* by permitting their *actions*, and satisfy the *gospel* by purifying their *intentions*."

Upon Mr. Paschal's expressing some doubt whether the Jesuitical authors had gone to such a length in their publications, the Father produced authorities in abundance. One author says, "*Private persons* are forbid to revenge themselves." Thus at one stroke all the prohibitions of the gospel respecting revenge are set aside, as having no relation to *gentlemen*, who are disposed to defend their *honor* by duelling. Another says, "A man that has received a blow must not have the intention to *revenge himself*, but he may have the intention to *avoid infamy;* and for that reason may return the affront on the spot, and that too by the *sword;*" After quoting authors to prove that a gentleman may not only accept but give a challenge, the Jesuit produced authority for *assassination*, or "slily" taking life. "A man may likewise stab

and kill his enemy *slily;* and when he can do so, and get quit of him, it is better than to fight a duel, for then he neither exposes his own life to danger, nor partakes of his enemy's crime, which he must do in a duel."—Still however care must be taken to "DIRECT THE INTENTION."

The Jesuit having attempted to show that a *gentleman* might kill his antagonist, for "a box on the ear or the stroke of a stick," or for "*only the intention* to give a blow," Mr. Paschal asks, "Cannot you tell me how to *direct my intention* so as to kill a man for giving me the lie?" Immediately the Jesuit quotes authority:—"It is lawful to kill the man who says to you, *you lie;* if there is no other way to correct his insolence." Then he adds, "And our Fathers will give you leave to kill a man for *slander.*" This he also proved sufficiently.

Mr. Paschal observed, "I see, Father, that you have taken abundant care to defend men's *honor,* but you have left their *lives* very much exposed, if I can lawfully and with good conscience kill a man for bare slander, or a disobliging motion of the lips."

"That is very true," said the Father, "but our casuists have had circumspection enough, not to put this doctrine entirely into practice upon such frivolous occasions. For they own at least, *we must not always put this in practice;*"—"because if we were to kill all the backbiters and slanderers, we should dispeople a whole state in the twinkling of an eye."

Mr. Paschal suggested in the course of the conversation, that on the principles of the Jesuits, "except the clergy, nobody will scruple to kill a man that injures him in his honor or his goods." This at once led the Jesuit to avow, and to prove, that the clergy were on a level with other *gentlemen,* as to the right of killing. "Nay," said he, "according to our celebrated Father L'Amy, it is lawful for priests or monks to kill by way of *prevention* such as have a mind to blacken them by backbitings and calumnies. But you must always take along with you a *well directed intention.*" When they drew near to the close of the conversation, Mr. Paschal remarked with pertinency and force—"How lucky it is for such as cannot bear injuries, to learn this doctrine! But ah! how unhappy for those who give the offence! Sincerely and truly, Father, it is better to have to do with people that never learned any religion at all, than with those who have learned it as far as *this direction.* For in short, the *intention* of the *assassin* is but poor comfort to him who is wounded. He does not perceive this secret intention, but only feels the too well directed thrust. And I do not know whether a man would not be less vexed to be brutally killed by a set of madmen, than to feel himself conscientiously stabbed by pretenders to piety."

This abstract and review of Mr. Paschal's letter opens the way for some reflections and remarks on the enormity of the *principle*

adopted by the Jesuits, and on the *practice* of duelling; but these must be reserved for a future number.

THE DOCTRINES OF THE REFORMATION.

No man can have lived much in the world without observing how much the multitude are governed by words. A *popular name*, whether in politics or religion, has an immense influence on public sentiment. Hence every sect is desirous to appropriate to itself and to its opinions, some title which is in general repute, and to fasten some odious epithet on the sentiments of its opponents. It is wonderful that so common an expedient should continue to be successful. But the present age with all its improvements is in no small degree enslaved by sounds; and not a few receive or reject opinions, chiefly on the ground of the popular or unpopular names, which are commonly attached to them.

Among these watch-words of party, the phrase prefixed to this essay is not the least effectual. It is not uncommon to hear certain christians claiming for their opinions the honorable name of "the doctrines of the reformation," and this magic phrase undoubtedly operates on numbers with a power which no weight of argument could exert. On this account I have thought it useful to inquire what is the fair import of this phrase, and what christians may most lawfully avail themselves of its influence.

It seems a very obvious remark, that "the doctrines of the reformation" must mean those doctrines which *distinguished the reformers*, which formed the *separating line* between them and their opposers; and not those, which they continued to hold in common with the church from which they separated. It is well known that the reformers on leaving the Catholic church, did not renounce all its views and opinions, but on many points continued to think as they did before. Now those opinions, in which both parties agreed, can with no more propriety be called the doctrines of the reformation than the doctrines of popery. These opinions suffered no change; they were not introduced, restored, or in any way influenced by the reformation. Why then is this term employed to designate them? For instance, the reformers and catholics agreed in affirming with equal zeal the existence of God, and the divine mission of Jesus Christ. Would it not be absurd to call these the doctrines of the reformation, merely because the reformers adhered to them? Are they not on the same ground the doctrines of popery?

These remarks, if just, may be applied to other doctrines. Take for example, that of the Trinity, or of three persons in one God, or the doctrine that atonement has been made for sinful man to the first of these persons by the vicarious or substituted sufferings of the second.

With what propriety is the popular name of "reformation" applied to these sentiments. It was not the object of the reformation to restore or establish these doctrines, for they were established before. It is not pretended that the corruption of the Romish church on these points, rendered secession from her necessary. On the Trinity especially her orthodoxy had been immaculate and unsuspected. Papists may well complain when this is called a doctrine of the reformation, for long before Luther's time they had contended for it even unto blood, and since that period they can boast of having uniformly asserted it, with few or none of those restless attempts to soften and qualify it, which have thrown a shade over the orthodoxy of many reformed churches.

Is it now asked, what were the great points on which the reformation turned, and by which the reformers were distinguished? I answer, they relate chiefly to the powers of the clergy, the rights of christians, and the rule or standard of christian faith. The great errors against which the reformers directed their attacks, were the supremacy of the pope, the derivation of his dignity from St. Peter, his power of forgiving sins, the infallibility of the church, the authority of traditions and of decrees of councils, the efficacy of indulgences, the miracles and merits of saints, the veneration due to the fathers, the propriety and obligation of monastic vows, the necessity of confession to the priest, and of receiving from him absolution, the power of prayer and alms over the souls in purgatory, the number and efficacy of the sacraments which it was the province of the clergy to administer, and above all the propriety of withholding the scriptures from the common people. The great essential corruption of the catholic church was, that it substituted popes, councils, fathers, saints, and traditions for the holy scriptures, and ascribed to the clergy a power in this world and in the world to come, which reduced the minds of christians to a most abject slavery. It is true, that the reformers differed from the Romish church on some other points, on free will, on the nature of that sin which is derived from Adam, and on the influence of faith and works on justification. But these differences derived much of their importance from their connexion with the subjects stated above, and would not of themselves have produced a separation from the Romish church. It is well known that on these points, orthodox protestants have continually disputed with one another, and very many have seceded from the views adopted by the first reformers. Let it then be remembered, and it cannot be too often repeated, that the reformation consisted, not in establishing a new system of theology on the ruins of the old, for it left untouched in a great degree what may be called the speculative points of popery; but it consisted in emancipating the christian world from the tyran-

ny of popes, fathers, bishops, priests, monks, councils, and traditions, and in directing all christians to the sacred scriptures as the only pure fountain of christian faith, open alike to all, to the layman as well as to the prelate, to the poor and ignorant, as well as to the learned and opulent.

From these remarks we learn to what christians the honor chiefly belongs of adhering to the distinguishing sentiments and spirit of the reformers. They are those christians who renounce the authority of all *popes*, no matter where they are found, and who acknowledge in no man a successor of the apostles, or a leader authorized to impose on them his interpretations of scripture. The true followers of the reformers, disclaim the authority of *councils*, whether held at Trent or Westminster, and suffer no assembly, synod, or convocation of fallible men, to prepare for them standards of faith or practice. The followers of the reformers disclaim the authority of *traditions*, and receive no doctrines because embraced by fathers and saints, however venerable their memories, or however wonderful the accounts which have been transmitted of their communications with heaven. The true followers of the reformers do not believe that their salvation depends on the favor, intercession, or control of priests, monks, or ministers; but whilst they esteem very highly in love the pious and humble teachers of the gospel, they feel themselves bound to repair to the word of God, and to exercise their own understandings on what God has spoken. To conclude, the true followers of the reformers are not to be intimidated by anathemas, cries of heresy, charges of forsaking the good old paths, &c. &c. for Luther was almost stunned by these very clamors; but taking Jesus Christ for their only Master, they pass unmoved through good report and evil report, whilst conscious that it is their first care to imbibe and express his truth and spirit.

These remarks will teach us the nature of our obligation to the reformers. We are to honor them not so much for shedding new light on the scriptures, as for opening the scriptures to every eye, and for securing to future ages by their holy intrepidity, the privilege of searching without fear, the records of God. This is their glory, and for this they deserve immortal honors. They hold the next place to the apostles in the rank of benefactors of mankind. The reformation gave liberty to the human mind, broke the chains from our noblest faculties, and opened the prison door to thought and reason. Blessed be God for this most auspicious event.

After these remarks it will not be thought that I can find pleasure in speaking of the errors and defects of the reformers. I revere their names, and recollect with gratitude the services they rendered to religion and mankind. But living as we do, in an age when their judgments seem to be regarded by some as infallible, it is a duty

to observe, that though great and excellent, they were still men, and partakers of human frailty. Luther's strange doctrine of consubstantiation, for which he contended with so much violence, shows that with all the vigor and independence which marked his character, his mind was yet fettered by many prejudices of education. As to Calvin, it is well known that some of his doctrines have been rejected with a degree of horror, by a majority of protestants. Many of the reformers held a sentiment which almost every christian of the present age disclaims with sudden indignation, namely, that force and persecution should be employed against heretics. An error more gross, injurious, and opposed to the spirit of christianity cannot be conceived; yet it found a place in the breast of many a reformer.

I repeat it, I have no desire to injure the well earned reputation of the reformers. These remarks are only designed to prevent an injudicious and implicit adherence to them. I do not cease to respect them on account of their errors, for unless they had been more than men, these errors could not have been avoided. If we consider the darkness of their age on religious subjects, and the corruption of the church in which they received their first lessons, we shall admire the extent, instead of censuring the imperfection and narrowness of their views. We must remember that all human improvements and reformations are gradual. The world is not to be rescued from ignorance and superstition in a day, or even in an age. The reformers did much, but they left much to be done by their suecessors. Their light was that of the morning star or the dawning day, full of hope and cheering promise. The splendor of the meridian sun was reserved to happier times, perhaps to far distant ages. Let us then be grateful to the venerable leaders of the reformation; but let not our gratitude degenerate into a blind and servile admiration. Let us express it not only by commending, but by imitating them, by bearing our part, as we shall have ability, in the promotion of the cause which they loved, the good old cause of christian liberty and christian truth.*

* The celebrated Zollikoffer of Switzerland, in his anniversary sermons, states the following as the "doctrines" or "principles of the reformation." In the second sermon he states three:—

1. "Truth and error in religious matters should by no means be indifferent to man, whose greatest prerogative is reason."

2. "Every man is authorized, and, if he have capacity for it, is bound, to examine the doctrines of religion himself, and to judge concerning whatever in them is true or false."

3. "Sound reason and Holy Writ are the only rules for distinguishing truth from error in religion; they are the sole means of becoming persuaded of our faith."

In the third sermon he states five:—

1. "No man, and even no society of men, is competent to impose dog-

"WE CAN DO NOTHING OF OURSELVES."

THERE is a sense in which every pious heart feels this maxim to be perfectly true, and of the highest importance. When we mean by it that all our powers of body and mind are the gift of God, that it is his ever present energy that continues and supports them; that if his influence were withdrawn, our strength would instantly be dissolved in more than infant weakness, and the loftiest human faculties would be unequal to the smallest exertion, we say no more than all reason and all scripture justifies and confirms. But the fullest belief of the truth, that we can do nothing originally of ourselves is consistent with the belief that *we can do all that God has given us ability to do.* This is a distinction, which, however plain, it is to be feared is not enough attended to. Under the appearance of a humble sense of our entire dependence, on God there are those who seek an apology for not doing what he has given us the power, and made it our duty to perform. Instead of using this maxim as a sentiment of piety, it is frequently applied as an excuse for disobedience. It is supposed that though God has commanded us to obey his will, has given us the moral faculties, and will punish severely our disobedience, that it is yet impious to imagine that these moral faculties can be exerted by us to do what he requires, without a new, distinct, irresistible, and altogether miraculous impulse, received immediately from himself. This opinion, coinciding in its results with the Mahometan doctrine of absolute predestination, is of the most dangerous practical tendency. There is reason to think that it is a cause of more sin, and is therefore more hostile to salvation than all the other speculative errors in theology taken together, which have found currency in the world.

That we can do nothing of ourselves is true of *all* our powers, physical, intellectual, and moral; and it is not more true of one class of these powers than of the others. It is true that of

mas on the consciences of other men, the truth of which they do not perceive."

2. "It is not enough that we know the truth, but we should likewise confess it by our words and actions."

3. "All persecution on account of religion and faith, is irrational and unchristian. All compulsory methods in religious matters, and all punishments inflicted on the erroneous are nothing else than utterly unjust attacks on that liberty of conscience, which every man, and every society of men, of right possesses."

4. "The christian religion consists not so much in outward rites and ceremonies, as in christian dispositions of heart, and in such a conduct as is consistent with those dispositions."

5. "The diversity of opinions and usages in matters that do not compose the essence of religion, is no sufficient cause for separating from one another, and for relinquishing church fellowship."

myself, i. e. independently of the power and agency of God, I should be unable to raise my arm, and could not move a muscle of my body. This dependence on God for all the strength of our animal frames, however, does not lessen my obligation to exert that strength for the purposes for which it is given. Every one would think it madness, not humility, for me to refuse to use it in gaining the common comforts and conveniences of life, on the ground, that if it is the will of God that I should have them, he will give me them without my exertions; if it be not his will, all my exertions will be of no avail.

The same thing is true of our intellectual powers. We depend on God for them all. But for a man to refuse to exert his faculties of reason, memory, and judgment, on the ground that all we could effect by them will take place, if God please, without our exertion, and if God does not please, our exertions will be vain, every one sees would be utter folly or impious presumption.

Just so it is with the moral powers of choosing between good and evil, right and wrong, which we are all as much conscious of possessing, as of possessing any other faculties of body or mind. We owe these powers entirely to God. We depend entirely on him for their existence and continuance. But for us to neglect or refuse to exert them in doing our duty, on the ground that if it is God's will that we should be saved we shall be saved without our efforts, and that if such be not his will our efforts will be vain, is exactly the same extravagance as to refuse to exert our bodily or mental powers on the same plea. But it is said, is it not establishing our own righteousness, is it not making ourselves our own Saviours, to suppose we have any powers to do good of ourselves? We answer by repeating what we have already said: *There is no want of humility in thinking we can do all that God has given us ability to do.* We acknowledge our dependence on him for the power of choosing between right and wrong to be absolute. We claim no sufficiency as of ourselves. But we are *conscious* that he has actually given us this power. In every part of his word he addresses us as possessing this power. Responsibility, here or hereafter, would be an empty sound, if we did not possess it. We must deny that God possesses the attributes either of justice or benevolence, if we could think that he commands us to do what he has given us no ability to perform. And therefore we feel bound to strive to exert our ability according to the commands of God, and the precepts and examples of our Saviour; trusting without presumption in the promises of the gospel, that if we do faithfully use the powers with which we are entrusted, God will concur with our virtuous efforts, and supply us with all the strength that we need.

But those who maintain that we can do nothing of ourselves in the sense which we are endeavouring to oppose, are not

true to their own principles. Notwithstanding they so uncharitably charge a proud, self righteous spirit on their opposers, they are themselves the men, who most eminently deny it. It is clear that if in the most absolute sense we can do nothing of ourselves, then we are as much unable to sin, as unable to do good. They must therefore either maintain that there is one power we possess of ourselves, namely, the power of sinning; or else, as some of them with dreadful consistency do maintain, that as without God we can do nothing, it is his will that we should do nothing but sin. How does every feeling of our souls revolt from such a representation of that infinitely just and good Being, who is of purer eyes than to behold iniquity, and who cannot look upon sin!

If the doctrine founded on the maxim we are considering were always distinctly stated, it would with all well constituted minds be disarmed of its evil. If we were plainly told what is meant by saying we can no dothing of ourselves, is that "we are made by God morally capable of nothing but sin," or what is equivalent to this, that "God is the direct author of all our sinful volitions and desires, for all which he will nevertheless punish us as if they were our own, the question might safely be left to the consciences of all, especially to those who attentively and seriously read the *whole* of the Bible. It is certainly no slight presumption against the truth of the doctrine we oppose, that it is impossible to state it distinctly and fairly to any good man's understanding, not sophisticated by metaphysical subtleties, without seeing him start away from you with surprize and horror. It is thus that God provides against the perversions of our intellectual faculties by that moral monitor, which he has planted as his vicegerent within the human breast.

But though the evil produced by the desolating doctrine, that man is utterly incapable of doing what God requires of him, is less than we might suppose, it is yet alarmingly great and extensive. As far as it is practically believed, it cuts up by the roots every motive to virtue, which is not drawn from the gross motives of worldly self interest. Religion, in this view of it, becomes the corrupter and deadly foe, instead of the guardian and support of morality.

I am led to this strength of expression by thinking of several instances, which have lately fallen under my own observation, where the most dreadful sins have been defended on the very plea that "we can do nothing of ourselves;" but that "some are born to virtue and others fated to sin." Ought not then every minister of the gospel, who habitually uses language which must tend, however unintentionally on his part, to lead men to such views of their inability to do their duty, consider whether they are not making themselves partakers of the sins, which their doctrines occasion? I would to God I could carry them with me to the death beds

of two abandoned females, whom not long since I was called to attend, that they might see and shudder at the consequences which their bewildering theories produce.

To those who justify themselves in sin on this plea, I would say one word. Do you not *feel* at the moment you are tempted to offend, that God has given you power to resist if you will use it? Are you not *conscious* that if you yield, you alone are guilty, you *deserve* all the consequences of your crime? You cannot but confess the falsity of the excuse at the very moment you make it. Miserable man! while it is on your lips you are self condemned at the bar of conscience, and do you think it will avail hereafter at the bar of God? Hear the solemn denunciation of the gospel, and tremble at the guilt of perverting or eluding it. To them that oppose and disobey the truth, and devote themselves to unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that continueth to do evil.

MISTAKES CONCERNING RELIGIOUS EXPERIENCE.

In attempting to correct some mistakes concerning religious experience, I hope at the same time, still more than I have yet done, to convey clear and just conceptions of it. I consider the subject as very important; and in mistaken views of it, I am persuaded, originates not only great unhappiness, but much moral evil.

1. It is thought by some, that religious experience consists essentially, *in a sudden and resistless influence, exerted upon the heart at a particular time, in which a great and important change was wrought; and the work of grace at least so far effected, that there is no more danger of falling, so as finally to be lost from the favor of God.* This influence is indeed so extraordinary, as to make it properly miraculous. For a moment let us attend to this opinion.

The influence, you say, is sudden, is irresistible, is felt at a particular time. This is the same in substance with the definition, which is sometimes given of conversion. True, you say; for how can any one have religious experience, till he is converted? and what better evidence than his conversion can any one have, that he has actually experienced the power of religion? But even admitting your definition of conversion, the question, my friend, is not whether or not a man feels the power of religion, when he becomes converted; but whether the feelings of that time should be *all* which we include in a definition of religious experience? I know that some will reply, "the work of grace actually commenced in the heart by the spirit of God, will be progressive; and consequently religious experience will advance with it." But the number, I have reason to fear, is not small, of those who, through a long life, recur to the feelings of a particular time, as unquestionable evidence of their conversion; and although they have since lived in the open and gross violation of some of the plainest duties of the gospel, are satisfied, because, as they believe, they have *once* felt the power of religion. And it is worthy of the attention of those who teach others, that *no one can be a christian, till he has received a direct, supernatural illumination, and is renewed by miraculous agency*, how far they are guilty of leading men into the very dangerous error, that the feelings which they once had, and which they call

conversion, are sufficient evidences that they have experienced religion, and are therefore safe?

If the views which we have given of religious experience are correct, it may, like other experience, be small in its beginning, and gradually advancing to perfection. But whether it be sudden or gradual in its commencement, it cannot essentially advance our preparation for the kingdom and favor of God, unless it be *progressive*. But confound religious experience with conversion, in the sense which has been given of it, and which is certainly adopted by many; make conversion, in this sense of it, to stand for experience; and even if it be acknowledged that there is room for progress, it will be *felt* that there is no absolute necessity for it. You will not say indeed, that this conversion secures you from sin; for every day you must, and perhaps *do* confess, that you transgress the commands of God. But whether you mean it or not, do you not say, that sin in you is quite another thing from sin in others? for others, you believe, may be condemned for offences, of the pardon of which you are now secure. Do you not? for I think that you must to be consistent with yourself, believe that religion produced and perfected in the heart, may be the work of an hour or of a day; for the experience in which you repose your confidence of future happiness, in a day or an hour, or even in a shorter time might have been completed. Are you prepared to admit these consequences? I cannot reconcile them with the commands, "WORK OUT *your own salvation*, WITH FEAR AND TREMBLING."* "*Give all* DILIGENCE *to make your* CALLING *and* ELECTION SURE."† "*Let him that thinketh he standeth, take heed lest he fall.*"‡ Nor with the language of Paul concerning himself, "I so run, not as uncertainly; so fight I, not as one that beateth the air; but *I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others,* I MYSELF SHOULD BE A CASTAWAY."§ Either then you are mistaken, or Paul's was not at this time a truly religious experience.

I have a neighbour who believes that, at a particular time he had this experience of religion. Perhaps not less than twenty years have passed, since this great and important influence was exerted upon his heart; and he has ever since been exemplary in his attention to the forms of religion. But he goes from his prayers to mingle with the lowest of men; and though he is not called a drunkard, because he does not staggar as he walks, all who know any thing of him, know his intemperance. His veracity is at least very questionable; and though I know not that he ever swears, he every day becomes voluntarily the companion of the profane, and even seeks his pleasures in their society. Reprove him for his vices, and he will tell you that he knows, for he has *felt* the power of religion. He knows that he has been converted; and this, if not the whole of his religious experience, is that in which he peculiarly trusts, as the evidence of his acceptance. Now I do not say that some may not at first have felt the power of religion suddenly, and with peculiar energy, as he believes that he felt it. But that the feelings of that hour, however peculiar they were, should be all which is properly comprised in religious experience; or even that these feelings should of necessity be in every real christian, the beginning of his experience of religion, seems to me to be a very dangerous mistake; and very liable in other instances to produce the same effects, which it has produced upon him. By the sense of security which it occasions, the mind and heart are left, like a city without walls, exposed to the ravages of every enemy; and even should no triumphant evil passion enter, and spread around a moral desolation, the necessity being unfelt of *exertion for personal holiness*, no efforts will be made, and consequently no progress. These are some of the consequences of this mistake up-

* Phil. ii. 12. † 2 Peter i. 10 1 Cor. x. 12. § 1 Cor. ix. 26.

on him, who thinks that he has this experience, and who builds upon it his hopes in the eternal life which awaits him.

But suppose that one who sincerely desires to be a child of God, believes this supernatural influence exerted upon the heart, to be the peculiar experience of a real christian; but has himself never felt it; how great, how unutterable must be his wretchedness! All the delight in God, and all the pleasure in duty which he has ever felt, he thinks have been deceptive; and all which he can do of no avail to his salvation. The *power* of religion he indeed knows, for it fills him with dread of his Creator and Redeemer, and brings every faculty and thought into the most distressing bondage. But he is, and must be, while he retains his present convictions, an utter stranger to the comforts, the joys of a christian. Such an one, likewise have I known. For a long time he was accustomed to visit me, and to disclose to me the wretchedness, the anguish of days and nights, in which he sought for this communication of God to his soul, but sought in vain. I advised with him, endeavoured to comfort him, and prayed with him; but all in vain. Never have I known distress so acute, and of such duration. Without the smallest change in his countenance, the tears rolled from his eyes and fell upon the floor, through the agony of a heart which seemed to be quite broken; and which, feeling the resignation of despair, poured out its sorrows, as if it was gradually, but without resistance, exhausting itself. While this idea of religious experience is retained, this, I think, must be its natural consequence on a heart of great sensibility, which is longing to know the pleasures of religion, which yet however it believes may be most earnestly desired, and most devoutly sought, but never obtained. Is this then a correct idea of religious experience? I cannot so doubt the assurance of my Saviour. *Your heavenly Father will give the holy spirit* TO THEM THAT ASK HIM.* *If ye know these things,* HAPPY *are ye if ye do them.*†

Do you ask then, why was not this young man happy? Why did he not receive these blessed influences of the spirit of God? It was because this erroneous idea of religious experience had taken such possession of his mind, that it excluded every other. But I thank God, that as I believe, in better views he has found peace; and I trust that, in the advancing influence of religion upon his heart and life, in a heart and life of increasing conformity to the doctrines and precepts of the gospel, he is daily ripening for greater usefulness here, and for higher approbation hereafter.

This mistake, both concerning conversion and religious experience, often originates in misconceptions of the operations of the Holy Spirit. It is supposed that, literally, God has mercy upon whom he *will* have mercy, and that these have religious experience; but that whom he *will*, he hardens; and that these can no more possess it than dry bones can possess the vigor and freshness of life. Thus is God, upon the entire misconceptions and misapplication of these expressions, believed to give his spirit *arbitrarily*, upon the mere suggestion of *will*, which in an earthly monarch or father, we should call cruel and unjust. Besides, is it possible that in any divine operation, *will* can be separated from, and uninfluenced by *wisdom* and *love?* Above all, is this the ordinary course of divine agency upon the hearts of men. Not so, reader, have I learned Christ. He has said, and blessed be his name, *Ask, and ye shall receive. Come unto me, all that labor and are heavy laden, and I will give you rest;* and that *God is more willing to give his holy spirit, and all good things to them that ask him, than is an earthly parent to give bread to his hungry children.* The experience of christians, like the necessities of different individuals, and the wants which are felt at different times by the same individual,

* Luke xi. 13. † John xiii. 17.

must of necessity be different; but all will obtain a genuine religious experience, who as children, seek the favor of God, relying upon his promises, and faithfully endeavouring to bring their whole hearts and lives, to cheerful and filial submission and obedience.

I would refer the reader to the definitions which we gave in our last number, of *religion*, and of *religious experience;* and request him to compare them with the mistaken opinions which I have endeavoured to expose in this essay. If his mind has inclined to this erroneous view of the subject, he may in this inquiry form a better estimate of the sober, pure, tranquil, progressive experience of a heart, seeking to glorify God by a temper, affections and habits conformed to his will, even in the most common intercourses and pursuits of life; and perhaps, in pursuing the same course, find himself much nearer than he had ever before been, to the kingdom of God.

POETRY.

For the Christian Disciple.

HYMN.

Supreme, eternal, uncreated mind,
Lord of the world, and parent of mankind,
Thou God of power, of wisdom, and of love!
Each perfect gift descends from thee above.

Thine is the sun, and thine the fruitful shower,
The verdant herbage and the fragrant flower;
The ripened grain, the heart-rejoicing vine,
The cooling stream, the mighty deep, are thine.

For all thy glorious works we bless thy name,
But most for sacred wisdom's heavenly flame,
That power which guides us on our earthly way,
And leads to regions of eternal day.

This ray celestial, energy divine,
We dare not to a narrow sect confine.
We bless thy name for what the Grecian taught,
We bless thee, for the law that Moses brought;
But most for Jesus, messenger of grace,
The brightest image of the Father's face.

His gracious words support the drooping soul,
The raging passions of the heart control,
And, when on scenes below we close the eye,
Unfold the joys of immortality.

E.....

RELIGIOUS INTELLIGENCE.

Extract of a letter from Rev. Mr. Paterson to the British and Foreign Bible Society.

"*St. Petersburgh, Feb.* 21, 1813.

"In my last letter of the 26th of January, I gave you an account of the formation of the Society here, which I hope caused much joy in Britain. On the 28th the first meeting of the

committee was held. The first thing done was to open the subscription."

Mr. Patterson then gave the names of thirty subscribers, among whom are several Princes, Counts, Counsellors, &c. Four of this number gave 1000 rubles (or dollars) each, and subscribed to pay the same sum annually. Having stated the several sums subscribed, he proceeds as follows:—

"So that the subscriptions of the first members amounted to about 16000 rubles; about 10000 of which is already paid, and the rest comes in daily. Many have come forward who were not at the first meeting, and subscribed with the same generosity. Two thousand rubles have also been sent in by an unknown friend. Thus you see the commencement is most promising. At the first meeting of the committee, measures were also taken for extending the Society, and making its object more generally known. For this purpose Mr. Popof was desired to draw up an account of the nature, origin, progress, and usefulness of Bible Societies, and what should be the objects which ought to engage the attention of the Petersburgh Bible Society. It was also resolved to invite the foreign clergy in Petersburgh, to become members of the Society, and to promote its interests; and Dr. Pitt was desired to draw up a letter for the British and Foreign Bible Society. It was truly pleasing to see what interest all the members of the committee took in the subject. This gave me still more reason to hope that the Society would continue to be a lasting blessing to the country. Some days ago the Head of the Jesuits called on our President to tell him, *that as his church forbade the people to read the Bible, he could not become a member of the Society.* He was very properly answered.

"Yesterday was the second meeting of our committee, and I can say that I never was present at a more interesting meeting. Mr. Popof's account was read, which is most excellent, and was heard with the deepest interest. Seven thousand thereof were ordered to be printed immediately and distributed gratis.

"I also gave in a memorial on the manner in which the Society ought to proceed in furnishing a supply of Bibles, and what they ought to undertake first. Here I proposed three objects; 1. Printing the German Bible with standing types; 2. Supplying the prisoners of war with the New Testament; 3. Forming a Bible Depository in Petersburg, from which every one could be furnished with the Bible in his own language. The committee have resolved to purchase Russian Sclavonian Bibles for sale and distribution. They have become very rare in the shops, and cost 30 rubles, or more. His Imperial Majesty is much satisfied with the manner in which the Society was opened, and promises to support it.

"The formation of the Society here has put new life into our friends in Dorpat, and they are now taking measures to have a regular Society formed. I expect daily a letter from Reval, informing me that they have become more active. I hope too that a Society will be formed in Curland. So soon as I hear from the two last mentioned places, I will propose some regulation in regard to the money you have appropriated to the printing of the Lettish and Estlandish Bible.

"Permit me to come forward again with a petition in behalf of our good friends the Swedes. In Finland are many thousand Swedes without the Bible. The Society in Abo need to employ all their funds for the Finnish Bible, of which I hope soon to send you a specimen. The consequence is, that at least for many years nothing can be done for the Swedes in Finland from this quarter. Now I would take the liberty to propose, that your committee should appropriate a sum of money for the purpose of procuring a stock of Bibles for their use. I should propose that you give the Society in Abo 100*l.* on condition that they employed it in purchasing Bibles and Testaments from the Society in Stockholm, selling them out again at prime cost, so that the whole

of the sum be returned again into the funds of the Society to procure a fresh supply with, till every one who was willing and able to pay for a Bible had obtained one. A second sum ought to be appropriated for procuring a supply of Bibles and Testaments to be given gratis, or at reduced prices to the poor, and this sum would be renewed from time to time, till all were furnished with the scriptures.*

"Your most affectionate friend,
"JOHN PATERSON."

To the friends of the christian religion it must be matter of joy, that in the capital of the vast empire of Russia, such interest has been excited in favor of extending the knowledge of the scriptures to every class of men; and that the emperor and many other persons of rank have become engaged in the glorious work. We shall take the liberty to mention one blessed effect which may probably result from the influence of Bible Societies, should they continue their progress; and which should be an inducement to every one to unite in their favor who wishes the welfare of mankind, viz. the influence of these societies may gradually diminish the calamities of war, until this desolating scourge shall be excluded from the world. Perhaps no other institution was ever invented by men which has had so powerful an effect to unite christians of different nations, and to bind them together by the cords of love. The consequence of this union must be, that in every nation where the institution prevails, a large portion of the people will be strongly opposed to needless wars; they will use their influence to prevent such wars, or to render them unpopular and bring them speedily to an end, if they happen to take place. In proportion as a due regard for the gospel shall be excited in the hearts of men, an abhorrence of war must also be excited. And should the rulers of nations become cordially united to the Bible Societies, the rage for war will subside, and the blessings of peace will overspread the earth.

Bibles for the poor.

CHRISTIAN ministers and other christians acquainted with the wants of the poor are informed, that they can be supplied with Bibles for distribution among the poor by the Massachusetts Bible Society. Application is to be made to Rev. William E. Channing, Stephen Higginson, jun. Esq. or Mr. Jonathan Phillips of Boston, being the Executive Committee of said Society.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.	Mr. John E. Abbot, Boston.
Mr. William Popkin, Malden,	Mr. Joseph Haven, Cambridge.
Mr. Ed. W. Andrews, Newbury-port.	Mr. David Damon, do.
Mr. Joseph Field, Boston.	Mr. Hiram Weston, do.
Mr. Lemuel Capen, Cambridge.	Mr. David Reed, do.

N. B. Several valuable communications are necessarily postponed. We hope our readers will pardon the deficiency of Religious Intelligence; more was prepared for this Number, but excluded by the length of some pieces we were requested to insert. It may be expected that in future more pages will be devoted to intelligence.

* The above request was complied with by voting 200*l.* for the purposes mentioned.

THE

CHRISTIAN DISCIPLE.

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ACCOUNT OF ARCHBISHOP TILLOTSON,

Abridged principally from a life of him, written by the Rev. Thomas Birch.

JOHN TILLOTSON was born at Sowerby, York county, in England, in September 1630. His father, Robert, belonged to the sect called Puritans.

The son was educated at Cambridge, where he became acquainted with several eminent nonconformist ministers, with whom he lived on the most friendly terms; and for whom he ever retained an affectionate regard.

His first education and impressions were among the puritans.

Among other works, which helped to form his youthful mind, were those of Mr. Chillingworth, a writer, whom he styles "incomparable, the glory of his age and nation, though stigmatized with the character of a Socinian, for no other cause but his worthy and successful attempts to make the christian religion reasonable, and to discover those firm and solid foundations, upon which our faith is built."

From his known catholicism he made more converts to the church of England from the dissenters, than any other man.

He left college in 1657, and became domestic tutor to Mr. Edmund Prideaux.

He preached his first sermon in September, 1661. At that time he was a presbyterian. But from the manner of performing extemporary prayers at that period, as well as from other circumstances, he attached himself to the church of England.

About a week after the death of Oliver Cromwell, he attended a fast service at Whitehall, where were the new Protector Richard and his court. He heard Dr. Goodwyn, who in the last illness of Cromwell had prophesied that he would not die, use this expression to the Deity, "Lord, thou hast deceived us; and we were deceived." Another divine prayed for Richard in this blasphemous manner, "Make him the brightness of his father's glory, and the express image of his person."

He began his course of divinity with an exact study of the scriptures; with what success his sermons abundantly testify.

He was, first, curate at Cheshunt in Hertfordshire, in 1661.

In June, 1663, he was made

rector of Keddington, county of Suffolk.

In November, 1663, he was chosen preacher of Lincoln's inn, London, which, though one of the most learned parishes in England, afforded him but a bare support. He might have retained his living in Suffolk, as he was required to preach at Lincoln's inn only in term time; but the prejudices of the people against his mode of preaching were so strong, that he resolved wholly to quit them. They complained that he did not preach Jesus Christ. To this incident he is supposed to refer in his sermon on evil speaking, where he says, "I foresee what will be said, because I have often heard it said in a like case, that there is not one word of Jesus Christ in all this. No more is there in the text; [Titus iii. 2.] and yet I hope that Jesus Christ is truly preached, whenever his will and laws, and the duties enjoined by the christian religion, are inculcated upon us."

On 23 February 1664, he was married to Elizabeth French, niece to Oliver Cromwell.

While at Lincoln's inn, he also preached the Tuesday lecture at St. Lawrence Jewry, where was a great concourse of the clergy, who came there to form their minds.

The libertinism and infidelity, which prevailed under Charles II, led him to devote great attention to the evidences of christianity, which are handled in his publications with masterly skill. The strong attempts of the Roman Catholics at that time to diffuse their sentiments influenced him to attend more particularly to the controversies with the Church of Rome. This will account for his so frequently introducing topics of this kind into his discourses. But with all his excellent qualities, he had bitter enemies. Because he attempted a rational defence of christianity, some charged him with believing nothing beyond the compass of human reason. Because of his moderation toward dissenters, he was charged with indifference, if not opposition to the established church. To these objections, though often publicly urged, he deigned no reply.

In March, 1670, he was made Prebendary of Canterbury. In October, 1672, he was appointed Dean of Canterbury; and in December, 1675, he was presented to the prebend of St. Paul's; the latter of which he soon after resigned, that he might not have two livings at a time. But though his honors followed in such quick succession, they neither slackened his labors, nor advanced his fortunes.

While Dean of Canterbury, Dr. Tillotson was so far from adopting the rigid principles of the day with a view to popularity, that he made several unsuccessful attempts to form a union with dissenters, which should include such men as Mr. Baxter, Mr. Pool, &c. But king Charles and his court frowned upon every such project.

So high was the esteem, in which he was holden by the celebrated Dr. Isaac Barrow, as to induce him in his last illness to commit his manuscripts to the care of so able a judge.

In April, 1680, preaching be-

fore king Charles and his court, he dropped some sentiments, which were thought dangerous and erroneous. The Rev. John Howe, a dissenter, remonstrated with him on the subject, but so far from persisting in his opinions, he acknowledged them dangerous; was affected even unto tears, and altered the offensive expressions in a subsequent edition.

In November, 1681, he preached a funeral sermon upon his friend, the Rev. Thomas Gouge; in giving the character of whom, he has manifested his own liberal and catholic opinions. "He allowed others," said he, "to differ from him in opinions, that were very dear to him; and, provided men did but fear God, and work righteousness, he loved them heartily, how distant soever from him in judgment about things less necessary. In all which he is very worthy to be a pattern for men of all persuasions whatsoever."

In 1684, and the year following, Dr. Tillotson published two volumes of discourses of his friend, Dr. Hezekiah Burton, of whom he says, that "by the incomparable sweetness of his temper, and prudence of his behaviour, he was admirably fitted to allay those heats, which then began to break out, but are since blown up to all the degrees of a violent and implacable enmity, by the skill and industry of a crafty and restless party among us, playing upon our weakness, and persuading us to receive *odious names of distinction*, and to fling them like squibs and fireballs at one another to make the Philistines sport."

On the revocation of the edict of Nantz, in 1685, Dr. Tillotson exerted himself much in favor of the refugees from France, though James II was then upon the throne. Dr. Beveridge, a prebendary under Dr. Tillotson, having objected to reading one of the briefs in favor of these persecuted people, as contrary to the rubric, the Dr's. reply was short and significant, "Doctor, Doctor, charity is above rubrics."

On the accession of William and Mary, Dr. Tillotson appears in his true character of moderation, in interceding for the pardon, and even restoration to favor of the leading ecclesiastical commissioners, the most odious characters under the former reign. By his intercession he procured the pardon of several.

In the same spirit was the first sermon, which he preached before William and Mary, soon after their accession, on the "forgiveness of injuries, and against revenge." In March, 1689, he was appointed clerk of the closet to the king.

Vacancies occurring in several of the Bishoprics, the king soon fixed upon Dr. Tillotson to fill one of the vacant sees. But he appeared sincerely to decline such promotion. In a letter to a friend he says, "I have had great afflictions to wean me from the world. I am now upon the verge of threescore. I feel the infirmities of age growing upon me. When men are children again, it is fit they should not appear in public, but go back into the nursery."

On 21 November, 1689, he

was made Dean of St. Paul's. This was a diminution of his income, as he resigned his other living. But he chose never to hold two dignities together.

About this time he engaged with fresh ardour in a new scheme of comprehension; which was to accommodate the liturgy and other services of religion to the prejudices of the dissenters, so as to gain as many of them as possible into the bosom of the church of England. But though a project of this nature was earnestly recommended by king William, and a convocation of the clergy was summoned; yet it could not be effected. A strong party in favor of the abdicated king, by uniting with the malcontents of every other description in the cry, that the church was in danger, prevented every such attempt.

The Archbishopric, by the refusal of Archbishop Sancroft to take the oath of allegiance to the new king, being vacated, his majesty nominated Dr. Tillotson to this high office. To this measure the Dean appears to have had the strongest objections. He persisted, for a year and a half, in entreating the king to fix upon some other person, till it was evident that his majesty would take no denial, and till his most confidental friends had urged his acceptance by unanswerable arguments. At length, after the most mature consideration, he accepted the appointment, and was consecrated, 31 May, 1691.

Letters of congratulation were sent to him from the most respectable characters in the kingdom. But a very different course was pursued by the nonjuring party. Some of these, calculating on his moderation and forbearance, wrote him letters filled with the grossest insults. But these libels were so far from exasperating his grace to revenge against the persons concerned in them, that when some of them were seized, he exerted all his influence to screen them from punishment.

This conduct was in exact unison with the resolutions, which he had formed for the regulation of his life. Among which were the following.

"Resolved not to be angry with any body upon any occasion, because all anger is foolish, and a short fit of madness betrays us into great indecencies; and whereas it is intended to hurt others, the edge of it turns upon ourselves.

"Resolved not to be peevish and discontented. This argues littleness of mind.

"Resolved to use all gentleness toward all men, in meekness instructing those that oppose themselves."

In 1693, he revised and published four sermons on the divinity of Christ. These he published, not only to refute the ridiculous charge, that he was a Socinian; but also for the conviction of his friend, Mr. Thomas Firmin, an avowed Arian.

This man, whom the Archbishop mentions in his sermon on the death of Mr. Gouge, as "a worthy and useful citizen," adopted the unitarian faith by conversing with Mr. John Biddle, who had been imprisoned in December, 1645, for publishing his thoughts

upon the subject of the Trinity, and in danger of suffering death for them, through the zeal of the assembly of Divines, and was confined several years in the island of Scilly.

Mr. Firmin's zeal for his instructer was so great, that he ventured, while only an apprentice, to deliver a petition for his release out of Newgate to Oliver Cromwell, who gave him this short answer: "you curl-pate boy you, do you think I will show any favor to a man, that denies his Saviour, and disturbs the government?" Mr. Firmin soon became a considerable trader in London; and he might have acquired a very large fortune, if he had not been constantly employed in all conceivable methods of serving the public, which gained him universal esteem, particularly with the most eminent of the clergy, though his peculiar notions were well known. He died in 1697; and was in his last illness attended by Dr. Fowler, bishop of Gloucester.

(To be continued.)

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Saviour.

32.

John ii. 1—11. Cana of Galilee, which was in the tribe of Asher, is here distinguished from Cana in the tribe of Ephraim.

The marriage feast, among the Jews, continued during seven days, which were passed in the house of the bride's father. The marriage service was performed under a canopy, which was supported by four young men; and during it, all who were present sung and offered prayers for the new married couple. A long time intervened between affiancing or betrothing, and marriage. The dowry was always given by the bridegroom; and the bride brought to her husband only her clothes, ornaments and jewels.

The following appear to have been the nuptial rites of the Jews. The bride and bridegroom being placed under the canopy, each of them was covered with a black veil. The Rabbin of the place, or the chanter of the synagogue, or the nearest relation of the husband, then took a cup of wine, and having pronounced the benediction "blessed art thou, O Lord, who hast created man and woman, and ordained marriage," &c. he gave the cup first to the bridegroom, and then to the bride, who just tasted of it. Then the bridegroom, putting a ring on the bride's finger, said to her, "be thou a wife to me, according to the law of Moses and of Israel; and I will worship and honor thee according to the law of God. I will feed and govern thee, according to the custom of those who worship, honor, and govern their wives faithfully. For a dowry I give thee fifty shekels of silver; as also thy food, clothing, &c." Taking also a cake of bread, he divided it between him and his

bride; or some corn, and put it between their hands, importing by this act that they were to live together, and the support which he was bound to give her. Then the marriage contract is read, which the bridegroom puts into the hands of the bride's relations; which is followed by the rehearsal of six blessings. When the company sit down to supper, the bridegroom sings a blessing; and after supper, they perform a dance, which is called *the dance of the commandment;* supposing that God had himself commanded it. During the seven days of festival, the bridegroom had with him his select friends, who within this time might neither fast nor mourn. To this our Lord alludes, Matt. ix. 15.

The greatest possible encouragement was given to marriage among the Jews; and in ancient times it was customary for young unmarried women, on the day of expiation, attired in white, to go into the vineyards and dance; and while they were dancing, to cry out, "lift up your eyes, young men, and choose of us whom ye will. But regard not beauty, for it is deceitful; nor riches, for they take to themselves wings, and fly away; but prefer her who feareth the Lord." Jeremiah is supposed to allude to this custom, in the 4th verse of the 1st chapter of his Lamentations.

In the 6th verse we are told, that "there were set six water pots of stone, after the manner of the purifying of the Jews, containing *two or three firkins apiece.*"

The *firkin* is an English measure, containing nine gallons; and our translators probably used this word, because there was no English measure which corresponded so well with what they supposed to be the measure referred to by John. In the septuagint, the same word which is used by the evangelist, is employed as a translation of בת, (bath,) which, according to Cumberland, contained seven gallons and a quarter. Admitting this interpretation to be correct, is it a circumstance to produce alarm for the character of our religion, that so much wine should have been provided by its author, at a marriage feast of his friends? Even in this view of it, the miracle was a striking example of munificence, as well as of power; and if it be a fact that our Lord made this ample provision for the guests of his friends, and had in view, as he then undoubtedly had, the bestowment of a favor upon the new family, in ingenuous minds it surely could not have excited an unfavorable suggestion. I lay no stress on the circumstance, that the marriage feast continued for seven days; for I think it appears most probable, that the miracle was not wrought till near the close of it. But the character of christianity has been much mistaken by many of its friends, as well as by its enemies; and while both have exhibited it *in general,* as gloomy and forbidding, as constantly in danger of having its pure garments soiled by the touch, or even by the sight of sinners; as averse from festivity, and even from ordinary pleasures; the last have, not-

withstanding, availed themselves of this incident, to point their ridicule of the miracles of its author. The austere, the melancholy, the terrific author of our religion, here appears to them, not the promoter only, but the patron of intemperance. Blessed Jesus! what have not thine enemies done to revile thee?—Follow the author of christianity through his life, you will find him indeed always engaged in his Father's business; but once and again you will see him at the table of pharisees; (See Luke vii. 36—49, and xi. 37.) Now at the table of Levi, with a great company of publicans and of others; (Luke v. 29.) and now passing a day with Zaccheus, and partaking of the hospitality of his house. Luke xix. 5.) We even find him on the sabbath, dining with one of the chief of the pharisees; (Luke xiv. 1.) and only three days before his crucifixion, an event of which we know that he was perfectly aware, he was with his disciples at the table of Simon, whom he had without doubt healed of his leprosy; (Matt. xxvi. 6.) Suppose then that he gave to his friends, on this occasion, with such abundance; with such liberality. Was it at all inconsistent with the rest of his conduct? To the cavils of the first opponents of his religion, he replied, "the Son of Man came eating and drinking," in allusion to his own freedom from every thing which was morose or gloomy; and if there be a trait of christianity more distinct, more characteristic than any other, it is its cheerful, and ever active benevolence. If it be not always a low, it is certainly a very unfair mind, which seizes upon an incident like this, and distorts it into an objection to revelation.

But it must be remarked that John wrote particularly for Gentiles. Hence he tells them, that these water pots of stone were set, *after the manner of the purifying of the Jews.* Had he been addressing Jews, surely this explanation would not have been thought necessary. It was not therefore, probably, to the Hebrew *bath* that he referred. The quantity, however, is not diminished, either by the Attic or the Roman construction of the word, when it is applied to a particular measure. But the Syrian measure, which had the same name, contained, according to Cumberland, seven pints and an eighth; and there is at least as strong a presumption, that John had this in his thoughts, as the Hebrew bath. With these suggestions on the subject, we leave it with our readers.

The governor, or "ruler of the feast," (ver. 9, 10.) was the husband's friend, who was commissioned by him to maintain the order, and to regulate the economy of the festival. He tasted the wine, and distributed it to the guests; ordered the tables, when he thought proper, to be covered with dishes, and again to be cleared; and superintended all the concerns of the feast. Hence our Lord ordered the wine to be carried to the governor of the feast.

At the expiration of seven days after her marriage, the

bride, with great solemnity, was conducted to the house of her husband. The pomp on these occasions, of course, varied with the circumstances of those who were married. The night was generally preferred to the day, for the introduction of the new wife to her new habitation; and none entered with the bridegroom into his house, but those who attended him with torches or lamps. To this circumstance our Lord alludes in the beginning of the 25th of Matthew, where he speaks of the virgins who slept till the bridegroom came; and then, having to obtain oil for their lamps, the door was shut while they were absent, and they could not enter.

[Jenning's Jewish antiq. vol. ii. pp. 134, 135. Weemse's Christian Synagogue, pp. 201—6; and Expos. of the Judic. law, pp. 122—9. Lamis' Introd. p. 235. Broughton's Hist. of Relig. Art. Impartial rites. And Calmet, Articles Marriage, and Architriclinus.]

THE HAPPY DEATH OF DR. LEECHMAN.

Dr. William Leechman is probably known to some of our readers as the author of two volumes of excellent sermons, which are recommended to all, especially to the young. He was Principal of the University of Glasgow in Scotland, and died A. D. 1785, at the advanced age of eighty years. The account of his death, furnished by one, who had been his student and his friend, is highly interesting, and affords a striking illustration of the power and value of religion at that trying hour. This account we shall abridge for our readers, in the hope that it will be a source of comfort to many humble christians, and a means of awakening to some, who have not yet experienced the benefits of that religion, which gives peace to the soul in the prospect of death.

About the middle of September 1785, in the eightieth year of his age, the Dr. had a violent paralytic shock, in consequence of which he lay insensible an hour. He came out of this, however, perfectly well, as if nothing had happened. But on the 24th of October, he had a second shock, which lasted only five minutes. This deprived him of the power of his whole left side, and he lay six weeks in a state of extreme weakness. He was often for days together restless and distressed, in every posture which could be contrived for him. During this last scene of his life he exhibited to those about him a spectacle worthy of admiration; a great soul in a manner without a body, for his bodily powers were gone, except the power of speech, and this sometimes scarcely audible. But his mind retained its wonted vigor; often as intelligent, judicious and acute as ever; always firm, serene, and happy, to a degree he was unable to express. This contrast between the *weakness* of his body and the *strength* of his mind, and especially his uncommon fortitude and joy in the

prospect of dissolution, excited the admiration of every person who saw him. Some who were present expressed their surprise. He said he had often been a coward for pain, but he had not been afraid of death. His generous and kind affections continued to flow with their usual vigor. He conversed with his friends when he was able; administered consolation to those who needed it, affectionate advice to others; and poured out wishes and prayers for their virtue and happiness.

His disorder took various turns, and once or twice flattered his friends with a slight hope of his recovery. His own hopes however were different from theirs; he knew that the time of his departure was at hand. But death was disarmed of all its terrors. He beheld it with the most perfect assurance of enjoying a glorious immortality; an assurance, as he frequently declared, founded not upon the consciousness of any merit, but upon the goodness and grace of God, put beyond all doubt by Jesus Christ. His mind appeared much delighted with the grateful recollection of the undeserved mercies of God which he had experienced; and quite transported with the unbounded prospects of divine goodness that were before him.

Being visited by an Oxford student who was designed for the ministry, the Dr. took him by the hand and said, "Mr. C ———, I am always happy to see you, particularly so at present :— I have not many days to live, and I am glad you have an opportunity of witnessing the tranquillity of my last moments. But it is not tranquillity and composure alone; it is joy and triumph, it is complete exultation." His features kindled, his voice rose, as he spoke. "And whence," said he, "does this exultation spring? From *that book*," pointing to a bible, "from *that book*, too much neglected indeed, but which contains invaluable treasures! treasures of joy and rejoicing, for it makes us certain that this mortal shall put on immortality. You have chosen the church for your profession, you are of the church of England. I am a presbyterian. The difference between us is not great. I will therefore assure you that if you enter with a just and proper spirit into the discharge of your duty, you will find it a source of the highest enjoyment in all periods of your life, and especially in the close of it. If happiness be connected with the contemplation of the grandest and most elevating objects, what can be grander or more sublime, than the views exhibited by christianity?—Your father was my friend. I have always been interested in your welfare, and I am happy on my death bed to give you an old man's blessing."—He shook hands again with his young friend, not a little affected with the scene. Yet it was by no means a singular one; for in this spirit and manner he conversed with several of his friends.

On a Sunday morning not many days before his death, he appeared remarkably ill, his pulse sunk lower than usual. Mrs. Leechman said to him, "you

seem, my dear, to be drawing near your journey's end." "So much the better," he replied; "so much the better. Come, Lord Jesus, come quickly." Then after a short pause—"Into thy hands, O heavenly Father, I commit my spirit. Thou canst make me happy in ten thousand ways, which I cannot now conceive." Then in a firmer and more elevated tone, "O death! where is thy sting? O grave! where is thy victory? Thanks be unto God who giveth me the victory thro' Jesus Christ our Lord." And his animation and triumph still increasing, he continued—"This mortal shall put on immortality. This corruptible shall put on incorruption, and be fashioned like unto the glorious body of Jesus Christ:" Finding himself revive a little, and expecting probably that he should not have another opportunity, he desired his servants might be called up. He shook hands with them all; thanked them for the attention and concern they had shown, and the toil they had lately had about him; gave his advice and blessing to each of them, and to every other person in the room. After this he prayed; and part of the performance was a most rational and pathetic prayer for the university, both masters and scholars. This was the longest exertion he was able to make on his death bed; for he continued speaking a considerable time with astonishing distinctness and fervor.

He lived several days after this, spoke very little by reason of increasing sickness and distress. But the calm, humble and heavenly state of his mind continued without variation. On the first of December he recovered so much as to surprise every body, and conversed again with his friends in the most easy and cheerful manner. But this ray of hope was soon extinguished. The next day he had a third attack of his disorder, so severe that it was thought impossible he should come out of it. In an hour or two, however, he recovered his reason, and was able to answer questions by *yes* or *no*. His eyes were for the most part shut, but some times opened to lift them up to heaven. He seemed regardless of every thing around him except his wife; she repeated to him a passage or two of scripture and a hymn of which he was fond. Thus he continued till very early in the morning December 3d, when he *fell asleep*, in so easy a manner that no one about him knew the exact time of his decease.

REVIEW OF MR. PASCHAL'S SEVENTH LETTER RELATING TO THE JESUITS.

Concluded from page 180.

In our last number we gave an abstract of the conversation reported by Mr. Paschal in the letter before us; we also gave encouragement that some reflections would be made on the Jesu-

itical principle of *directing the intention* and on the *practice of duelling*. To every judicious and humble christian it must be a matter of deep regret that such a principle and such a practice ever found an advocate who bore the name of a christian.

Upon the principle of the Jesuits, the man who wishes to kill his neighbor in a duel without violating the laws of heaven, has only to turn his attention from *revenge*, as the *object* of fighting, and to fix it on the *vindication of his honor*. But if duelling may be practised with safety on this principle, there is no species of crime which may not on the same principle be justified. Mr. Paschal had good reason to say, "that by this method a man may do *any thing*." To clear his theory from this consequence the Jesuit replied—"we never suffer any man to entertain a formal intention to sin, for *sinning's sake;* and whoever is so obstinate as to have no other view in his wickedness but wickedness itself, we break with him immediately." But it is believed, that no such case ever occurred in the history of human crimes, and that it is a species of crime, which the most depraved being in the universe is in no danger of committing. In all cases of transgression some other object is in view than *sinning's sake*. If a man may be guiltless in killing his neighbor by only directing his intention to the saving of his honor, avoiding infamy, or securing to himself some imagined advantage, there is no danger of guilt in the case. Such motives are always at hand, and may be adopted without much effort on every occasion.

The Jesuits, with dreadful consistency, extended this principle to crimes of various classes. If it will support the practice of duelling, they were correct in extending it to *assasination*; and if in *murder* men may be justified, it will be difficult to name a crime to which the principle may not be applied with equal facility.

It is however to be remembered, that the privilege of murdering without guilt, was not supposed by the Jesuits to extend alike to every class of people. "*Private persons* are forbid to revenge themselves," while gentlemen may kill to save their *honor*. This distinction seems still to be maintained by modern Jesuits, or duellists. Where is the advocate for duelling, who would not condemn a common laborer for such conduct as he will justify in himself and in others who assume the rank of gentlemen of honor? This illustrates the observation of Anacharsis to Solon: "The laws," said he, "are cobwebs, which only entangle the small flies, while wasps and hornets break through them." But whether these larger flies will be able to escape the penalties of the laws of heaven as they too commonly do those of the state, is a question which perhaps they have not duly considered.

There is one view of the subject which it is believed has not received that share of attention to which it is entitled. Duelling is chiefly confined to men in of

fice, or men of such rank in society as brings them under strong obbligations to set such examples as the lower classes of community may safely follow. When legislators or magistrates are guilty of duelling, bare murder is not the whole amount of the crime. Do they not ungratefully trample on that divine goodness which raised them above the lower grades in society? Do they not abuse the trust reposed in them, as the guardians of the people's rights, and of the peace of the state? And are they not guilty of both *perjury* and *murder?* With what face could a legislator or a magistrate, who is a duellist, use his influence for the punishment of a private citizen for any breach of the peace whatever. How forcibly might the expostulation of the apostle be applied, "thinkest thou this, O man, that judgest those who do such things and doest the same, that thou shalt escape the judgment of God!"

The examples of these gentlemen cannot fail to have great influence. They must either excite an abhorrence of the character of the duellist, or have a demoralizing effect on community. Under the influence of such examples common people may so learn to direct their intentions as to bid defiance to the laws of God and man. As the principle will apply to assassination as well as to duelling, and to highway robbery as well as to either, what better is to be expected as the consequence of duelling, than that every species of crime will be multiplied; and that the lives of thousands will fall a prey to the *well directed intentions* of unprincipled desperadoes, robbers, and assassins. From the examples of military gentlemen, soldiers may learn not only to kill one another, but their officers. If a soldier considers himself abused, he may not kill by way of "revenge," but he may direct his intention to the saving of his "*honor*," or to the saving of his *back*, and then send his officer into eternity. In a similar way private citizens may learn to dismiss legislators and magistrates by hundreds in a year.

In a divided state of society, while so many of the different parties are thirsting for office, and one standing in the way of another; how horrid must be the effects of the principle, if generally admitted! What safety could there be in society! Whose life would be secure! Nothing can be more evident, than that the toleration of such a practice has a tendency to diminish that respect for human life, and that abhorrence of murder, on which the safety of every individual greatly depends. Duellists themselves are indebted for their own safety to those general habits of thinking and feeling which their murderous custom tends to destroy. And should they fall victims to the vengeance of assassins, or the rapacity of highway robbers, they will eat but the natural fruit of their own way and be filled with their own devices.

It is with pleasure we believe, that in New England the number of advocates for duelling is very small, compared with the

southern and western states. Gentlemen in the southern states may yet experience a terrible retribution for the countenance they have given to the custom. The slaves may be taught by this custom to consider the lives of *gentlemen* as of little value; and the time may arrive when they will have learned the art of *directing their intentions*, so as to seek their own honor, safety and emancipation, in killing those who have kept them in bondage, and treated them as beasts rather than as men.

Popular opinion is made the plea for duelling. Some suppose that it is in vain to say any thing against the practice, while it is supported by the opinion of so great a part of the community. Is popular opinion then the standard of right and wrong! Suppose assassination and robbery should become as popular as duelling now is, would this change those crimes into guiltless *feats of honor?* Would this render it improper to use influence against those practices, with a view to correct popular opinion and to excite a just abhorrence of such deeds?

But with whom, and to what extent is duelling popular? It is believed, that excepting a very small class of men, public opinion is decidedly against the practice; and that on a thorough examination it would be found, that there is not more than twenty to a thousand in the New England states, who do not view the practice with abhorrence. And of this twenty, how small is the number to be envied for all the honor they now possess! We admit that some valuable lives have been lost by the custom, and that some who are otherwise very valuable men have advocated the practice. We also admit that *some* men may appear in favor of the practice without *much injury* to their characters; but we are confident that it is not so with the *best of men.*

If the circumstance that a custom is popular with a certain class of men, will justify persons in a species of deliberate murder, then should it become a popular opinion with another class, that all duellists ought to be killed, may not this class so *direct their intentions* that the land shall be cleared of duellists by the hands of guiltless assassins! It is as easy for popular opinion to render one species of murder justifiable as another; and it requires more Jesuitical refinement, than falls to the share of common people, to see why the privilege of directing a murderous intention, should belong exclusively to gentlemen.

Laudable efforts have been made for the suppression of intemperance, and it is believed that they have not been unavailing. Should societies be formed and well conducted efforts be made, to excite a just abhorrence of the practice of duelling, the plea of popular opinion in its favor may soon lose all its influence; and many important lives may be saved from falling a sacrifice to a custom which would disgrace the most savage nations. It is by a kind of moral insanity or intoxication, that gentlemen

are induced to commit such desperate wickedness with the hope of impunity. Of this delusion they would soon be cured, if a degree of odium should be attached to the practice, proportionate to its enormity. Let every man who will thus wantonly violate the laws of God and the laws of the state, be regarded as unfit for office and unworthy of public confidence. The practice of duelling will then cease, except among those whose characters are a disgrace to human nature, and who, like Jehoram, may *depart without being desired.*

True fortitude is displayed in a firm and persevering adherence to the path of strict virtue, notwithstanding all the reproaches or perils to be encountered in such a course. But to set at defiance the laws of God and the laws of the state, and pursue a course at once subversive of religion and virtue, and of those principles which afford reasonable security to human life; and all this through *fear of reproach*, is not the part of virtuous fortitude or magnaminity, but of shameful cowardice. The apostle Paul displayed more true courage, in exposing his character and life in the cause of virtue and religion, than has appeared in all the duels that ever have been fought by gentlemen. We do not discover the fortitude of Paul in impious and profligate men; but the courage of a duellist may be displayed by the most abandoned wretches that tread the ground.

ON SACRED MUSIC.

EVERY thing which relates to the public worship of the Deity is important to the community; not only because it makes a part of the intercourse of man with that pure spirit who presides over the world, but because the influence of external services upon the character of a people is greater than is commonly supposed. The peculiar character and spirit of every religion may be discovered in its public worship, and as the religion of any people becomes more intellectual, the worship is simplified, the mind gains an increasing dominion over the senses. Christianity on its first introduction borrowed many of its public services from the synagogue, because it appeared in a country and was embraced by a people which had been always accustomed to weekly assemblies for the purpose of instruction, of reading, and of prayer, and praise. The worship of the early christians was extremely simple, compared with the showy ceremonies which belonged to Paganism, and still more so when compared with those which were afterwards introduced into the christian church. But as the religion of Jesus was corrupted, it was perverted into a mere ceremonial for the impression of the senses of the people, in order the more easily to control

them. The splendour and variety of external forms were continually on the increase till the reformation by a flash, as I may say, from the light of God's throne itself, put to flight the dazzling as well as the dark form of superstition, and has left us at the present the most rational of rituals, and the most intellectual of religious forms. The progress of improvement in this respect—if greater simplicity is yet to be desired—must depend upon the increasing intelligence, and devotion and holiness of the community.

It is not extraordinary, though it is worthy of being remarked, that in every form, of every religion, Pagan, Mahometan, Jewish, and Christian, music has always been made a part of the intercourse which man ventures to maintain with the Supreme Intelligence. The effect of sound on the fancy in all ages, among all nations, under all dispensations, and with every variety of forms has been found applicable to the purposes of devotion. The Greeks and Romans were accustomed to perform hymns with their sacrifices in honor of their gods, and when the empire became Christian many of these were altered and adapted to the use of christian worship. The Jews were famous for their musical celebrations, while the tabernacle and the temple were the public places of their national solemnities; and we all know that the instruments of music mentioned in the Old Testament are so numerous, that the nature and construction of most of them are hardly understood by the musician or the scholar. In the religious ceremonial prescribed from Mount Sinai, no directions are included on this part of worship; but on the contrary it appears to have been considered by the nation and the priests, a natural expression of devotion, and a species of universal duty which was recognized by the common sentiment and practice of mankind. David, we all know, sang to his harp the poetry which he composed; and it has been one of the rewards of his fine genius, which so happily blended music, poetry, and piety, to have furnished not only his own nation, but even the whole of christendom with the subjects of its psalmody. If it were necessary to resort to scripture for authorities for this sublime auxiliary of devotion, we might show you the Son of God himself chanting a hymn with his disciples after the paschal supper. You should hear Paul and Silas singing together from the dark depth of their prison house, beguiling the weight of their fetters and instilling into the ears of their listening fellow prisoners the new and cheering fruits of the religion of Jesus.

We could show the church of Corinth singing in their religious assemblies even under the influence of immediate inspiration; and to add no more, we would refer you to the book of Revelations, which is full of the songs of creatures, celestial and terrestial beings, animate and rational and angelical, celebrating the glory of Jehovah and the honors of the Lamb.

The effect of music alone when considered apart from the words which are sung and the sentiments which it expresses, is not inconsiderable, nor unworthy the attention of the most serious worshipper. By the mere charm of sounds the mind is awakened and disengaged from the cares and irrelevant thoughts with which it was engrossed. We find our attention called to something more pure, and spiritual, and incorporeal than the common objects of sense. A new sensation of pleasure diffuses itself through the soul, and prepares it for the introduction of intellectual and devotional strains of meditation. The charm is broken which the world was exercising before the sounds were heard, and the mind opens itself spontaneously to something superior to its daily sensations and cares. In this view then, merely as a preparation for the impressions which we expect to receive in the course of worship, I conceive that music without any reference to sentiments or words would not be without its use.

But when we still further consider that music may be made the vehicle of some of the most sublime, and rapturous, affectionate and mournful sentiments of the mind, and that it produces emotions which mere spoken language can never excite, it rises into new consequence as the auxiliary of devotion. The affections of a pious man acknowledge in it something congenial, something celestial, and the soul is sensibly dilated by its influence with a sentiment beyond its ordinary limits. At the melting influence of sounds the tears of the penitent have flowed afresh. The sound of plaintive and melancholy airs seem at once to excite and to sooth the sentiments of contrition; and we find ourselves in possession of a train of new sensations, which the words alone were unable to put in motion. The solemn grandeur of full and slow melody attunes the mind to reverence and awe. As we approach the Deity a state of mind is generated worthy his impressive greatness. We feel that we cannot indulge those vain and light imaginations which sometimes usurp the mind. Surely the Lord is in this place, and I knew it not. This is none other than the house of God. It may be the gate of heaven.

Nor is it less easy to raise and animate the feeling of joy and gratitude by a different kind of musical movement. Notes of exultation lift the mind from the usual and every day position into which it is apt to settle; languor is dispersed, and the slackened and insensible passions are elastic with joy and gratitude. The mind feels a sudden elevation, seems capable of being borne to heaven on a sound, and the soul is disengaged from the heavy thraldom of mortal cares. All the sentiments of adoration, of joy, of rapture, of penitence, of grief, of contrition which can be expressed in poetical language are inconceivably heightened by the aid of music, whether vocal or instrumental. In order to enjoy this aid it is not necessary to possess what is called an ear for music; it is only necessary to have the common susceptibility

of human nature to what is called musical expression, consisting in the melodious succession of notes. And even if there were any minds to whom this common faculty had been denied, the effect of music would not be entirely lost, because we should be unable at least to resist the influence of sympathy in the presence of numbers who are thus perceptibly affected.

But beside the animating power of song on the passions, a power which the most rational of worshippers cannot despise or refuse to acknowledge, there are other subordinate advantages in church music, which it may not be impertinent to mention. Who has not at some times entered the house of God with distracted meditations, or an inattentive mind, and felt the want of something to arrest and fix the fancy on objects of solemn contemplation? He welcomes the sound which will allow him to exclaim with David, "my heart is fixed, O God, my heart is fixed, I will sing and give praise." It interrupts and banishes from his mind the sound of the last conversation which was dwelling upon his ear, and the swarm of buzzing cares which, besieging his attention, take flight at the first sound of reverential and awakening strains. The distraction and listlessness of thought, which somtimes seizes us in the course of religious worship, is prevented from completely monopolizing us, and some moments are reclaimed for our God by the call of sacred music.

SKETCH OF THE HISTORY OF THE COUNCIL OF TRENT. SECT. 5.

The Council proceeded to consider the doctrine of Justification. In the course of the debates on this point, they involved the questions relating to freewill and predestination. They professed to state the opinions of the Reformers, and decreed articles in opposition to them. Thirty three articles were censured as heretical, and anathemas denounced against all who adopted such opinions. In some particulars the Reformers were probably in error. It is not however to be supposed that in all respects a fair statement was given of their real views. Our limits will not permit an exhibition of the thirty three articles, with which the anathemas were connected. Some of them probably expressed opinions which were never maintained by the Reformers; some expressed opinions in which they probably were incorrect; and others opinions which ought to have been approved. The opinions of the Reformers respecting sacraments were also examined and censured. On the subject of *sacraments in general*, they made out thirteen anathemas. The first was "against him who saith that the sacraments of the new law have not all been instituted by Christ, or that they are more or less than *seven*, or that any of them is not truly a sacrament."

Relating to *baptism* they decreed fourteen anathemas: "1. Against him who saith the baptism

of John had the same virtue with that of Christ." Concerning *confirmation*, they had three anathemas: "1. Against him that saith it is an idle ceremony, not a sacrament properly; or that it was formerly used that children might give a public account of their faith."

On the sacrament of the *Lord's supper*, they framed eleven anathemas: "1. Against him that shall deny that in the eucharist is contained truly, really, and substantially the *body* and *blood*, with the *soul* and *divinity* of Christ, that is, *whole Christ;* and shall say that he is contained only as in a sign, or a figure, or virtually."

Penance was another sacrament established by this Council, and supported by fifteen anathemas; "1. Against him that shall say that penance is not truly and properly a sacrament instituted by Christ to reconcile sinners after baptism."

We might proceed to state other questions on which the Council displayed their supposed authority. The number of articles declared to be heretical was very great. Nearly a hundred anathemas have already been mentioned, and we might add many more. A very large portion of the supposed heretical opinions, which brought on the reformers the curses of that council, were opinions which every sect of protestants will pronounce to be according to truth.

To illustrate the danger of confiding in ecclesiastical Councils, and suffering them to assume power in matters of faith, has been a principle object in bringing these sketches before the public. No Council was ever convened, which had a better right than the Council of Trent, to decree articles of faith for other people, or to decide what articles of *human invention* must be acknowledged to entitle a person to the privileges of the christian church. If that Council had rightful authority for what they did, then the protestants of every age have been censurable for departing from their decrees, and the anathemas of the Council have justly fallen upon them. On that supposition the protestant clergy of this country of every sect, are now lying under perhaps a hundred well founded anathemas. But if we may safely deny the authority of the Council of Trent, we may on the same principle deny the authority of every other ecclesiastical Council, whether ancient or modern. When protestant Councils or associations assume power in matters of faith, and denounce those who dissent from their creed, they practically justify the Council of Trent, and censure the conduct of the Reformers.

It is easy to see that our condition must have been deplorable, had the Council of Trent been able to execute their decrees. Although it may be justly admitted, that the protestant clergy have made some advances in the investigation of truth, there is no reason to suppose that any sect of protestants is free from error, or has the least right to establish its own distinguishing opinions, as what must be admitted by posterity, or by cotemporaries, to be entitled to christian privileges. If

the Council of Trent could have established their opinions for truths to be admitted by all of that age, and of succeeding ages, we should have been bound to admit some of the grossest absurdities which ever entered the mind of man. A similar result would probably take place should the opinions of any one sect of the present day become established as a creed for this and future generations.—No sect is sensible of error in its distinguishing sentiments. Each sect believes its peculiar opinions to be correct. It was so with the Council of Trent. But as we can see errors in that Council, so posterity may discern errors in the opinions of every sect of the present day. If therefore we esteem it a privilege that we are not controlled by the opinions of a popish Council, let us transmit our privileges to posterity, unaccompanied by any shackles, on account of which they may reproach us as the authors of evil to them. Instead of attempting to restrain free inquiry, or to bind others to acquiesce in our opinions, let us by our example encourage our contemporaries and our posterity to search for the truth without fear or dismay. Instead of wishing to bind our posterity to think as we do, whether right or wrong, let us rejoice in the hope that they will embrace so many of our opinions as are agreeable to truth, and that they will be able to discover our errors and reject them, as we discover and reject some of the errors of the church of Rome.

While the history of the Council of Trent shows us the danger of permitting ecclesiatical Councils to assume any power in matters of faith, it may also show us the danger of an assumption of power on the part of particular churches. If Councils and associations are destitute of any authority to etablish creeds of *human invention*, the same may surely be said of individual clergymen and particular churches.—How readily will each sect acknowledge that it would be better if all other sects had their articles of faith expressed in the language of scripture, that their *errors* might not be handed down to posterity by erroneous creeds? It is in a great measure by creeds of human invention that the errors of each sect are transmitted, and become esteemed as canonical. It is by the same means that christians of different sects become alienated, and separated, and that those alienations and separations become permanent. What self-complacency and self-importance must be implied in a man's attempting to establish his peculiar expositions of scripture, instead of the scripture itself, as a creed for a church to be handed down to following generations! What inconsideration must it imply on the part of a particular church, to adopt the words of man's wisdom in preference to the oracles of heaven; and thus bind themselves and their successors to embrace and to canonize the errors of the man who happened to form their creed!

With what horror should we now contemplate subscription to the decrees of the Council of Trent, or to a confession of faith conformable to these decrees! And shall an individual clergy-

man, or a particular church assume a power, which is denied to that Council? Happy will be the day when it may truly be said, that protestant clergymen and protestant churches do not resemble the Roman Pontiff and the papal Council, by assuming power in matters of faith, which was never delegated to any one but the Lord Jesus. Another lesson which we may learn from the sketches we have had of the Council of Trent is this, that no reliance is to be placed on the decisions of ecclesiastical Councils in respect to what opinions are *true* and what are *heretical*. In how many instances did this papal Council decree as articles of faith what appear to us to be the most palpable absurdities or falsehoods! and in how many instances did they denounce as heretical what we regard as unquestionable truths! It is time that christians should learn to treat with utter disregard the unauthorized maledictions and censures of men, who dare to usurp the prerogatives of Jesus; and never consider it as the least evidence that an opinion is erroneous because it is denounced as a damnable heresy by such usurpers of divine authority.

"Let Cesar's due be ever paid
To Cesar and his throne,
But consciences and souls were made
To be the Lord's alone."

POETRY.

POWER OF RELIGION.

VAIN are the gaudy pomp of power,
Or wealth, or pleasure's charms,
In that tremenduous darkest hour,
When death's dread voice alarms.

What then can sooth the troubled mind,
Or lull our fears to rest?
Where can we then an opiate find,
To calm the tortured breast?

In mild religion's friendly aid
We then may rest secure,
With faith look forward undismayed,
And hope forever sure.

E.....

CHARITY.

FEEBLE and helpless, from his birth,
Till death restores him to the earth,
A thousand wants conspire to bind
Each son of Adam to his kind.

The tender plant affection rears,
Screened in the soft parental arm,
Till manhood's hardy form appears,
Dissolving youth's delightful charm.

Yet poverty and throbbing pain
And injured innocence, remain,
And various evils still in store,
The hand of pity to implore.

Ope wide thy hand, and generous pour
On misery's agonizing breast
The kindly balm in gentle shower,
And lull its pains and griefs to rest.

Seek not the dark sequestered cell,
Where superstition loves to dwell,
But go where wretched anguish bleeds,
And show thy faith by virtuous deeds.

E.....

RELIGIOUS INTELLIGENCE.

Annual Report of the Executive Committee of the Bible Society of Massachusetts, June 2, 1814.

The Executive Committee of the Bible Society of Massachusetts, in compliance with the vote of the Trustees, appointing them to prepare a Report for the annual meeting on June 2, 1814, respectfully offer the following statement of the proceedings of the last year.

Your Committee have distributed, in the course of the year, chiefly within this Commonwealth,

78 Minion Bibles,
743 Common Bibles,
226 Testaments.

Making, 1047

In consequence of the multiplication of Bible Societies in this State, and the neighbouring States, the demands on your Committee during the last year have been less numerous than in the preceding. An opportunity is thus afforded, which will not be neglected, of extending the bounty of this Society to more distant objects than have hitherto engaged our attention. It is, however, the earnest desire of the committee to supply first the wants of this Commonwealth; and they are persuaded, that nothing is required, but more extensive and minute investigation, to discover among us many families, which are destitute of the Bible, or possess only defaced and imperfect copies. Those persons, who have inquired into the condition of the poor, have almost uniformly been surprised at finding so many unfurnished with the scriptures. Let diligent search then be made by ministers and other christians, that the Bible may be sent to every house, where it will find a welcome. Is it said, that families, which are contented to live without this volume, are not disposed to improve it? The answer is, that many, who will not beg for the scriptures, will yet accept and read them; and in every family, where there are children, the Bible may accomplish most important purposes, although the parents may neglect it.

Among the donations of the last year, that of 500 dollars, by his Honour William Phillips, the President of this Society, demands particular acknowledgment.

The reception, which the Bible continues to meet from the poor, is encouraging. The Society may hope, that this best of gifts has awakened the gratitude, and formed or revived impressions of piety and virtue, in many breasts. It has reached obscure and neglected habitations, where no other books could be found. Its instructions have been heard in distant settlements, and in the silence of the wilderness. The operation of the Bible is necessarily gradual and noiseless. Its province is the heart, and its best fruits are those mild and humble virtues, which ask no notice but from the eye of God. Striking effects cannot therefore be rela-

ted, and ought not to be expected. It is enough to know, that we have sown the good seed of divine truth, and we may leave it with confidence to HIM whose grace descends as the dew, and who has promised, that the desert and solitary place shall blossom as the rose.

Your Committee have received an interesting communication, made to the Philadelphia Bible Society by Messrs. Samuel J. Mills and John F. Schermerhorn, who have travelled through the western states as missionaries, and have given a melancholy view of the want of Bibles in that newly settled region. We have accordingly placed six hundred Bibles at the disposal of Mr. Samuel J. Mills, who proposes to revisit that part of the country; and, by a vote of the Trustees, three hundred dollars have been appropriated to assist the publication of the French Testament, which the New York Bible Society has liberally undertaken for the inhabitants of Louisiana.

At our last anniversary, it may be remembered, that a Committee was appointed for the purpose of inquiring into the history of a number of Bibles, which were circulating through our country with the stamp of the British and Foreign Bible Society. It was soon ascertained that these books had been shipped by that Society for distribution in the neighbouring British provinces, and had been captured by an American privateer and carried into Portland, where ineffectual attempts had been made to prevent their dispersion, and to secure them for the benevolent purpose to which they had been devoted. The knowledge of these facts excited a strong desire in the gentlemen, to whom the subject had been committed, to repair the injury, which had thus been done to the cause of religion and humanity, and to wipe off the reproach which this dishonourable transaction had thrown on our country. A correspondence was accordingly opened, from which it appeared, that the invoice of the captured Bibles amounted to 157*l.* 2*s.* 9*d.* sterling. This sum was immediately raised by subscription in this metropolis, and was transmitted to the Society, whose benevolent purposes had been counteracted, as an expression of our high respect for that institution, of our attachment to its glorious object, and of our abhorrence of that cupidity, which had seized, with unhallowed hands, on the offering of charity, and sought to enrich itself by the spoils of the poor.

Your Committee have great pleasure in stating, that in a recent instance of the capture of Bibles, shipped by the Society in England for distribution at the Cape of Good Hope, and sent by a privateer into Bath, your Treasurer was permitted to purchase the books, amounting to 1200, at a very low rate, for the purpose of forwarding them to their place of destination. The liberality of the captors on the occasion, is entitled to honorable notice from this Society and from the christian public.

It is a gratifying reflection, that we have been able in any

measure to assist the operations of the British and Foreign Bible Society, that noblest institution of modern times, and the parent of all similar institutions through the world. Your Committee cannot close this report without expressing the joy which every christian must feel in the increasing influence of this Society. From its ninth annual report, the last which has reached this country, we learn, that it had been strengthened, enriched, and extended, by the accession of seventy five new auxiliary societies, established within one year in different parts of the kingdom. The total net payments of that year amounted to above 69,000*l.* sterling. This institution is a common centre to christians of all ranks and denominations, uniting them in the sublimest object ever proposed by men, the diffusion of the Scriptures through the whole world. Would you trace the operations of this Society, you must visit almost every country from the inclement regions of Greenland and Lapland, to the shores of the Mediterranean, and even to the banks of the Ganges. Its effects on other nations have been most happy. Other nations have awakened from their long slumber to aid in the diffusion of christian truth. Bible societies are spreading through the continent, even amidst the desolations of war. In Russia they have been established under the sanction and patronage of the Emperor; and we are informed, that the editions of the scriptures in ten languages are now preparing for distribution through that vast empire. Never was the word of God more honored and more widely extended, than at the present moment. How short have been the triumphs of infidel philosophy! How powerfully is God vindicating his own cause!

In the view of these animating examples, it becomes *us* to remember, that we, as well as others, are called to participate in the toil and honor of making known the truth as it is in Jesus to all the nations of the earth. The gospel is intrusted to us, not for our own sakes only, but for the benefit of the world. We receive that we may communicate. Religion, like other blessings, is to be diffused by human agency and human benevolence. It has flowed to us, through the zeal and labor of those, who have gone before us; and we are bound to repay the debt by spreading it around us and transmitting it unimpaired to succeeding ages. To this most worthy cause of God and holiness, of human happiness and virtue, a cause which can never fail, which is destined to survive the schemes of statesmen and the trophies of conquerors, let us attach ourselves with a disinterested and persevering zeal, which will prove us faithful followers of him who lived and died to enlighten and redeem mankind.

WILLIAM E. CHANNING,
Chairman.

283 persons have been subscribers to the Institution, of whom 18 have since died.

Second Annual Report of the Boston Society for the religious and moral improvement of Seamen.

The Executive Committee of the Boston Society for the religious and moral improvement of Seamen, in offering their second Annual Report, have to regret, that all the circumstances which embarrassed and restrained their operations during the preceding year, have continued thro' the year past to be equally unfavorable to their design. By their best directed and perservering exertions, little could have been done. But great as have been the causes of discouragement, they have not for a moment relinquished the hope, that they might yet be agents of very important good, to a very large, and long neglected class of their fellow citizens.

At no time since the days of the apostles, have equal exertions been made for the advancement of Christian knowledge, piety and virtue, as are at this time, and have been for a few years past, both in Europe, and in our own country. The origin of societies for these objects in a time of war;—the support which they have received, under numerous and distressing embarrassments;—and the good which they have effected amidst the present vice of our world, open at once a most interesting view of the public spirit of the Christian character, and of the happy tendencies of our religion in becoming universal.—Our association, in common with many others, has hitherto had to struggle with difficulties peculiar to the times. But as the instruction to be extended to Seamen, must principally be received while they are at sea; and as there only can we have the cooperation of the commanders of our vessels, the obstacles in the way of our progress have been peculiar; and a very partial experiment only has yet been made, of the tendency of our enterprize. But with gratitude to God, we welcome the first gleams of the dawn of a brighter day; and in the hope that the time is not far distant, when our canvass will again be spread to the winds —when the commercial enterprize of our merchants will be called into action, and our adventurous mariners will find employment upon the element, on which they delight to labor in peace, and where they have shewn their prowess in battle—we anticipate success, and shall not soon be weary in waiting for it.

Your committee would at this time very respectfully call the attention of the Society, to the great importance of the object for which they have associated, and to the means by which they hope to accomplish it. That good impressions are often made upon the minds of sailors, when they read the scriptures:—that conscience, for a moment at least, is sometimes awakened, and good resolutions excited, there is no doubt. But very many of them suffer from the want of the most elementary instructions. They need to be taught, what are the first principles of the gospel of Christ: and are to be fed, not with strong meat, but with the sincere milk of the word. By giving to them tracts, which recommend piety and virtue by examples; which bring home the principles of religion and morality to their own conditions, and individual wants; we hope to prepare them to read the scriptures with greater advantage;—we hope to persuade them to pray to God, because they love Him and His service;—to pray in sincerity and truth. By shewing them the tendencies of vice and virtue, and by enlisting their interests in the cause of duty, we hope to reform some who have been seduced, but who sometimes remember their follies and vices with shame and contrition, and who want encouragement to become virtuous! We hope to induce many to caution and watchfulness, that they may not be overcome of evil—and if only a very few—if only one is brought from a life of sin, to religion and to God, we should be richly rewarded for all our endeavours. But surely, in so large a field, and with the efforts which we may make in its cultivation, we may rea-

sonably hope, with the blessing of God, that there may finally be a glorious harvest.

The beneficial tendency of exertions, in a cause like ours, may be great, and yet scarcely perceptible. The seed may for a long time be buried in the heart, and forgotten even by him who has received it; but being there, in a favorable moment it may be quickened into life, and spring up, and bear imperishable fruits. And who will say that the hearts of our seamen are a barren soil? They have produced abundantly, we well know. Let it then be our care and labor, with the assistance of God, to sow and to cherish the principles, which will at once secure for them the greatest happiness of time and eternity.

But for much, very much of the good which we hope to accomplish, we look to the cooperation of the masters of our vessels. It is with us an object of very high importance, to obtain, if possible, the establishment of religious services in our vessels on the Sabbath, by which sailors would be taught, and encouraged to, a proper observance of the Lord's Day; and the examples of masters, in this instance, could not fail of the most salutary influence. But if this desirable purpose is not soon to be effected, still much may be done by those, to whose control seamen are so entirely subjected while they are in service; and whose approbation of consequence, is so important to their happiness. If masters will encourage the good dispositions and habits of their sailors; if they will exert their power for the suppression of intemperance and profaneness, and in advancement of the cause in which we are engaged, the time will not be long, before a reformation in this class of men will be visible. We respectfully invite them all, therefore, to join our society; and earnestly solicit those who are united with us, to give all the assistance which they may in a cause, in which every effort, even if unsuccessful, will obtain the acceptance of God.

Since the last year, we have published two new tracts; and of each of them, two thousand copies.—The Marblehead Auxiliary Society has been supplied with books, which they have circulated extensively; and thro' Commodore Bainbridge, they have been given to the seamen in the Navy Yard in Charlestown. They have likewise been put on board of our ships of war; and have been sent to some of the towns upon the seaboard, where there are sailors. An extract of a letter from a respectable clergyman of one of these places, addressed to the President of our society, gives a very pleasing account of their reception:

"———, Jan. 7, 1814.

"Sir—I received a short time since three sets, each containing five numbers of pamphlets, designed for the improvement of the morals of seamen. No institution has been more pleasing to me. I hope, by the blessing of God, that it may produce happy effects. I spare no pains to communicate the books which you have sent to me. I appointed a meeting in the schoolhouse, one evening in the week, to attend and read them to a large collection. I introduce them with a short prayer; and after reading them, make such reflections, as I think may tend to impress them on their minds. I have had the pleasure of seeing tears fall from the eyes of some, and I hope that impressions will be made deeply in their hearts. They appear to be well pleased; and in their stead, I am to thank your society for their benevolence to them. One set is placed in a large shoe maker's shop, where they are in the habit of collecting, to be kept there for the use of those who may be disposed to read them. The owner of the shop is a religious man, and encourages the design. The rest I lend to individuals, who request the loan of them. I wish that it was in my power, by pecuniary aid, to promote the institution; but my living of two hundred and seventy dollars a year, will not admit of it.

"I am, sir, &c. ——— ———."

But with peculiar pleasure, your committee report the reception of a letter from the chaplain of the U. S. F. Congress; a gentleman whose tal-

ents and piety give to his opinions on this subject a weight which will secure their proper estimation.

"*U. S. Frigate Congress,*
Portsmouth April 30, 1814.

"SIR—The tracts with which the committee favored me last year, were distributed, a certain number to each mess in the ship; and the cooks of the messes were made responsible for their safe keeping.—They were very cordially received; and with no small satisfaction, I witnessed much attention paid to the reading of them. The men, especially on Sundays, would collect in little groups round those who could read, and listen attentively to the holy scriptures, and to your tracts; and I do not hesitate to say, they were of essential service. They certainly cheered many a gloomy hour; prevented the commission of sin; and I doubt not, have sown in the minds of some, those seeds which may grow up, and bear the fruits of everlasting life.

"Men bred at sea, have little opportunity of hearing religious instruction: and of course, are ignorant of the gospel. But with all their apparent thoughtlessness, they have hearts susceptible of good impressions. At sea, they are sober and steady in their habits; have time for reflection; and hardships, dangers, and sickness frequently call them to seriousness. The most effectual means of improving them, is then to put books into their hands, fitted to their capacities, modes of life, manner of thinking and speaking, and breathing a warmth which will reach the heart.

"I think the books which your society have published, are well calculated for this purpose; and I wish they might be put into the hands of all our sailors.

"If you could but prevent the commission of some sins, your society would be amply rewarded for its benevolent exertions. But I believe that you will be the means of doing more; —of saving many a wretch from sinking beneath the sentence of everlasting misery.

"I pray God to bless, as I know that he will reward your exertions for a class of men, who deserve the attention of the pious and benevolent. I am, Sir, with much respect, &c.

CHEEVER FELCH,
Chaplain U. S. F. Congress."

Thus encouraged, we hope, as opportunities increase, to make more extensive, and more useful exertions; animated by the assurance, that he who converteth a sinner from the error of his ways, will save a soul from death, and hide a multitude of sins.

TRISTRAM BARNARD,
GAM'L. BRADFORD,
RICHARD SULLIVAN,
JOSEPH TUCKERMAN,
CHARLES LOWELL,
HORACE HOLLEY.

Hall of the Union Bank,
May 11, 1814.

Recent Annual Meetings.

THE *Massachusetts Congregational Charitable Society, for the relief of destitute widows and children of deceased ministers*, met on Monday, the twenty-third of May. The following officers were elected for the present year:
John Lathrop, D. D. President,
His Hon. William Phillips, V. Pres.*
Eliphalet Porter, D. D. Treasurer,
Prof. Joseph M'Kean, Secretary,

Council.
His Honor William Phillips,
Hon. George Cabot,
Joseph Dana, D. D.
Thomas Barnard, D. D.
David Osgood, D. D.
Abiel Holmes, D. D. and
Rev. William Shaw.

Rev. William E. Channing, Hon. Israel Thorndike, Prof. Levi Hedge, and Ephraim Eliot, Esq. were elected members of the Society, in the place of Thomas Prentiss, D. D. Hon. Theophilus Parsons, John Derby, Esq. and Timothy Edwards, Esq. deceased.

THE *Society for the promotion of Christian Knowledge, Piety, and Charity*, met on Tuesday, 24th of May. A sermon was preached before the Society

* In the place of Samuel Eliot Esq. who declined a reelection.

at 4 o'clock, P. M. by the Rev. John Reed, D. D. of Bridgewater, from 2 Tim. i. 13. and a collection made for promoting the objects of the Society.

The officers for the present year are
John Lathrop, D. D. President,
Eliphalet Porter, D. D. V. President,
Mr. Elisha Clap, Treasurer,
Rev. Samuel Ripley, Secretary,
and eight Trustees.

The preacher for the next year is the Rev. John Allyn, D. D. of Duxbury, and for the following year, Rev. Charles Lowell of Boston.

THE *Massachusetts Missionary Society* held their annual meeting on the same day with the preceding. A sermon was preached in the evening before the Society, by the Rev. Otis Thompson of Rehoboth from Acts viii. 30, 31. A collection was made for the benefit of the society.

Election Sermon.

ON Wednesday May 25th, a sermon was preached before the Executive and the two branches of the Legislature of this Commonwealth, by Jesse Appleton D. D. President of Bowdoin College, from Isaiah xxxiii. 6.

THE *Massachusetts Convention of Congregational Ministers* met on Wednesday and Thursday, 25th and 26th of May. On Thursday at 11 o'clock, a sermon was preached by President Appleton, from 2 Tim. i. 10. The collection on the occasion, for the relief of the widows of ministers, amounted to $502 16.* Rev. Charles Lowell of Boston was chosen Treasurer of the Convention, and Rev. John Pierce of Brookline, Scribe. The preacher for the next year is Charles Stearns, D. D. of Lincoln, and for the following year, Rev. William E. Channing of Boston.

The Convention appointed a committee to petition Congress, and the Legislature of this Commonwealth, on the subject of the observation of the Lord's day.

The following is the petition presented to the Legislature of this Commonwealth.

To the Honorable the Senate and House of Representatives of the Commonwealth of Massachusetts in General Court assembled. The undersigned, a committee appointed by the General Convention of congregational ministers in Massachusetts, humbly represent, that from the highest authority we are assured that righteousness exalteth a nation. To the prevalence of piety and virtue in a community, the christian religion is confessedly of the first importance: but, that this holy religion may have its due influence, a general and sacred observance of the Sabbath or Lord's day is most evidently necessary; and to this in no small degree, we humbly conceive, is to be attributed that pure morality for which our ancestors in New England were so distinguished, and from which under Divine Providence, so many blessings have resulted to us their posterity.

To those, however, who take an interest either in our political or religious welfare, it is well known, that this sacred day is treated with alarming disrespect; and particularly that, by various modes of travelling, it is openly and extensively profaned. A fact of this nature cannot fail to give serious concern as well to the lovers of our country, as to the friends of religion.

Confiding, therefore, in the enlightened patriotism and virtue of this honourable Legislature, we respectfully entreat them to take the subject into their deliberate consideration, and for the prevention or diminution of the evils so obviously threatening, to adopt such measures as to their wisdom shall appear the most expedient and effectual; and as in duty bound, will ever pray.

EZRA RIPLEY,
ELIPHALET PORTER,
ASA PACKARD,
SAMUEL WORCESTER,
WILLIAM JENKS,
JOSHUA BATES,
CHARLES LOWELL.

* Thirty widows are now on the list of charity, seven of whom were added this year.

The same committee prepared a petition to Congress, which we delay inserting until it shall have been presented to that body.

THE *Society for the suppression of intemperance*, met on Friday, May 27th. A discourse was delivered by John T. Kirkland D. D. President of Harvard University, from Psa. cxix. 158.

The officers for the present year are
Hon. Samuel Dexter, President,
Gen. John Brooks,
Dr. John Warren, } V. Pres.
Hon. Benjamin Pickman jr.
Rev. Abiel Abbot, Corresponding Sec.
Rev. Joshua Huntington, Rec. Sec.
Samuel H. Walley, Esq. Treasurer.

Counsellors.

John T. Kirkland, D. D. LL. D.
John Lathrop, D.D.
Rev. Samuel Worcester,
Rev Charles Lowell,
Hon. Nathan Dane,
Hon. Timothy Bigelow,
Richard Sullivan, Esq.
Jeremiah Evarts, Esq.

The preachers for the next year and the year following, are Rev. Abiel Abbot of Beverly, and Rev. President Appleton of Bowdoin College.

THE *Bible Society of Massachusetts*, held their fifth annual meeting on Thursday June 2d. A sermon was preached by the Rev. President Kirkland, from Matt. vi. 10. and a collection was made for the benefit of the Society, amounting to $326 26.

The officers for the present year are
His Honor William Phillips, Pres.
John Lathrop, D. D. Vice Pres.
Mr. John Tappan, Treasurer,
Mr. John Grew, Assistant Treasurer,
Rev. Samuel C. Thacher, Corres. Sec.
Rev. John Pierce, Recording Sec.

Trustees.

James Freeman, D. D.
Eliphalet Porter, D. D.
Abiel Holmes, D. D.
Thomas Baldwin, D. D.
Rev. Charles Lowell,
Rev. Joshua Huntington,
Samuel Salisbury, Esq.
William Brown, Esq.
Hon. Isaac Parker,
Hon. Peter C. Brooks,
John Tucker, Esq.
Joseph Hurd Esq.
Samuel Parkman, Esq.
Joseph May, Esq.
D. A. Tyng, Esq.
H. Hill, Esq,
Dea. John Simpkins,
Hon. Thomas Dawes.

Executive Committee.

Rev. W. E. Channing,
Jona. Phillips,
S. Higginson, jun. Esq.

Artillery Election Sermon.

THE Artillery Election Sermon was preached by Rev. Samuel Cary of Boston, from 2. Samuel xxiv. 16.

Humane Society.

THE annual meeting of this Society was held June 14. The anniversary sermon was preached by the Rev. Dr. Allyn of Duxbury, from Matt. ix. 13.

Correspondence relating to a quantity of Bibles, captured on their way to Nova Scotia by an American privateer, the ——— from New York, ——— Bull, owner.

Letter from Rev. S. C. Thacher, Corresponding Secretary of the Bible Society of Massachusetts, to Martin G. Black, Esq. at Halifax.

Dear Sir, *Boston, June 21, 1813.*

AT the late annual meeting of the Bible Society of Massachusetts, some facts were laid before them relative to an invoice of Bibles, found on board a British vessel, which was captured by a privateer belonging to New York, and carried into Portland. By the invoice they appear to have been purchased by subscribers to the British

and Foreign Bible Society, and it is presumed for charitable distribution. Exertions were made in Portland and its vicinity to purchase the Books and restore them to their owners; but this design, we learn, was defeated, and they are now dispersed into so many different hands, that it will be impossible to collect them again. Still, however, the Society are unwilling, that the reproach of preventing the execution of the pious and benevolent design, for which these books were sent out, should fasten on our country. They have therefore voted to take measures to send to Nova Scotia an invoice of Bibles to the same amount, and we are encouraged to hope, that we shall obtain permission from our government for this purpose. The Society are desirous of knowing the real proprietors of the books, and also to be informed to whom the invoice they are preparing shall be addressed, or, if this part of their design should fail, to whom the amount of the invoice shall be transmitted. They have therefore instructed me to send a letter to you, Sir, requesting information on this subject. They also direct me to express the deep regret of the Society, that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that, to the other calamities of the disastrous war in which our country is engaged, there should be added an interruption of the charitable and munificent labors of our fellow christians in Great Britain, in diffusing the knowledge of the word of God.

I am, Dear Sir, yours very faithfully,
SAMUEL C. THACHER,
Cor. Sec. of M. B. S.

Letter from Martin G. Black, Esq. of Halifax, to Rev. Samuel C. Thacher.
Halifax, N. S. 6 Aug. 1813.

Dear Sir,

A few days ago, I had the honour to receive your letter of 21 June last, relative to some books sent by the British and Foreign Bible Society of London to me, for charitable distribution, which were taken by an American privateer, and carried into Portland; informing of the benevolent design of the Bible Society of Massachusetts to restore an invoice of books of the same amount of those shipped for me, and requesting to know the real proprietors of the books, and to whom the invoice they are preparing shall be addressed, or, if this part of their design should fail, to whom the amount of the invoice should be transmitted. For your satisfaction, I enclose you a copy of the letter I received from the assistant Secretary of the British and Foreign Bible Society respecting the books, which will afford sufficient information as to the first of your inquiries, as also on several other points satisfactory for you to know.

As there might arise considerable difficulty, both on your side the water and on ours, in conveying the books from you to us, perhaps the pious and benevolent Bible Society of Massachusetts will be of opinion, that it will be attended with less difficulty to transmit the amount of the books intended to be sent.—In this case they can either transmit the same directly to Mr. Joseph Tarn, assistant Secretary, London, or through me; for which amount a like supply with those taken can be regularly received by some of the ships which may be coming out the next spring. I shall transmit a copy of your very interesting letter to Mr. Tarn to lay before the Committee, as it will afford them very pleasing and unexpected information.

I am, Dear Sir, yours very respectfully, MARTIN GAY BLACK.

Copy of a letter from Joseph Tarn, Esq. assistant Secretary of the British and Foreign Bible Society, to Rev. Samuel C. Thacher.

Spa Fields, London, Sep. 13, 1813.

Dear Sir,

HAVING been furnished by Mr. Black with a copy of your very interesting letter of the 21st June, communicating the resolution of the Committee of the Massachusetts Bible Society on the subject of the Bibles, captured from captain Landers, and an opportunity offering to acknowledge the same by the return of capt. L. to Halifax before I can submit your letter to our Committee, allow me, in their be-

half, to request that your Committee will accept of grateful acknowledgments for their intention of refunding the loss; a resolution, which, while it reflects honour upon your Committee, affords an additional proof, that Bible Societies, upon a liberal basis, promote that spirit of christian benevolence, which "in the midst of war knows no war."

The Bibles and Testaments referred to were granted by the Committee of the British and Foreign Bible Society to Mr. M. G. Black and Capt. Landers for distribution in Nova Scotia. I annex a list of the grants conjointly, together with the amount they cost the Society.

That the influence of the holy scriptures may be such on both sides of the Atlantic, as to put a speedy termination to the unhappy contest between those, who should vie with each other in brotherly love, is the earnest prayer of, dear sir,

your faithful and obedient servant,

JOSEPH TARN, *Assistant Sec.*

Amount of invoices, No. 1 & 2, consigned to M. G. Black, Esq. and capt. Landers, Nova Scotia, from the British and Foreign Bible Society, 157*l.* 2*s.* 9*d.* sterling.

Copy of a letter from Rev. Samuel C. Thacher to Joseph Tarn, Esq.

Dear Sir, *Boston, Nov.* 9, 1813.

You have doubtless before this received from Mr. M. G. Black of Halifax, N. S. an account of the capture of an invoice of Bibles belonging to the British and Foreign Bible Society, which were brought into one of our ports by a privateer, and sold and dispersed. As soon as this fact became known to the Bible Society of Massachusetts, they felt it to be their duty to endeavour to repair the evil, which the rapacity of some of our countrymen had occasioned. The moral sense of this part of our country is strongly opposed to privateering, as a mode of warfare, under any circumstances, but most of all, when the bounty of the pious and benevolent is made its prey. By the direction of the Society, I wrote a letter to Mr. Black, requesting information on this subject. Meanwhile, as we were not willing unnecessarily to divert the funds of the Society from their regular object, a subscription was set on foot in this town to raise a sum sufficient for our purpose. We found a readiness, and even eagerness among our citizens, as far as possible, to shake off from our country the disgrace of this transaction. In a few days a sum greater by one half than was needed was subscribed, and it would have been easy to have increased it to almost an indefinite amount. This spirit was not confined to this place, but assurances were received from other quarters of a desire to participate with us. In particular, the Merrimac Bible Society passed a vote to contribute 100 Bibles towards this object; a liberality which ought to be mentioned, though the largeness of the subscription in this town made it unnecessary to accept it. I inclose to you a list of the subscribers in Boston, with the address prefixed to the paper, as a proof of the feelings which this transaction excited among us. Mr. Black, in answer to my letter, expresses the opinion, that it will be better to transmit to you, Sir, the amount of the invoice, rather than to encounter the difficulty of sending the same number of Bibles from this place to some of the British provinces. We accordingly inclose to you a bill, which may cover the cost and the insurance of the same number of Bibles as were sent by Capt. Landers. We have thus done what we can, to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope, that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret, that two nations, allied in feelings, habits, interests, language and origin, should be engaged, that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain, or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities.

I am, dear sir, yours, very faithfully,

SAMUEL C. THACHER,

Cor. Sec. of Mass. Bible Soc.

Subscriptions to the fund for replacing Bibles, which were destined for Nova Scotia, from the British and Foreign Bible Society, but captured by the N. York privateer.*

William Phillips	$40
Samuel Eliot	30
Isaac Rand	5
Samuel Salisbury	20
William Parsons	20
Jonathan Amory, Jun.	3
George Cabot	10
Israel Thorndike	30
William Prescott	10
Rem. Preston	5
Henry Gray, for himself and friend	50
Samuel Parkman	40
Thomas Dawes	10
Eben. Parsons	15
Gorham Parsons	10
Aaron Dexter	5
Kirk Boott	20
D. Greenough	5
Joseph Coolidge	20
N. Goodwin	5
A Brimmer	20
S. H. Walley	5
D. Huntingdon	5
A Friend	5
W. Jackson	5
Daniel Sargent	5
J. Evarts	2
Edward Blake, Jun.	15
Thomas Motley	5
Edward Tuckerman, Jun.	20
P. C. Brooks	20
John M'Lean	20
Joseph Hurd	10
John C. Jones	5
Daniel P. Parker	10
T. Wright	5
D. D. Rogers	15
John Dorr	5
A Friend	5
Samuel Dexter	10
Thomas Bartlett	5
T. L. Winthrop	10
J. Sewall	10
Wm. Ropes	10
S. Coverly	10
Carried up	$590

Bro't up	$590
Aaron Hardy	10
B. and N. Tucker	10
S. Dorr	10
Pliny Cutler	10
J. Munson	10
Wm. S. Shaw	10
John Gore	10
T. Parsons	10
Josiah Knapp	10
B. Weld	10
B. Rich	5
Giles Lodge	5
J. Stevens	5
B. P. Tilden	5
H. Andrews	5
D. Ellis	5
G. Tuckerman	5
James Allen	5
T. Wigglesworth	5
R. D. Tucker	5
John Carnes	5
H. Hill	5
G. Gibbs	5
D. W. Child	5
S. Gore	5
Wm. Brown	5
E. Ticknor	5
Moses Grant	5
S. Hammond	5
H. Inches	5
Josiah Marshall	5
E. Nickerson	5
S. Spear	5
J. Bray	5
J. Amory	5
Samuel Jepson	5
William Whitwell	5
G. G. Lee	5
E. Breed	5
John Bellows	5
John Warren	5
Samuel Torrey	20
William Reynolds	5
Thomas Cushing	5
H. Homer	15
E. Duren	5
George I. Homer	2
J. Grew	5
John Tappan	5
	$907

* There was about three hundred dollars more than sufficient for the object subscribed, and the surplus was voted to the Bible Society of New York, to defray a part of the expense of an edition of the French Testament, which they have in the press for distribution in New Orleans, &c.

A very recent purchase having been made of a quantity of Bibles captured by the Privateer America of Salem, we take pleasure in noticing the liberal conduct of the owners of that vessel, as mentioned in the annexed communication from Bath, which affords a striking and honourable contrast to the transaction recorded relative to a former capture.

Bath, (Maine) May 19, 1814.

We congratulate the religious public, and indeed our country, that a quantity of English and Dutch Bibles and Testaments taken in the Falcon, among the goods this day sold at auction, have been exempted from the ordinary disposition of captured property. They were shipped to the Cape of Good Hope by that munificent and truly christian institution, "The British and Foreign Bible Society." Messrs. Crowninshield and son, of Salem, are owners of the privateer America, which captured the Falcon and sent her into this port. Every facility was afforded by these gentlemen to the design of purchasing the books for "The Bible Society of Massachusetts," in order that they might proceed on their destination. And we record it to the honour of the several owners, and of the gentlemen who attended the sale, that, with exemplary liberality, no attempt whatever was made to enhance the price, when it was understood that the books were to be purchased by the Bible Society. We observe with pleasure this decorous respect for the motives and labours of members of our beneficent institution. It will encourage them to persevere—and the issue may yet be, that, amidst all the contentions of a quarrelsome world, and their eager pursuit of wealth, the meek and benevolent disciple of Jesus will feel animated to entertain and pursue *his* object, confident that his fellow men are convinced he aims at their welfare.

At this sale, while the pound sterling of the invoice in some cases brought *twenty dollars*, the Bibles were purchased for only *twenty cents* on the sterling pound—a sum barely sufficient to legalize the bidding.—We repeat, with high satisfaction and gratitude, that this transaction affords a laudable example in all cases, which may occur, wherein property of a destination and nature so peculiarly sacred and interesting, is by events of war placed at the disposal of American cruisers, or their owners. Five hundred Dutch and four hundred English Bibles, with three hundred Testaments, are thus renewedly consecrated to the employment of spreading the knowledge of the way of life in the southern extremity of Africa.

[☞ The donations to the Bible Society of Massachusetts, and the statement of receipts and expenditures, will be given in the next number.]

Obituary.

Died at Wiscasset, on Wednesday, June 8, suddenly, after having been the day previous in the exercise of his official duties on the bench of the Supreme Judicial Court, the Hon. Samuel Sewall, Chief Justice of this Commonwealth, aged 59.

Ordination.

June 1, 1814, Rev. Timothy Hilliard, as colleague Pastor with Rev. Jacob Bigelow of Sudbury. Introductory prayer by Rev. Mr. Packard of Marlborough; Sermon by Rev. President Kirkland; Ordaining prayer by Rev. Mr. Adams of Acton; Charge by Rev. Mr. Newell of Stow; Right Hand by Rev. Mr. Ripley of Concord; Concluding prayer by Rev. Dr. Stearns of Lincoln.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden,
Mr. Ed. W. Andrews, Newbury-port.
Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.
Mr. John E. Abbot, Boston.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.
Mr. David Reed, Cambridge.
Mr. Jonathan P. Dabney, do.

THE

CHRISTIAN DISCIPLE.

No. 8. *AUGUST*, 1814. Vol. II.

ACCOUNT OF ARCHBISHOP TILLOTSON,

Abridged principally from a life of him, written by Rev. Thomas Birch.

Continued from p. 197.

To the sermons of the Archbishop in support of the Trinity, Mr. Firmin, not being convinced by them, published a respectful answer, in which he gives the reasons of his dissent; but, in a spirit very different from controversial writers in general, calls the Archbishop *the common father of the nation;* and acknowledges, that he instructs the Socinians themselves with the air and language of a father, not of an adversary or judge.

Very different from this commendable spirit was the temper shown in a publication, which soon after made its appearance, in which the Archbishop is said to be owned by the atheistical wits of England, as their primate and apostle. His principles are styled diabolical, and are represented to have deeply poisoned the nation.

To such malignant attacks, which were incessantly aimed at his reputation, the Archbishop condescended to make no reply. But he soon published another volume of sermons, in the preface to which he expresses his hope, that he should, for the remainder of his life, be released from the unpleasant work of controversy about religion, and resolves to turn his thoughts to something more agreeable to his temper.

Dr. Jortin remarks, "Dr. Tillotson printed his sermons on the Divinity of Christ to vindicate himself from the charge of Socinianism. I have been told, that Crellius, a Socinian, and descendant from the more celebrated Crellius, who used, when he came over hither to visit the Archbishop, and to converse with him, justified him on this head, and declared that Tillotson had often disputed with him in a friendly way upon the subject of the Trinity; and that he was the best reasoner, and had the most to say for himself of any adversary he had ever encountered.

"But then" says Dr. Jortin, "Tillotson has made some concessions concerning the Socinians, which never were, and never will be forgiven him, and has broken an ancient and fundamental rule of theological con-

troversy,—*Allow not an adversary to have either common sense or common honesty.*"

By way of contrast, behold the character of the same persons by Dr. South. "The Socinians are impious blasphemers, whose infamous pedigree runs back, from wretch to wretch, in a direct line to the devil himself; and who are fitter to be crushed by the civil magistrate, as destructive to government and society, than to be confuted, as merely hereticks in religion."

Throughout the whole of his Archbishoprick, he bestowed great attention on reforming abuses in the church. Among others he was desirous, that the clergy should be obliged to reside in their respective cures.

He was engaged in effecting this object with his particular friend, bishop Burnet, when he was arrested in the midst of his progress by death.

Notwithstanding his unwearied efforts to do good, and the remarkable serenity of his temper, the malice and party rage of his enemies were displayed toward him in all the forms of insult. Soon after his promotion, while a gentleman was with him, who came to compliment him upon it, a packet was brought in sealed and directed to his Grace. On opening it, there appeared a mask, but nothing written. He threw it carelessly among his papers; and, on the gentleman's expressing great surprise and indignation at the affront, his Grace only smiled, and said, "this is a gentle rebuke, if compared with some others, that lay before me in black and white."

Nor could the series of ill treatment, which he received, ever provoke him to revenge. But on a bundle of libels, found after his death, he put this inscription. "*These are libels. I pray God forgive them; I do.*"

He united with the Queen in persuading Bishop Burnet to write an exposition of the 39 articles. On receiving the work in manuscript, he returned the Bishop a letter, in which, among other things, he says, "In the article of the Trinity you have said all, that, I think, can be said upon so obscure and difficult an argument. The greatest danger was to be apprehended from the points in dispute between the Calvinists and Remonstrants; in which you have shown not only great skill and moderation, but great prudence in contenting yourself with representing both sides impartially, without any positive declaration of your own judgment. The account given of the Athanasian creed seems to me no wise satisfactory. *I wish we were well rid of it.*" How desirable is it, that the same aversion to all damnatory articles of faith were more common among the professed defenders of truth!

He did not long survive the writing of this letter; for, on Sunday, 18 November, he was seized with the palsy in the chapel at Whitehall which almost wholly deprived him of speech. He succeeded however in thanking God in broken language, that he was quiet within, and had nothing then to do, but to wait the will of heaven. He expired in the arms of his friend

Mr. Nelson, on the fifth day of his disorder, being 22 November, 1694, aged 65.

The sorrow for his death was more universal, than had ever been known for a subject. Bishop Burnet preached his funeral sermon from 2 Timothy iv. 7. "I have fought a good fight," &c.

In his domestic relations, his friendships, and his commerce with the world he was easy and humble, frank and open, tender hearted, and bountiful to such an extent, that, while he was in a private station, he laid aside two tenths of his income for charitable uses. Though he enjoyed several preferments before his archbishoprick, and though he filled that post above three and a half years, yet he did not improve his fortune, as his predecessor had done.

A decent but grave cheerfulness made his conversation as lively and agreeable, as it was useful and instructive. He was always in good humour, always the same, both accessible and affable. He heard every thing patiently; and was not apt either to mistake or suspect; his own great candour disposing him to put the best construction, and to judge the most favourably of persons and things. He was never imperious nor assuming; and, though he had a superior judgment to most men, yet he never dictated to others.

In his office he was not only a constant preacher, but diligent also in all the other parts of his duty; for, though he had no cure of souls; yet few had laboured so diligently in visiting the sick, in comforting the afflicted, and in settling such, as were either wavering in opinion, or troubled in mind.

He had a great compass of learning. His love for the real philosophy of nature, and his conviction, that the study of it is a solid support of religion induced him to become an active member of the Royal Society, composed at that time of the grestest men of the age.

He always endeavoured to maintain the christian doctrine in its purity; but he avoided disturbing the peace of the church with particular opinions, or an angry opposition about more indifferent or doubtful matters. He lived indeed in great friendship with men, who differed from him. He thought, that the surest way to bring them off from their mistakes was by gaining upon their hearts and affections.

In an age of such remarkable dissoluteness as was some part of that, in which he lived, he judged, that the best method of putting a stop to the growing impiety was first to establish the principles of natural religion, and from that to advance to the proof of christianity and the scriptures.

He thought, that the less men's consciences were entangled, and the less the communion of the church was clogged with disputable opinions and practices, the world would be the happier, conscience the more free, and the church the more quiet.

The scriptures were the rule of his faith, and the chief subject of his meditations. He judged, that the great design of christianity was to reform men's

natures, to govern their actions, to restrain their appetites and passions, to soften their tempers, and to raise their minds above the interests and follies of the present world to the hope and pursuit of endless blessedness. He looked on men's contending about smaller matters, or about subtilties relating to greater, as one of the most likely means of defeating the true design of Christ's mission; and that, while controversialists are engaged in forming parties and settling opinions, they become proportionally remiss in those great duties, which were chiefly designed by the christian doctrine.

The moderation of his temper and principles occasioned him, as well as Mr. Chillingworth and others of the best and greatest men of their times, to be stigmatized with the name of Latitudinarians by persons of very opposite characters. His gentleness toward the Dissenters was attended with the desired effect of reconciling many to the communion of the established church, and almost all to a greater esteem of it, than they had before entertained.

His abilities, as a writer, have been acknowledged and celebrated by adequate judges. Dryden owned, that, if he had any talent for prose, it was owing to his acquaintance with his Grace's compositions. Dr. Swift applies to his compositions the epithet of *excellent*. Addison regarded his writings, as the ground work of an English Dictionary, which he intended to publish.

The death of the Archbishop was lamented by Mr. Locke in a letter to Professor Limborch, not only as a loss to himself of a zealous and candid inquirer after truth, whom he consulted freely in all doubts upon theological subjects; but also as a very important one to the English nation, and the whole body of reformed churches.

His death also deeply affected their Majesties King William and Queen Mary. The Queen could not speak of him without tears. His Majesty used often to declare, that *he was the best man, whom he ever knew; and the best friend whom he ever had.* His regard for the Archbishop extended to his widow. The Archbishop left nothing to his family, but the copy of his posthumous sermons; which however was sold for twenty five hundred guineas. His Majesty allowed her £600 a year, till her death, which happened, 20th January, 1702.

His posthumous sermons were first published by his chaplain, Dr. Ralph Barker. They were digested into a volume of maxims by Mr. Laurence Echard. They have been translated into several of the modern languages of Europe, and, to the present day, they are deservedly ranked among the very best sermons, which have issued from the English press.

Illustrations of passages in the New Testament, which refer to sentiments &c. among the Jews in the time of our Saviour.

33.

John ii. 13—23.

The principal fact which is here related of our Lord, is one of the most remarkable of his life. Indeed there is nothing in his life, which bears any resemblance to it. That Jesus, such a model of meekness, benevolence, forbearance and forgiveness;—who was always willing to suffer for others;—who was almost incessantly employed in alleviating human suffering;—but who on no other occasion exerted his authority for chastisement, nor opposed persecution, nor even the grossest vice by violence;—that Jesus should have "made" for himself "a scourge of cords," and forcibly expelled even from "the temple, those who sold oxen, and sheep, and doves, and the money changers, and poured out the changers money, and have overthrown the tables;"—this is an event on which the mind of a considerate reader pauses; on which it asks, if more information of the attendant circumstances may be obtained, than are recorded by the evangelists. We have not indeed much to offer. But the little which we possess may not be unacceptable to some of our readers; and we will comprise it in as short a compass as possible.

In the grounds belonging to the temple, were three courts. 1. The court of the priests, in which stood the altar of incense. 2. That into which the Jewish people, and they who had been circumcised could enter. 3. The court of the Gentiles. This last encompassed the temple, and the other courts. It was enclosed within a wall, about thirty feet high, on the top of which were chambers, or galleries, supported by the wall on the outer side, and by rows of columns within. It was separated from the second court by a low step, or wall, on which, at proper distances, was the inscription in Greek and Latin, "let no stranger enter into the holy place." This court of the Gentiles, being intended for the worship of all strangers, explains our Lord's expression, "my house shall be called *the house of prayer for all nations;*" but the Jews, thinking it to be, at least in comparison with the others, profane or common, had made it not only a common market, but a scene at once of sacrilege and extortion.

The court of the Gentiles was a square of 500 cubits, that is, 750 feet on each side. It contained several buildings for different uses. Solomon's porch was on the eastern side. Here it was that our Saviour was walking at the feast of the dedication; (John x. 23.) and here the Sanhedrim, or great council met, in our Saviour's time; having forsaken the chamber in the court of the priests, in which they had been accustomed to assemble. This enclosure had five gates, which were guarded by the Levites; and it was unlawful for any one to enter it with a stick or purse in his hand; or

with shoes, or dusty feet; or to cross it, in order to shorten his way. But notwithstanding the sanctity of the place, wine and salt, sheep and oxen, and whatever was requisite for their sacrifices was daily exposed there for sale; and as greater supplies of these articles were wanted at the time of the passover, a much greater number of people than usual was assembled there for traffic. Besides, as the law required that every Jew should pay a half sheckel every year, for the service of the temple, there were money changers stationed in this market, who, for a small profit, gave small for larger money; but from him who had no money to exchange, says Maimonides, they extorted his pledge, and even his very garment. It was impossible that our Lord should behold this abuse without strong emotions; and that it had become very gross, is made certain by the mode which he adopted of correcting it. It could have originated only in great looseness of religious sentiment; and it could not fail of depraving the sentiments in which it originated. Hence it was that he exercised upon these persons, this very unusual severity; and the very circumstance, that no direct resistance was attempted, shews that, greatly as the Jews had lost their religious and moral sensibility, they were sensible of the guilt of this intrusion into the holy place, and of the punishment to which it might justly have exposed them, had their own priests and rulers been faithful to their duties.

That the Jews at this time were capable of great and most daring profanations, we have reason to infer from the testimony, which their own historian, Josephus, gives of them but a very short time afterwards. I quote this testimony in this connexion, because it forcibly vindicates the conduct of our Lord, in this peculiar exertion of his divine authority; and if our readers will recur to the many apparently severe expressions, which Jesus either uttered concerning the Jews, or immediately addressed to them, they will perhaps be more sensible of the justice of his censures, as well as of the dreadful, the unparalleled sufferings, in which their iniquities finally involved them. "I cannot say it without regret," observes Josephus, "yet it is my opinion, if the Romans had delayed to come against these wretches, and to destroy Jerusalem, it would have been swallowed by an earthquake, or overwhelmed by a deluge, or as Sodom, consumed by fire from heaven; for it contained a generation of men more wicked than were those, who had suffered from such calamities." De Bel. Jud. l. 5. c. 13. § 6.

Concerning the time which, the Jews said, was employed in building their temple, see Lardner's Credibility of the Gospel History. v. 1. p. 238 and seq. and Macknight's Chronological Dissertations, prefixed to his Harmony of the Gospels, Diss. 5. —On the first part of the text, see Whitby and Lightfoot on Matthew, xxi, 12.

SKETCH OF THE LIFE AND CHARACTER OF MR. DANIEL SARGENT JUN.

THIS interesting youth, whose remains have lately been committed to the silent tomb, was the eldest son of Ignatius Sargent, Esq. of Boston, and was born in Gloucester, Massachusetts, January 31st, 1797. From the limited sphere in which infancy is generally destined to move, the actions of childhood are generally local, and afford but little interest except to immediate connexions. It is the unanimous testimony of all these that in his earliest years he always manifested the same disposition which afterwards ripened into philanthropy, and excited him to constant activity in promoting the happiness and alleviating the miseries of all around him. Every action expressed a goodness of heart and a delicacy of feeling which gained the love of all. So early was he impressed with that "fear of God which is the beginning of wisdom," and so early did the principles of religion appear to influence his conduct, that it may with propriety be said, "he was sanctified from the birth." Indeed he himself observed to a friend that he could not recollect when he was first impressed with a sense of religious truth. His zeal began to discover itself in a remarkable manner at a very early age. When no more than three years old, he has been known to collect a number of his play mates in some retired room, for the purpose of devotion. This fact is well attested by many who witnessed these meetings, and were astonished at the fervency and regularity with which they were conducted. Before he was seven years old he would read the scriptures and deliver short discourses in the presence of some of the family, or, as it sometimes happened, at the house of a friend. One circumstance, which happened about this time, will serve to illustrate this part of his character. Having been reproved for preaching a little out of season, he, in self-defence, immediately delivered another address from Luke ii. 49. "Wist ye not that I must be about my Father's business?" As he advanced in years, this spirit, under the guidance of reason and prudence, was productive of many beneficial effects. Even at this age he discovered an ardent zeal for the instruction and religious improvement of his beloved brother and sisters, and lost no opportunity to promote their spiritual interest. His kind and careful attention to every minute circumstance that could contribute to the temporal ease or happiness of the domestics, evinces his generous disposition. He was indefatigable in his exertions to impress upon all around him the value and importance of practical piety and moral excellence. In order to effect this invaluable object he often put such books into their hands as were calculated to interest their feelings, and improve their hearts. About this time his family removed to this metropolis; and at the age of eleven years he

entered the public Latin Grammar School. He, however, soon left this school and entered a private seminary under the care of Mr. Clap. Here a fair field was opened for the expansion of his genius and his rapid progress in his studies equalled the highest expectations of his friends. While in this school he founded a society for the suppression of profane swearing. He was likewise a member of a society for the promotion of eloquence, and another for the improvement of composition.

In the winter of 1812–13 his studies were interrupted by a severe fever which for a long time threatened to terminate his earthly existence. He endured his sufferings, which were peculiarly severe, with a composure and resignation truly surprizing.

He gradually recovered and resumed his literary labors with increased ardor. He seemed from the time of his recovery to have a presentiment of his early dissolution, and determined to lose no time in acquiring knowledge, and "that wisdom which cometh from above." He often conversed about his departure with his most intimate friends, and appeared to derive a melancholy pleasure from the contemplation of his final change. He frequently hinted at it in his letters to his friends. In one dated January 16, 1814, he observes, "It is a delightful thought that though we are often here obliged to separate, yet we shall soon be united in an eternal friendship in the world of love." In another, dated January 25, only three days before his last sickness, he says, "True it is that the nearest and dearest friends must be separated, and scarcely ever do I retire to rest without reflecting that I am one day nearer being separated from you."

The following circumstance will show the submissive temper of his mind. On the next day after the interment of an aged relative, December 1813, to whom he was particularly attached, he observed to a friend that he felt quite unwell. Upon being asked what was the matter, he said, "I fear I took cold while visiting our family tomb yesterday morning. I spent an hour there, continued he, in reflecting how near I came to becoming a tenant of that house in my late sickness. But I had no fear of death, for I felt perfectly resigned to the will of my Heavenly Father." But a few days before he was confined to the house by his last illness, while suffering from a pain, which for a long time he had felt in his side, he observed to the same friend, "My Heavenly Father has seen fit to visit me with a great deal of pain and sickness, but it is all for the best, and why should I complain?"

His unremitted attention to study materially injured his constitution, which was never robust, and had not yet perfectly recovered from the debility occasioned by his former sickness. Several months preceding his last illness he complained of a pain in his left side which was oftentimes severe; but he did not relax from his studies, until he was confined to his chamber, January 28. The pains which accompanied his fever were vio-

lent and excruciating, but never once was he known to murmur or repine at his lot. When writhing with extreme agony, seldom did he even make mention of his sufferings, and his attention was less directed towards himself than towards his sympathizing friends. In the midst of these sufferings, with the utmost serenity and composure, he made a sort of will, which he committed to the care of his eldest sister. About this time he observed to a friend who called to see him, "I do not think that I shall ever go out again, but I am prepared, and that is a great thing." His pains, however, gradually subsided, and his friends were flattered with the pleasing hope that he would be again restored to health; but their hopes were delusive, for his disorder was beyond the reach of human skill. During the whole of his illness, prayer was his frequent employment; and when he was unable to read himself he would cause the scriptures to be read aloud to him. He always expressed the liveliest gratitude for every attention which was paid him by his anxious relatives and friends. Every look beamed with love and affection, and every word expressed the goodness of his heart. In this state of heavenly serenity and peace he beheld the disease preying upon his frame, and with a cheerful resignation awaited the approach of death. He expressed no fear or dismay, for every thing declared that his work was done, and that he was prepared to go.

On Sabbath night, April 17, he fell into a profound sleep, from which he was with difficulty awakened late next morning. He continued lively and attentive until about eleven at night, when some expressions of regard to a friend who stood by him, were the last words which he voluntarily spoke, and appeared to understand. From this time he seemed wholly insensible to every thing around him, except in a few instances, when he appeared to notice the tender embraces of his fond parents, and relatives. He continued thus to linger on the brink of eternity until Thursday evening, when at a quarter past nine, he expired.

As a scholar, Sargent ranked high among his literary associates, although his studies had been greatly retarded by sickness and a weak constitution. He had acquired a considerable knowledge of the Greek and Latin, as well as of his vernacular language, and was quite an adept in general literature. His diligence in his studies and activity in his other employments were very astonishing. He was always employed and had acquired the art of doing much in a short time. His ideas always flowed with the greatest rapidity, and he wrote with remarkable celerity and dispatch. In English composition he particularly excelled; and it is to be lamented that of all he had written, but a few pieces remained. A few months before his last illness he collected and burnt all of his early productions, among which were about one hundred and fifty of his juvenile sermons.

As a proof of the rapidity with which he composed, we are enabled to state, that the little volume of "Original Tales," which was published during his sickness, (December 1812,) was written in the leisure hours of about two weeks. While we are upon this subject, it is but justice to state, that this little work was published under so many disadvantages that it is by no means a fair specimen of his abilities, even at that time. It was never his wish that any of his productions should ever appear in public; and he often lamented that he ever suffered himself to be prevailed upon to publish. His letters always glowed with the same love and benevolence which filled his breast. They were always affectionate and kind, and from them a good judgment may be formed of the warmth of his feelings, and the excellence of his disposition.

A few months before his confinement he assisted in forming a society for the improvement of composition, in which he took a deep interest, and for whose welfare to his latest moments he always expressed the most affectionate regard. So great was the respect which the Society entertained for his talents and virtues, that without any previous concert they elected him their president at the first regular election, although every other member was his superior in age. The dignified and delicate manner in which he performed the duties of this station called forth at the time their warmest praise, and will long be remembered with gratitude. The style of his compositions was glowing and nervous, and his eloquence commanded the attention and interested the feelings of every auditor. There was a peculiar energy, an indescribable charm in his delivery, which found its way to the heart. When he was engaged it was impossible to behold him without awe, while the animation which spread over his countenance gave him the appearance of some superior intelligence; but when he had ended he became again the same humble and affectionate friend, the same sociable and unaffected companion.

In his friendships he was ardent, sincere and disinterested. He sought not the friendship of those whose wealth, grandeur, or elevated stations were their only recommendation. He received the deserving wherever they were to be found, and merit alone was the qualification for his esteem. His friendship when once fixed, could with difficulty be shaken. It was a steady and constant flame, which was continually cherished by the kindest affections, and imparted a like heat to all who felt its animating influence. Free and unreserved himself, he detested hypocrisy or affectation in another, and where he bestowed his whole heart he expected a like return.

Religion with him, was not a mere form; still less was it a wall of separation between him and his brethren. It was a living, an operative principle, which led him to active and unremitted exertions in the cause of humanity and benevolence. He con-

sidered all men as children of the same Parent, and therefore he did all in his power to alleviate their miseries, and promote their happiness. In imitation of his Master, he literally went about doing good. In him the poor found a liberal benefactor, the sick found relief, and the afflicted consolation. Long will the fatherless cherish with fond regard the memory of the orphan's friend. Instances of such active benevolence, at so early a period, are but rarely found. Now he is gone we may record one of the many acts, which, had he lived, would have remained a secret. In the summer of 1813 he applied for the admission of two destitute children into that ornament of the town, the Female Asylum. He was informed that the funds of the institution were inadequate to bear that additional expense, except a certain sum of money could be procured. He immediately headed a subscription paper, the amount required was soon obtained, and the children received into the Asylum.

Prayer was with him a favorite duty, and from his earliest infancy he daily and constantly practised it. His petitions were always fervent and earnest, and breathed forth a spirit of unaffected piety, benevolence and love. He was constant in his attendance upon public worship, and frequently enjoined this duty upon all with whom he had any influence. While there, the seriousness of his deportment and his devout attention were marked by all. He had an extensive and critical knowledge of the holy scriptures, for he had made them the study of his life. It had long been his wish and fixed determination to dedicate his life to the work of the gospel ministry. This was the darling object of his heart, and to this all his exertions were directed. Fondly had his friends indulged the hope that ere long they should see him proclaiming the glad tidings of salvation, and breaking the bread of life to a perishing world. But his early death has blasted many fond expectations, and emphatically declares that disappointment is the lot of man. If such were his sentiments, it may be asked, "why did he not make a public profession of his belief?" We answer, that the same spirit which led him to think well of others induced him to think humbly of himself; and this fear of his unworthiness prevented it at an earlier age. But before his sickness he had fully determined upon it, and he would ere this have been numbered among the church of Christ on earth, had he not been so early translated, as we trust, to the society of the blessed above.

He always expressed the most decided detestation of flattery. Although he was continually loaded with praises by all who knew him, still was he uncorrupted; and amidst all the honors which were deservedly heaped upon him, he continued the same modest and humble christian. His manners were gentle and unassuming. The religion, which he believed, had infused its spirit into all his actions. There was an urbanity and ten-

derness in his deportment which never failed to command respect. With the great he was dignified, sociable with his equals, and kind and attentive to his inferiors.

In the relations of a *son* and a *brother* he was a pattern of every thing dutiful and lovely. He studied by every means in his power to promote the happiness of his beloved parents, brother and sisters. Their prosperity appeared to be his prosperity, and their happiness his own. The anguish which has pierced their hearts at his departure emphatically declares how they loved him. He was indeed amiable in his life, and in his death lamented.

Such was the character which we have attempted to delineate. We are aware that the description must be very imperfect, for the deceased possessed many, very many peculiar excellencies, which could be felt and observed, but which it would be impossible to describe. The death of such a youth calls loudly upon his survivors to hold themselves in readiness to follow after him, and it is peculiarly proper that the "living should lay it to heart." It is moreover a duty we owe to ourselves and to posterity, to record the memory of his worth, and to perpetuate, and make known his example, that its influence may not be lost to society. The loss of such characters to the world it is impossible to estimate. We all notice the flower that prematurely blows, and we are more apt to mark its decay, but we do not think it less a flower because it bloomed so soon. We should be cheered with the reflection, that as its seeds were the first which fell to the earth, so they will be the first to rise again, adorned with fresh beauties, and invigorated by the enlivening beams of a purer sky.

MUTATIONS OF ORTHODOXY AND HERESY. No. II.

We have already shown in one particular that orthodoxy and heresy have changed sides and mutually supplanted each other. We shall now present another instance of a similar change.

In the Assembly's Catechism we read thus:—"Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, *only for the righteousness of Christ imputed to us*, and received by faith alone." In the confession of faith of the same respectable and orthodox Assembly it is also said, that "Christ by his obedience unto death did fully *discharge the debt* of all those who are thus justified, and did make a *proper and full satisfaction* to his Father's justice in their behalf."

Such was the orthodoxy of former times; but at the present day those who consider themselves as the orthodox say—"That though believers are justified through Christ's righteousness, yet his righteousness is *not transferred* to them. For . . . . .

"1. Personal righteousness can no more be transferred from one person to another than personal sin.

"2. If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ, and so stand in *no need of forgiveness.* But,

"3. Believers are not conscious of having Christ's personal righteousness, but feel and bewail much in dwelling sin and corrnption. And

"4. The scripture represents believers as receiving only the *benefits* of Christ's righteousness, or their being pardoned and accepted for Christ's righteousness sake."*

According to modern orthodoxy, Christ did *not* "by his obedience unto death fully discharge the debt" of believers, as the Assembly asserted;—on the contrary these orthodox men maintain that believers have occasion to pray, "forgive us our debts," which would not be the case if their debts had been "*fully discharged*" by the obedience and death of Christ. Nor do they believe that the righteousness of Christ is "imputed" to believers according to the *old* orthodox theory, but that God shows favor to believers for Christ's sake, as David showed favor to Mephibosheth for his father Jonathan's sake.

To be orthodox fifty years ago it was necessary to believe that all mankind *sinned in Adam*, and that his sin was *imputed to his posterity;* that the sins of the elect were *imputed to Christ*, and that he "*fully discharged the debt;*" also, that his righteousness was *imputed* to believers, or accounted as their righteousness. But so great has been the change, that to be orthodox at the present time we must believe, that all those doctrines are contrary to truth. Still however we believe that there have been very excellent men on each side of these questions. We may hereafter mention other changes in orthodoxy and heresy; bnt from what has already been exhibited, we seem to be taught one or another of the following lessons: 1. That our orthodox forefathers were under a great mistake in supposing that a belief in their peculiar opinions was *essential* to piety and salvation; or 2. that the orthodox of the present day are in the road to ruin; or 3. that the terms of acceptance with God are so variable that a person may be safe by assuming the fashion of orthodoxy which happens to be current in his own time; or 4. that true piety and salvation depend on something more stable and uniform than the mutable fashions of reputed orthodoxy. Happy will be the fruit of these exhibitions, if by attending to them, we and all our readers shall be brought to act on the principle, that for a person "to love God with all the heart, and with all the understanding, and with all the soul; and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." On this ground good people of every sect may dwell together in unity.

* Miss Adams' View of Religions, Article *Hopkinsians.*

ON THE PROBABLE INFLUENCE OF BIBLE SOCIETIES.

While Bible Societies are multiplying in various parts of the world, it may be useful to consider their tendency and probable effects. That their influence must be *great*, cannot reasonably be doubted; if it must also be *good*, the existence and rapid extension of those societies may well be matter of joy to the christian world. In some former Numbers of this work occasional and brief remarks have been made on the probable effects of such societies; but the subject demands a more ample discussion. We cannot however promise so full a discussion as the subject requires; a few particulars will be mentioned which appear to us of an encouraging nature.

First. The Bible Societies have a direct tendency to excite attention and give celebrity to what is believed to be the best book in the world. Various attempts have been made to invalidate the authority and reputation of the scriptures, and these efforts have not failed to produce considerable effects. But the union of the various sects of christians in Bible Societies, for the purpose of placing the scriptures in the hands of people of every nation and every class, cannot fail to give celebrity to the book and excite uncommon attention. Suppose such united efforts of the various sects in favor of any other book, what would be the probable result? Would not people in general be impressed with the idea that the work must be of great value? Many of those who had before only looked into it with indifference, would be excited to give it a more thorough perusal; and those who had never seen it would naturally inquire for it, and read it with raised expectations of finding something worthy of their regard. Should a book, thus recommended by the united voice of various denominations, be placed in the hands of the destitute by an act of charity or beneficence, with what gratitude and joy would they accept the gift, and with what cheerfulness would they examine its contents! Similar effects in relation to the Bible must be produced by the united exertions of christians through the medium of Bible Societies; and these effects will probably be the most powerful antidote against the deleterious influence of infidel publications. In proportion as these societies prosper, infidelity will become unpopular, and the Bible will rise in general estimation. However valuable a book may be in itself considered, its usefulness must greatly depend on its popularity; and no reflecting person will deny, that the efforts of the Bible Societies have a tendency to secure the popularity of that book of *books*, which they gratuitously bestow on the poor, and sell to others at reduced prices.

Second. These societies must have a favorable influence in abating the unfortunate prejudices which have existed in the minds of different sects of christians one toward another. The more any person of candor and dis-

cernment becomes acquainted with the different sects, the more it is believed his mind will be impressed with these facts;—that goodness of heart is not limited to any one sect; that there are persons of opposite characters in each, some who are really amiable, and some who are very imprudent and very wicked; and that among persons professedly of the same sect, there are a great variety of discordant opinions, as well as between persons of different sects:—of course he will gradually be brought to this charitable and just conclusion, that as "in every nation," so in every sect, "he that feareth God and worketh righteousness is accepted of him;" and that the vicious and impenitent will be disapproved to whatever sect they may belong.

Through the influence of prepossessions, which in many cases have been artfully and wickedly excited, the ministers of different denominations have been too much estranged from each other, and unhappily alienated. These prepossessions of ministers have been diffused through their respective circles, so that in many instances persons of the most amiable characters have been led to view each other as aliens from the commonwealth of christianity, as strangers to the grace of God, and as enemies to the gospel of his Son. Now the Bible Societies bring together in the same benevolent meetings, ministers of various opinions. They have opportunity for personal acquaintance, and to give and to receive evidences of mutual regard to the interest of our common Lord, and respect for the sacred oracles. The effects of these meetings and of this occasional intercourse, will gradually remove the misapprehensions which each had entertained of the character of others. Their united exertions to send the bread of life to every class of men who are destitute, must naturally abate their prepossessions, and excite a measure of that love one to another, by which men are to be known as the disciples of Jesus. As much as we disapprove of the uncharitable spirit, which has been manifested between christians of discordant sentiments, we rejoice in the belief that there are thousands of well disposed christians of different sects, who would gladly lay aside their prejudices, could they only obtain correct information respecting each other's characters.—Wholly to dissipate the cloud of existing prepossessions must probably be a work of considerable time. We cannot however but regard the Bible Societies as institutions designed by God for healing divisions and effecting peace among contending christians.

Third. So far as rulers and men of rank and wealth, become united to the Bible Societies, it will naturally excite the gratitude and esteem of the other classes in community, and particularly of those, who are the objects of their munificence. It cannot but be highly gratifying to the poor and afflicted, to see rulers, and men whom the course of Providence has elevated, displaying a benevolent regard to

their best interests, by giving to them the word of life. These societies therefore open the way for friendly union between the high and the low, the rich and the poor, the governors and the governed. Such a union and mutual esteem as naturally results from acts of beneficence on the one hand, and returns of gratitude on the other, must greatly conduce to the general happiness of society. It may be doubted whether any other acts of the Emperor Alexander have had such a tendency to excite the veneration and love of his subjects, and to attach them to his person, as his acts of liberality to bless them with the Bible. And what has been done in the same way by the royal family and by noblemen in Great Britain, has evidently excited the esteem and admiration of multitudes in that Island, as well as in other parts of the world. It is of great importance to the safety and happiness of a state under any form of government, to have the less favored classes of community attached to those who are exalted above them;—and probably nothing has a greater tendency to produce this effect, than for men of rank to feel and display a tender concern for the spiritual and eternal welfare of those whose worldly circumstances demand charity and compassion.

Fourth. The Bible Societies tend to remove the prejudices which have existed between christians of different nations, and to bind them together with bonds of mutual friendship and love. Let any one candidly peruse the letters which have passed between the British and Foreign Bible Society and the christians of other countries, whether Roman Catholics or Protestants, and his mind must be strongly impressed with the uniting tendency of those societies. Their object, like that of our Saviour's mission, is "Glory to God in the highest, on earth peace and good will to men." They dispense their blessings to men of every clime, of every tongue, and of every description, whether friends or enemies;—disregarding former antipathies or present prepossessions. They seek no other qualification on the part of the objects of their charity, but *want* and a *disposition to receive.* As they seek the good of all, their impartial and benevolent exertions call forth in return the most ardent expressions of gratitude, love, and admiration. By these expressions of benevolence and of gratitude, former prejudices are wearing away, mutual esteem and complacency are excited; and sects which once regarded each other as heretics and enemies, are likely to be "rooted and grounded in love." They feel a tenderness and sympathy for each other as members of the same body. This benevolence and sympathy has risen superior to all the prejudices which national hostilities could excite. Amidst all the convulsions, the carnage and the distress which the spirit of ambition and war has occasioned, the Bible Societies have been rapidly encreasing, and the bond of union between christians of different nations has been growing

stronger and stronger. This union, it is expected, will continue, and extend its influence, embracing from year to year still greater portions of the human family in different nations, until it shall put an end to the horrors and desolations of war.

The rage for war must subside in proportion as this spirit of union shall encrease. Even while the ambition of rulers may contrive to embroil the nations in hostilities, the spirit of union among christians, who are connected in Bible Societies, will soften the rigors of war. As those societies shall advance, and the bond of union shall be strengthened by reciprocal expressions of esteem and confidence, wars will become more and more unpopular; and rulers, from regard to their own safety, will be induced to an amicable adjustment of such difficulties as may arise between nations, without an appeal to arms. In many nations, we have reason to hope, a large portion of the rulers and men of influence, will become members of the Bible Societies, and be truly engaged in the glorious cause. So far as this shall be the case with the rulers of different nations, they will do all in their power to avoid wars with each other. All the influence of these societies will, it is hoped, be employed to render unpopular every war which is not strictly of a defensive character; and as soon as *offensive* wars shall cease, *defensive* wars will be known no more.

To these several considerations many others might be added, if our limits would permit. It would be delightful to contemplate the individual happiness which many thousands have already enjoyed in consequence of the benefactions of Bible Societies. How many minds have been blessed with the light of life! How many have had their moral state improved, and found delight in obedience to the gospel! What numbers of poor and afflicted souls have found support under their trials in the hope of a blessed immortality! But if we consider the seed which has already been sown, as destined to produce annually encreasing harvests to the end of time, how immense must be the benefits of Bible Societies! What myriads and millions of human beings will eternally bless the Lord, that such institutions had existence, and were made the means of their salvation!

ON SACRED MUSIC.

Continued from page 209.

Music then, hallowed as it may be in the exercises of worship, is one of the means of religious improvement. On some minds, peculiarly susceptible of its impressions, the effect may be perceptible and permanent. No man is fashioned in so solitary a mould as not to catch something from the emotions of others, even where his susceptibility to the expression of sounds is not re-

markable. It is our duty then neither to abuse, nor to neglect so important an instrument of religious influence. It ought to be corrected and modified and perfected (like the other parts of religious service) to produce the highest and most holy effect upon the greatest number of worshippers. To this purpose we must sing with the spirit, and sing with the understanding also. Allow me then to suggest some observations for the good conduct of this part of worship.

The first observation I would suggest, with which all that follow are connected, is this, that it is a part of the public worship of the sanctuary, in which you and I, those who sing and those who are silent, are interested. It is one of the forms in which the common prayers and praises of an assembly ascend in unison to the throne of God. Before the reformation almost all prayer was performed in this united and audible manner, being chanted by the voice; but since our separation from the church of England, we have rather chosen to assign this part of worship exclusively to the preachers, while the congregation join only in mental responses. But in singing we all have the liberty of adding our voices with the choir; not only because it can be done modestly and without confusion, but also with very great increase of the effect of the service. There is no error more common, and which it is of more importance to correct, than the prevailing one, that the choir who lead the music are placed there as performers for the entertainment of the congregation. When this idea is once suffered to prevail, from the leaders of our devotion, the singers are at once changed into the objects of our criticism. We think no longer of a service to which each individual is expected to bring his most devotional feelings, and his sweetest tones, but we think only of the manner in which our performers execute their parts. Let it never be forgotten then, that singing is a part of service to which every man is to contribute, if he can do it without disorder, and if possible entirely to forget himself and the choir in the general swell of song and the ardor of feeling. Let this view of the subject be once justly established, and we shall no longer be condemned to hear practised or unpractised singers, performing by themselves to a mute congregation, but as is the case in all the reformed churches on the continent, and in many of the dissenting meeting houses, we shall hear a concert of sweet tunes from the multitude of voices, mounting on the air in all the grace of melody to mingle in the distant harmony of celestial spheres.

In order therefore that this part of worship may become the act of the congregation, and always be performed decently and in order, it is necessary that the tunes which are used in the service of God should be few, solemn, simple, and sweet. They should be few, because small indeed is the number of choice and unobjectionable tunes, and it is not easy for those who do not devote themselves to the art, and

who practise only on the Lord's day, to retain in their memories any great variety of airs; and it should be remembered that even if a few are disposed to gratify our love of novelty or variety in the introduction of new compositions, there is a great proportion of every congregation who are disappointed at the use of what they cannot understand, or that in which they are unexpectedly unable to join. Consequently, being deprived of the usual accompaniment of their devotions, they lose much of the influence of devotion itself. But there is another reason for confining ourselves to a limited number of airs, that the better they are known the more accurately they will be sung. Those who are singers by profession well know that the most simple succession of notes affords room for much exercise of the voice, and the more familiar are the airs, the more probable is it that we shall have the pleasure of hearing accurate harmony, and varied and touching expressions of sound. This improvement in the performance where the tunes possess sufficient solid merit to be susceptible of this vocal expression, is in my mind more than a compensation for the want of variety. Indeed when we have associated sentiments of religious veneration or any of the finer feelings of the soul, with certain airs, we shall find it painful to break this mingled charm of simplicity and antiquity by a novelty with merit—much more without.

Again, it is perhaps needless to say that the music which is used in the service of God should be grave and solemn. The intercourse of the mind with Deity, though it may sometimes be rapturous, ought always to be pervaded with a chastening sentiment of awe from the greatness of the object; and to men of taste as well as piety the lightness of profane music is as irreconcilable to the pure sentiment of devotion as the harshness of a discordant note.

The character of tunes must be gathered from the combined impression which they leave upon the fancy. In the house of God where solemnity seems to envelop the faculties, we ask for music which shall tranquillize while it moves; and though it may raise the fancy above its ordinary level, it should raise it to a region of calmness and contemplation. The gravity and dignity of any movement of music is entirely consistent with the expression of feeling, and very far removed from a tedious monotony which has neither music nor emphasis. The most lively strains may sometimes indeed find a place in our devotion, and touch a chord in the heart which will vibrate in unison; but there is a species of music which is rapid and yet dull, perplexed and yet tedious, with an appearance of vivacity, but utterly destitute of meaning or expression. The prevailing effect of public psalmody should be, to place the mind in that state of elevated tranquillity most congenial to the public instruction and public worship. It should never introduce a train of ideas bordering on irreverence or levity; and, if I may dare say

it, should consist of strains which we should hope might be heard without offence in heaven, and to which stooping angels might listen with pleasure.

The music of the sanctuary should also be *simple.* The difference is strongly marked between what is merely scientific and what is really touching, and though science may assist expression, yet much musical skill may be discovered in composition, without any thing of sentiment. Let it never be forgotten that the object of a choir, or of an instrument, is to give the tone to the voices of the congregation, and as soon as we find ourselves betrayed into admiration of a performer or the performance, we lose the pure sentiment of devotion. When I say then that simple airs are most proper for the worship of God, it is for this reason among others, that the most exquisite vocal or instrumental performance may be really introduced into music of this kind without its being perceived, except by a very practised observer. Thus, though we may not much admire or even distinguish the performance of a particular individual, the general effect is not injured, but rather increased. It is a gross mistake in singing, as on other subjects, to suppose that extreme simplicity implies a want of genius or excellence. The most sublime ideas are often the most simple.

The most simple and ordinary air, sung with correctness of tone and delicacy of feeling, is infinitely preferable to the most difficult tune imperfectly executed, where every thing like feeling is lost in laborious and anxious efforts after mechanical execution. But it is yet another reason for simplicity in our sacred music, that it may be more easily acquired by the congregation; and I wish to impress permanently the idea, that the ultimate performers are the worshippers; the mass of sound should ever come from the audience. The tunes then that are most easily learnt will probably be the most correctly sung; and though I would be far from encouraging any thing like the fastidiousness of art, where the worship of God is concerned, yet I beg it may be remembered, that there are always those in every society who unite something of the sensibility of a fine ear to the devotion of a pious heart; and it is to be lamented, that an unpleasing discord or an unfortunate blunder, should ever occur to intercept both harmony and devotion. The only security against this unpleasant effect is the simplicity and familiarity of the music.

I added also that music should be *sweet.* By this I mean not to recommend that cloying melody which pleases at the first, but the charm of which is dispersed by a few repetitions; but I mean that besides the delight of harmony there should be something captivating even to the ignorant in the melodious succession of the notes; a beauty which is perceptible by the most untutored, and not lost upon the man of musical science.

Since the part of worship, of which we have been treating, is so interesting to us all, nothing should be omitted which may

prevent its producing its highest effect. The thoughts in ascending toward God should find their flight free and uninterrupted. Hence I will add, the poetical language in which our praises are conveyed, should, if possible, always be such, as shall at least not obstruct the influence of the music. While the ear of one is offended with a false note in music, another may be offended with a false rhyme in poetry; and no reason can be given why the highest and most correct efforts of the fancy should not be consecrated to the purposes of devotion as well as the most sublime and penetrating strains.

It is true that the mind may attain such superiority to the senses, as not to feel the want of these adventitious aids of devotion; but in our present state of imperfection and of progression, I know not why every part of the public psalmody should not receive equal encouragement and melioration. Every thing should be avoided in our public worship which may excite the jest of the prophane, or the disgust of the man of taste; the pious mind I willingly acknowledge is superior to either; but the affections of the most pious cannot be impaired by the progress of exterior improvement, and the man of the world finding nothing in our service to disgust him, may at length be converted into something higher and more heavenly minded. The accusation therefore of excessive refinement, or fastidiousness of taste, I conceive to be unworthy of attention, for it is a truth as immutable as nature, that the utmost purity and perfection of taste, so far from counteracting, really promotes all that is admirable and spiritual and pure in the soul; just as the highest beauty of personal features, is consistent with the most rapturous and celestial expressions of countenance. B.

DISSERTATION ON THE SINFULNESS OF INFANTS.

MR. EDITOR,

I AM not certain that the sentiments of the following dissertation coincide entirely with yours. But the importance of the subject entitles it to discussion, and I shall be happy if my remarks attract to it the attention of abler writers. I have wished to avoid all improper severity in noticing the opinions which I oppose. These opinions I am persuaded are very consistent with a christian character. But still they appear to me injurious to those who embrace them, and to the general cause of christianity. If the error is on my side, I hope that I am open to conviction, and I shall gratefully acknowledge the kindness which may enlighten and correct me.

The sinfulness of children.

The question which I propose to discuss is this—Whether a child at birth, before the exercise of reason or conscience, is criminal, or guilty, or sinful, or deserves blame and punishment.

Some of my readers, unacquainted with systems of theolo-

gy, will ask, whether it is possible that the affirmative of this question was ever seriously and deliberately embraced. Yes, reader, the opinion which astonishes you is not unknown, is not uncommon. There are those whose language respecting children, if it have any meaning, directly affirms their guilt and their desert of ruin. According to some, human nature is sinful, corrupt, depraved at birth. Infants are demons in human shape, objects of God's abhorrence, and if treated according to their deserts they would be plunged into hell. Some have even spoken of them as consigned to this abode of woe, as rolling in this ocean of endless flames; and many more, who recoil from this dreadful doctrine, still say that they merit this doom, and that they are only preserved from it by God's free and sovereign mercy.

Were this opinion embraced but by a few, it would deserve no notice; but when we consider that it lies at the foundation of many religious systems, and gives a character to the sentiments of a large part of christendom, it deserves most serious attention.

1. To refute this opinion nothing more seems necessary than to appeal to the principles of common sense, and to the obvious dictates of reason and conscience. There are some great leading sentiments engraven on our hearts by God, which are worth more than a thousand arguments in settling a question like the present. Consult these, and how soon will the point be decided. Carry a plain man, whose mind is unperverted by system, to the cradle of a new-born infant, and ask him whether this child is sinful or deserves to suffer on account of any thing which it has brought with it in the world. Will he not instantaneously and instinctively answer, no; and if he be a man of quick sensibility, will he not answer with emotion? A new born infant sinful! Common sense asks, why, what has he done? He has only drawn a few breaths, and uttered a few unmeaning cries. He is an entire stranger to his nature and state, has not one idea of duty, and has not enjoyed a single means of improvement. Right and wrong, heaven and hell, all the truths and motives of religion are as unknown to him as to the cradle in which he sleeps. Can sin, guilt, and ill desert be ascribed to such a being? Can *he* be a sinner, who has never acted, never judged, and never felt any thing except a few pains and pleasures of the body?

A sinful character is that which deserves blame and punishment. But do those qualities, which children have received from their Creator and brought with them into the world; to which they have added no strength, by voluntary indulgence in opposition to their sense of duty; and which they are as unable to prevent as they are to stop the course of the sun in the heavens; do these deserve blame and punishment? It seems one of the clearest truths, that we are responsible only as far as we have power to know and do our duty; that we are depraved and guilty only as far as we indulge passions or perform actions, which we have the means

of resisting or avoiding. Man is accountable only, because he possesses reason and conscience. Take away these, and he is no more a subject of praise and blame, than a brute. It is the neglect and disobedience of these higher principles of his nature which constitutes his guilt. What blame then can be attached to those qualities, which are implanted in the child by the Author of his being, and which he possesses before the exercise of reason and conscience? To blame and punish him for these, would be as repugnant to our natural sense of justice, as to punish him for his features and the form of his limbs, for he has just as much control over the one as the other, and had no more agency in acquiring the former than the latter.—Is God less just than man?

2. Another argument against the doctrine of sinfulness at birth is, that those who assert it in words continually contradict in actions. Nature revolts at the sentiment which they labor to believe. You would expect to see the professor of this doctrine looking on children with mingled sorrow and aversion. Instead of this, they take them into their arms with all the eagerness of affection, smile over them, sport with them, and follow their sprightly motions with delight. Now is it possible that these persons really view these children as wholly polluted, a generation of vipers, fit only for the society of satan? I have often been struck and amused at hearing affectionate christians speak of little children as *interesting* and *delightful little beings*, when according to their religious system they were bound to regard them as full of enmity to God and the objects of his abhorrence. I have thought, what a triumph of nature over system is here!

3. Another argument against the theory of the sinfulness of children is, that very few who hold it are willing to follow it into its fair consequences. I have met with very few, if any, who believe that children who die in infancy are cast into hell. Some indeed have expressed this sentiment in language at which the flesh may tremble. But most, who believe the sinfulness of human nature at birth, still shrink from this consequence, and think themselves libelled and traduced, if charged with believing the damnation of infants. But why this scrupulous delicacy? Is not sin the proper object of punishment? Is not a being, who is wholly sinful, deserving of unmingled evil? Is it not right, that beings of every age should be treated according to their character? If children then have sinful characters, why do you revolt and shudder at their condemnation? You must acknowledge their damnation to be perfectly consistent with rectitude and the moral attributes of God. Why then are you so offended, when you are charged with believing that the just punishment will be inflicted? There is something very suspicious in this anxiety to avoid the fair consequences of your doctrine. Your belief of it, however loudly expressed, is not genuine, thorough, and sincere. You shrink

from it the moment it is to be reduced to practice. There is something in the heart which disclaims it, and which teaches you in language stronger than your theory, that God would be dishonored, should he make this doctrine the rule of his treatment of children.

4. I proceed to an argument, which is indeed founded on our feelings, but is yet not without its force, because these feelings are amiable and implanted by our Creator. I ask then, if children were demons, fit for hell, would God have given them that attractive sweetness, that mild beauty which renders them the most interesting objects on earth, and which compels us to shrink with horror from the thought of their everlasting ruin? Let those who support this sad doctrine contemplate the countenance of infancy, its unfurrowed brow, the smile with which it rewards the caresses of parental affection, and the tranquillity which sleep diffuses over its features. Who has not felt the turbulent passions of his nature calmed by the sight of childhood; and is this winning child, whom God has adorned with charms the most suited to engage the heart, abhorred by God, and fit only for the flames of hell?

5. Another argument against this doctrine may be drawn from the general tenor of scripture. I know that a few detached passages are adduced for its support. But let a man of an honest mind read the Bible in connexion, and then ask himself, what are the sins which are there condemned, and which God is there represented as punishing. Are they not sins of the life, committed against light, and conscience, and means of improvement? Where are we called to repent of the nature which we brought into the world with us? Is not this God's ground of complaint against his vineyard, the people of Israel, that he had cultivated it with care, and when he looked that it should bring forth grapes, that it brought forth wild grapes? Do not the whole scriptures give us similar ideas of a sinful character, as that which is formed by intelligent beings in opposition to knowledge and means of virtue.

6. The conduct of Jesus Christ towards children is another argument against that doctrine which represents them as born heirs of hell. When his disciples repelled those who were bringing children to him, he was much displeased, and said, "let little children come unto me and forbid them not, for of such is the kingdom of heaven; and he took them into his arms and blessed them." Who can contemplate this delightful scene, can behold these little ones folded in the arms of Jesus, and hear him proposing them as patterns to his followers, and yet conceive that he viewed them as wholly polluted, objects of God's wrath, and worthy of his everlasting curse?

7. Once more—Does not this doctrine tend to dishonor God, and to alienate from him the hearts of his creatures? We must always remember that the moral perfections of God, his equity and justice, his benevo-

lence and mercy are the great and only grounds, on which he claims, or may or can claim our veneration and love. These perfections lie at the very foundation of piety. Let these be shaken, and the whole fabric of religion totters. God is the proper object of our love and worship, not because he is a powerful Creator, but a righteous, equitable, and benevolent Creator. We learn from these obvious remarks, that we cannot suspect too strongly a doctrine, which, after serious and impartial attention, appears to us to clash with God's moral perfections. Now let me ask, can we conceive any thing more repugnant to justice and benevolence, than the doctrine, that God brings children into existence with a nature deserving his abhorrence, and that he abhors them on account of the very nature which he has given them? How can we ascribe to God a more repulsive and unamiable character? How calamitous would it be to receive existence from such a Creator! We are taught to regard God as infinitely kinder than earthly parents. But with what severity of language should we speak of an earthly parent who should stamp a character of sin on his child, and then regard it with aversion? Is it possible, that creatures fresh from the hands of God, are at their first breath utterly vile, and heirs of his wrath?

I am aware, that many wish to evade this objection, by going back to Adam, and saying that we receive from him, and not from God, our original depravity, and therefore God may justly abhor and punish it. But am I not God's creature? Do I not owe my body to his skill, and my mind to his inspiration? When my soul began to exist, was it not precisely what God caused it to be? Did it possess at that moment a single quality or propensity, which he did not by his own immediate agency produce? If he then abhor the child on account of any thing which it brings into the world, does he not abhor the work of his own hands?

But granting that Adam, and not God, gave me the nature with which I was born, I still insist, that it would be unjust and cruel, to abhor and punish me as a criminal on account of qualities, which I involuntarily derived from another, be he who he may. I am only to be hated for what I myself do, and for what I become by my own agency. This is one of the plain, indelible principles of the human heart, which no sophistry can entirely efface. Like the sun, it shines by its own light, and the mists of metaphysical ingenuity, which are designed to obscure it, melt away before its brightness.

These remarks are far from exhausting the subject—but if they awaken attention to it, and lead to a more extended discussion, their end will be answered.

THE EDITOR'S APOLOGY.

THE preceding dissertation has been admitted, from a conviction that the subject is interesting to all; that it is one which has occasioned much anxiety to many pious christians, and one on which good people are divid-

ed in opinion; and from a hope that a candid discussion may be a means of affording light and promoting kind affections.

Being ourselves of the number of those who need information on some questions which the subject naturally involves, and wishing an answer to the dissertation, of a character to afford much light and comfort, we submit for consideration the following questions:—

1. Do not the scriptures lead us to view *sin* as the violation of some *reasonable law*, and of some *real obligation to obedience?*

2. Are not all the divine commands addressed to the subjects, as possessed of *knowledge;* and are not the requirements limited by "*all the understanding?*"

3. Does not our Savior's preaching imply, that men are more or less criminal, according to the light and advantages they dispise or abuse?

4. What is the ground of moral blame and divine displeasure in those who are destitute of understanding, and consequently incapable of profiting by the light and advantages which others enjoy?

5. What are the real advantages which result from believing, that infants are the objects of God's abhorrence, prior to his bestowing on them those faculties which render them accountable in the view of conscience and the common sense of mankind?

6. If a belief of the doctrine be essential to piety and salvation, or of any great advantage to mankind, why was it wholly omitted in the preaching of our Savior?

7. Is it doing honor to our Lord and Master, to represent any doctrine as essential, which was never so represented by him, nor even mentioned in the whole course of his ministry?

A candid, concise, and well written answer to the dissertation will be gratefully received and cheerfully admitted.

POETRY.

ODE TO SICKNESS.

Not to the rosy Maid whom former hours
Beheld me fondly covet, tune I now
The melancholy lyre:————————
But 'tis to thee, oh sickness! 'tis to thee
I wake the silent strings; accept the lay:
Thou art no tyrant, waving the fierce scourge
O'er unresisting victims;—but a Nymph
Of mild, though mournful mein; upon whose brow
Patience sits smiling, and whose heavy eye,
Though moist with tears, is always fixed on heaven.
Thou wrapp'st the world in gloom;—but thou canst tell
Of worlds where all is sunshine; and at length
When through this world of sorrow, thou hast led

Thy patient sufferers, cheering them the while
With many a smile of promise, thy pale hand
Unlocks the bowers of everlasting rest:
Where death's kind angel waits to dry their tears,
And crown them with his amaranthine flowers.
Yes, I have known thee long! and I have felt
All that thou hast of sorrow.—Many a tear
Has fallen on my cold cheek; and many a sigh,
Called forth by thee, has swelled my aching breast.
Yet still I bless thee! O, thou chastening power:
For all I bless thee! thou hast taught my soul
To rest upon itself; to look beyond
The narrow bounds of time, and fix its hopes
On the sure basis of eternity.
Meanwhile, even in this transitory scene,
Of what hast thou deprived me? Has thy hand
Closed up the book of knowledge; drawn a veil
O'er the fair face of nature; or destroyed
The tender pleasures of domestic life?
Ah no! 'Tis thine to call forth in the heart
Each better feeling; thou awakenest there
That unconfined philanthropy which feels
For all the unhappy; that warm sympathy
Which, casting every selfish care aside,
Finds its own bliss in seeing others blest:
That melancholy, tender, yet sublime,
Which, feeling all the nothingness of earth,
Exalts the soul to heaven:—and more than these,
That pure devotion, which, e'en in the hour
Of agonizing pain, can fill the eyes
With tears of extacy; such tears perhaps
As angels love to shed.————————
These are thy gifts, oh sickness, these to me
Thou hast vouchsafed, and taught me how to prize.
Shall my soul shrink from aught thou hast ordained?
Shall I e'en envy the luxurious train
Around whose path prosperity has strewn
Her gilded toys? Oh let them still pursue
The shining trifles; never shall they know
Such pure and holy pleasures as await
The heart refined by suffering. Not to them
Does fancy sing her wild romantic song.
'Tis not for them, her glowing hand undraws
The sacred veil that hides the angelic world.
They see not, at the shadowy hour of eve,
Descending spirits, who on silver wing
Glide through the air, and to their harps divine
Sing in soft notes, the vesper hymn of praise;
Or pausing for a moment as they turn
Their radiant eyes on this polluted scene,
Drop on their golden harps a pitying tear.
Prosperity!—I court thy gifts no more.
Nor thine, O blooming health!
If for my faded brow thy hand prepare
Some future wreath, let me the gift resign.
Transfer the rosy garland, bid it bloom
Around the temples of that friend beloved,

On whose maternal bosom even now
I lay my aching head! and as I mark
The smile that plays upon her speaking face
Forget that ever I have shed a tear.

RELIGIOUS INTELLIGENCE.

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From three Ladies in Worcester	50,00
Mrs. Catharine Haven, Dedham	10,00
A Lady, by Artemas Woodward	1,00
Cent contributions in Brookline, by the hands of Rev. John Pierce	45,38
A "Bible Christian," from Greenfield	5,00
Joseph Holmes, Cambridge	5,50
John Howe, Boston	50,00

Statement of receipts and expenditures by the Bible Society of Massachusetts, from June 1813, to June 1814.

1813.	
June, Balance on hand from last year	53,51
Collection after Anniversary Sermon	375, 9
Interest and dividend on stock	197,67
To amount received from subscribers to fund for replacing Bibles captured	907,00
Donation from his Honour William Phillips for the current fund	500,00
Amount of subscriptions and donations the past year	765,88
	$2799,15

1813	
Cash paid for Bibles and Testaments the past year, printing, packing, &c.	850,13
Cash paid for £166, 13, 4, sterling, remitted in exchange to the British and Foreign Bible Society to replace Bibles captured	640,39
By grant to Bible Society of New York, towards a translation of the New Testament in the French language	300,00
On hand of the permanent fund	181,57
1814, June, To balance in Treasurer's hands, current fund	827, 6
	$2799,15

General exhibit of the sums received and paid by the Bible Society of Massachusetts.

Receipts in five years,	
In donations for permanent fund, the principal part of which is invested in bank stock	3494, 7
From annual subscribers and donations for the current expenses	4457,44
Interest and collections at anniversary meetings	1714,71
Collected by subscription for Bibles captured	907,00
	$10,573,22
Expenses since the formation of the Society,	
Paid for Bibles, Testaments, and printing charges	5221,70
Three Massachusetts Bank shares cost	1912,50
Fifteen Manufacturers' and Mechanicks' Bank shares	1500,00
Grant to Ohio Bible Society	100,00
.. ditto to New-York Bible Society	300,00
Remittance to British and Foreign Bible Society	640,39
Balance on hand	898,63
	$10,573,22

Boston, June 2, 1814. Errors excepted,
JOHN TAPPAN, *Treasurer.*

DR. PORTER'S LETTER TO THE EDITOR.

To the Editor of the Christian Disciple.

SIR, *Plainfield, Massachusetts, May* 16, 1814.

THE friends of Zion will be gratified to hear that there is a revival of religion in this place. Several appear to be under serious impressions, and about eight or nine have become hopefully pious. Many are saying to us by their conduct, (the most agreeable way, in which they could say it,) "we will go with you, for we have heard that God is with you." The work is remarkably free from enthusiasm, and the most pure and distinguishing, that I ever witnessed.

Yours respectfully,
JACOB PORTER.

BRITISH AND FOREIGN BIBLE SOCIETY.

"SOME select extracts," says the Christian Observer, "from the correspondence of this society have been printed since the Ninth Annual Report." The substance of these is given in the Number for Feb. 1814, from which the following particulars are extracted.

1. From Copenhagen, we hear that the resolution of the committee to print 5000 additional copies of the Icelandic New Testament was on the point of being executed.

2. From Zurich, we learn that the Bible Institution prospers wonderfully.

3. A Bible Society has been formed at Kanapa, in Esthonia. In that district Mr. Paterson states, that among 106,000 inhabitants 200 Testaments are not to be found. An edition of 10,000 Testaments was to be forthwith printed. Another Bible Society, to be called the Courland Bible Society, has been formed at Mitau, in Courland. Mr. Paterson says, "a fire is kindled by the Lord in Russia, which warms every heart, and inflames them with

zeal to follow the example of their beloved Monarch;"—the same day on which the society was formed at Reval, a Bible Society was formed at Moscow. There are now seven Bible Societies in the Russian Empire.

4. The Rev. L. Van Ess, the Roman Catholic Professor of Divinity at Marburg, in giving account of the distribution of 3,000 German Testaments observes, that the eagerness to read the scriptures is very great, and the application for New Testaments very frequent. The Bishop had allowed the introduction of Testaments into catholic schools. "Never," says the minister, "were the minds of men more accessible to the word of life; never was the necessity of religious comfort so deeply felt; never was the entrance to the kingdom of heaven more widely opened than now."

5. The Rev. Dr. B. Chaplain to the Swedish embassy in London, paid a visit to his native country in the summer. The society in Stockholm had printed 9,000 Swedish Bibles and 19,000 Testaments. They were printing 2,000 more Bibles. Another society has been formed at Westeras.

6. The convicts on board the Three Bees, convict ship, appear to have been greatly benefitted by the Bibles furnished by the society. On the passage 170 of them united in a letter of thanks to the society: "your gift," they observe, "gives a new train to our ideas, a new object to our hopes; convincing us of the necessity of seeking the kingdom of God, it assures us we are in no wise cast out."

7. In India many copies of the scriptures had been distributed among the native Portuguese, and always thankfully received, and in some cases with tears of joy and gratitude.

8. Mr. Butscher, a missionary, writes that on his passage he was wrecked—the natives near the river Gambia took possession of the vessel—among other articles he lost 12 Arabic Bibles given by the Bible Society—the natives, who were Mahometans, would not sell the Bibles back to him. He offered 8l. for *one* but could not obtain it.

9. The Rev. R. E. Jones, secretary to the Bible Society at the Isle of France, writes, that all the French Bibles and Testaments sent him had been disposed of, and that a supply of double the number was wanted. He says the avidity with which the Bible is purchased is beyond description.

10. (This article respects America, and contains little but what we published in the last number.)

11. The number of Bibles issued by the British and Foreign Bible Society in the year 1813 is 141,941. Testaments 159,453, in all 301,394. The total number issued by the society from the 7th of March 1804, to the 31st of Dec. 1813 is—Bibles 377,529—Testaments 590,146, in all 967,675; besides 109,400 copies printed on the continent by the aid of donations from this society.

In a letter from Mr. Paterson, dated at Petersburg, Dec. 11, 1813, he says, "The zeal of the Bible Society here exceeds all description. The Petersburg Society and its branches are promoting the printing of the scriptures in TEN different languages."—Kalmuc, Armenian, Finnish, Polish, French, Selavonian, Dorpatian, Esthonian, Revalian Esthonian, Lettonian. "If to these," says Mr. Paterson, "you add the Icelandic, Swedish, and Lapponian, you will find the scriptures are printing in thirteen different languages."

Newfoundland.

The Christian Observer contains a letter which represents in feeling terms the destitute situation of this colony. The writer laments that while British benevolence is so laudably exerting itself in every direction for the propagation of christianity, Newfoundland should seem to be overlooked. "The population is computed at 100,000 souls." There are but three clergymen of the church of England in the Island. To the southward of St. Johns', there is not a protestant minister of any denomination. There are ten or twelve Roman Catholic priests in the Island, who have a zeal worthy of emulation, visit every cove and creek, and every inhabited spot, and make many converts.

China.

Mr. Morrison, a missionary of the London Missionary Society, who has resided sometime at Canton in China, perseveres with success in the work of translating the scriptures into the language of the millions of that country; and it would appear that he has been instrumental in converting some individuals. The gospels have been printed some time. Most of the epistles and the Acts were in the press in Feb. last.

Extracts from a sketch of the British and Foreign Bible Society.

"So vast is the confederacy which this society combines, and so momentous are its consequences likely to prove, that neither the philosopher nor the politician, any more than the christian or the philanthropist, can be justified in neglecting to investigate its character, and to consider its probable influence on the condition of human society. And what phenomenon can be more calculated to excite astonishment, or to repay the labor of investigation, than that which is presented to the mind of the inquirer in this prodigious, complicated, and efficient machine?—a machine which, composed of various yet well adjusted parts, and covering a field of immense extent, is producing an indefinite diffusion of that heavenly knowledge, which is alone adapted to make men wise, and good, and happy!

"In order to form a just conception of this important institution, and to prognosticate its effects on the civilized world, it will be necessary to view it a little more nearly, and to enter more particularly into the details of its present vast and increasing magnitude.

"The seat and centre of this institution is in London, the metropolis of the British empire, and in the foremost rank among the cities of the world. Its larger component parts are to be traced in Auxiliary Societies, or other aggregate associations, formed under its encouragement, and contributory to its object and operation, in several of the most considerable, and in some of the minor towns, throughout the United Kingdom; and in conspicuous and convenient stations, throughout the other portions of the world already enumerated. Its Auxiliaries within the United Kingdom comprehend some of the most important and commanding positions, and already amount to nearly 200. On the continent of Europe, it has numerous Auxilliaries of great activity, and operating under the most respectable patronage, in Stockholm, Berlin, Bâsle, Abo, Presburg, St. Petersburg, &c. These stations, from their local position, and the conveniences, both literary and mechanical, with which they abound, are peculiarly favorable to the object of supplying the inhabitants of that continent with the scriptures in their several languages."

DISTRESS IN GERMANY.

"About eight years ago the calamities occasioned by the different provinces of Germany, gave rise to subscriptions, and to the formation of a committee in London, to relieve the distresses on the continent.—Nearly 50,000l. was then remitted to the continent, which rescued multitudes from distress and the brink of ruin.

"Many well authenticated afflicting details of the present distress having been laid before the committee on the 14th of Jan. 1814, it was immediately resolved to remit the sum of 3,500l. to respectable persons, with directions to form committees for distribution at the following places: to Leipsic 500l. Silesia 500l. Hanover and other places 500l. to the many thousands forced from Hamburg 1,000l.—at a subsequent meeting 500l. to Eufurt, Naumburg, and vicinities.

"The committee, in calling on the public for aid, laid before them a va-

riety of information recently received from the continent, from which a few extracts will be given.

Memorial from Leipsic.

"Our resources are exhausted, and we have yet here a prodigious number of sick and wounded; upwards of 30,000 in more than 40 military hospitals, with our own poor to be provided for." "All the countries of our continent have been more or less drained by the destructive war. Whither then are these poor people to look for relief? Ye free, ye beneficent, ye happy Britons, whose generosity is attested in every page of the annals of suffering humanity; whose soil has been trodden by no hostile foot, who know not the feelings of him that beholds a foreign master revelling in his habitation;—of you the city of Leipsic implores relief for the inhabitants of the circumjacent villages and hamlets, ruined by the military events of October."

A letter from Mr Kaufmann, counsellor of regency, Lauenburg, has the following passage.

"We have suffered here beyond all belief. Only our lives are saved; and if Providence preserves from the epidemical diseases which begin to spread around us, as the effects of our wants, anxiety and grief, we shall be thankful. The two last harvests are entirely lost to us.—Thousands of horses, cows, and sheep have been taken from us; and for three months past we have been exposed to all kinds of exactions and cruelties. Even now we stand helpless and forsaken—our situation is such that we fear a famine."

Extract of a letter from the Rev. Mr. W. superintendant at Stratsburg.

"I will not hurt your feelings by a minute description of the incredible sufferings of this little country, which has been occupied for three months past by almost the whole of the French and Danish armies; 11,000 of whom were in one instance quartered for several days on the small town of Molln, containing no more than 250 houses. Our ruin seems inevitable; every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,100 head of cattle consumed by the enemy, who barbarously shot three of our peasants for not willingly surrendering the last of their property."

Extract of a letter from Dohna, near Dresden.

"It is calculated that on an average no less than 500,000 soldiers passed through Dohna at different periods. Four engagements took place near it; cattle of every description were forcibly taken away—our fields and gardens laid waste—some villages have been entirely burnt, others in part. We have been plundered three times, a famine is apprehended."

"A public meeting was afterwards held at the city of London Tavern, which was numerously attended, at which it was resolved to call loudly on the public, and particularly on the clergy throughout the kingdom, to come forward in aid of their suffering brethren on the continent. The appeal has not been made in vain. Upwards of 30,000l. have already been obtained, and we may hope that the benevolence of the British public is far from being exhausted."

Christ. Obs. Feb. 1814.

By newspaper accounts it appears, that since the above was written, large additional contributions have been made in Britain for the suffering Germans.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden.
Mr. Ed. W. Andrews, Newbury-port.
Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.
Mr. John E. Abbot, Boston.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.
Mr. David Reed, Cambridge.
Mr. Jonathan P. Dabney, do.

THE

CHRISTIAN DISCIPLE.

No. 9. *SEPTEMBER*, 1814. Vol. II.

SKETCH OF MR. WILLIAM PENN.

In the Edinburgh Review for July 1813 we have a review of "Clarkson's Life of William Penn." This is the source of the information which we shall now exhibit respecting one of the most eminent characters of the sect called Quakers or Friends.

William Penn was born in 1644, and was the only son of Admiral Sir W. Penn. At about sixteen years of age, while a member of College at Oxford, his mind was impressed in favor of the opinions of the Quakers, by the preaching of Mr. Thomas Loe. He ceased to attend worship at the Chapel, and in connexion with a few others, held prayer meetings in private apartments. For this he was admonished by his superiors. About the same time, an order came from the Court to resume the use of the surplice. To this order, young Penn refused to submit; and for some conduct on that occasion, which was hardly consistent with that meekness, which his own principles should have exacted, he was expelled from the University. He returned home and attempted by arguments to vindicate his conduct. This brought on him the displeasure of his father, who turned him out of his house. Several methods were adopted by the Admiral to recover his son, and to bring him back to his former way of thinking, but they were all in vain. The son gave up secular occupations, and made devotion the business of life.

The reign of Charles the II was unfavorable to dissenters, and Penn was imprisoned for attending the meetings of Quakers; but he was pretty soon set at liberty. When he returned to his father, he had a long disputation on the subject of his new creed. The father agreed that William should enjoy his opinions unmolested, if he would consent to sit with his hat off in the presence of the King, the Duke of Ormond, and himself. The son considered the matter for several days, and then answered, "that his conscience would not comport with any species of *hat worship*:" For this he was again turned out of doors.

William now began to preach in the Quaker meetings, and entered on that course of theological and controversial publications, which he pursued through life. On publishing a piece, en-

titled "The sandy foundation Shaken," he was committed to the Tower. During this confinement, he wrote six other pamphlets. Soon after his release from the tower, he was again taken up, and brought for trial before the Lord Mayor of London, and the Recorder, for preaching in a Quaker meeting. As he was entering the court, with his hat on, the door keeper took it off. The Mayor was enraged, and ordered the hat to be replaced, and then fined the prisoner for appearing with his hat on. Mr. Penn insisted on knowing what law he had broken. This led to some altercation; and the Recorder in an imperious tone thus addressed him, "I tell you to be silent: if we should suffer you to ask questions till to-morrow morning, you would be never the wiser." "That is," replied Penn, "according as *the answers* are." Upon this he was ordered to Bale Dock, a filthy dungeon. During the absence of Mr. Penn, the jury received an animated charge. They however brought in this virdict, "Guilty of *speaking* in Grace Church street." They were loaded with reproaches, and sent out again to amend their verdict. In half an hour they returned with the same fairly written out, and subscribed with all their names. They were then ordered to be shut up for the night without meat, drink, or fire. In the morning, they came with the same verdict as before. After some menacing and vindictive language, they were sent back, and kept twenty four hours without refreshment. On the third day, they returned a verdict, in which with one voice they declared the prisoner "*not guilty.*" Prior to this Mr. Penn had been released from the dungeon; he now demanded his liberty; but he was ordered again to Bale Dock, until he should pay the fine for wearing his hat in the presence of the court. He positively refused to acknowledge the legality of the proceeding by paying the fine; but his father privately sent the money, and set him at liberty.

The abusive treatment Mr. Penn received, had no tendency to convince him of error on his own part. He persisted in his course, and in less than a year, he was again brought before a magistrate, on an accusation for *illegal preaching*. He was again likely to get clear, for want of evidence to support the charge; but the magistrate, probably to entangle him, tendered the oath of allegiance. Mr. Penn offered to assign reasons for not swearing, but the magistrate would not hear them, and insinuated something against the moral character of the prisoner. This was resented by Mr. Penn, and after challenging any person justly to accuse him, he said to the magistrate, "Thy words shall be thy burthen, and I trample thy slander as dirt under my feet." Upon this he was sentenced to six months' imprisonment in Newgate. From this prison he issued four new publications in defence of his opinions. He was often imprisoned, and new pamphlets were the consequence, so that for a number of years, he published at least six pamphlets every year. His virtues and his

sufferings overcame his father's objections, and before the death of the father, a cordial reconciliation took place between them.

On the decease of Admiral Penn, his son was heir to an estate which yielded him fifteen thousand pounds sterling a year. He however still persevered in his plain way of living, and his course of preaching and writing. In the midst of his labors and sufferings, "he married a lady of great beauty and accomplishments." When an act was about to be passed against the papists, which exposed to punishment all who did not frequent the established church, or would not *upon oath* clear themselves from popery, Mr. Penn by permission appeared before a committee of the House of Commons in behalf of the Quakers. Notwithstanding the strong prejudices which then existed against the papists, Mr. Penn had fortitude enough to state to the House of Commons, "that it was unlawful to inflict punishment upon Catholics themselves for a conscientious dissent." In respect to the Quakers, he defended their cause on the ground, that they were strictly protestants. At the close of his plea he said; "We think we are an useful people. We are sure we are a peaceable people; yet if we must suffer, let us not suffer as popish recusants, but as protestant dissenters."

Not long after this Mr. Penn was induced to purchase the land now called Pennsylvania. This he intended should be an asylum for the oppressed of every sect. Part of the land had been granted to Lord Berkeley, and by him sold to a Quaker, whose circumstances had become embarrassed, and who wished Mr. Penn to assist him. In addition to this, Mr. Penn desired more territory. The Government was indebted to his father to the amount of 16,000*l*. For this Mr. Penn agreed to accept a grant of land, which he obtained with such ample powers of administration as made him little less than a sovereign. The charter was made out on the 4th of March 1681, and in compliance with the king's desire it was called Pennsylvania. The right of legislation was entirely with Mr. Penn and such Council as he should appoint, with this reserve, that his laws were liable to be rescinded by the Privy Council of England within six months after they were reported to it.

Mr. Penn now proceeded to encourage settlers, and especially such as viewed themselves oppressed. He published certain conditions and regulations, that people might know what they had to expect under his government. A fundamental principle was this, "That every person shall enjoy the free profession of his faith, and exercise worship towards God in such way as he shall in conscience believe is most acceptable; and shall be protected in this liberty by the authority of the civil Magistrate." With regard to the Indians he positively enacted that "whoever shall hurt, wrong, or offend any Indian, shall incur the same penalty, as if he had offended in like manner against his fellow planter." Before the close of

the year, three ships filled with passengers sailed for the new province. In one of these ships Col. Markman was sent, as chief of the commissioners appointed to confer with the Indians in respect to the purchase of their lands, and the terms of a perpetual peace. He was the bearer of a letter from Mr. Penn to the natives, which was expressive of piety and benevolence, and well calculated to gain the friendship and confidence of the Indian tribes.

The following year Mr. Penn, with about a hundred of his sect, came over to Pennsylvania. He did not consider his charter from the King as giving him any right to dispossess the Indians. By his commissioners he had made an arrangement for a purchase of a part of the lands, which was to be ratified in a meeting of the natives and the English settlers. At a time appointed, and near the place where Philadelphia now stands, there was a grand convocation of the Indian tribes, who appeared with "brandished arms"—Mr. Penn with a few of his friends, and unarmed, went out to meet them. In his right hand he held a roll of parchment on which was engrossed the confirmation of the treaty. On his approach the Indians threw down their arms and seated themselves in companies on the ground. The presiding Chief informed Mr. Penn that the Indians were now ready to hear him. He proceeded in a most amicable and impressive manner, to state to them his friendly feelings towards them, and his desire to live with them in love and harmony. He unrolled his parchment, and by the help of an interpreter communicated to them the several articles of the treaty, as they related to the purchase and the compact for peace and union. He paid them for their land and gave them presents; and finally presented to them the roll, desiring the Chiefs to keep it carefully for three generations, that their children might know what had passed between them. The Indians in return made long harangues and "pledged themselves to live in love with William Penn and his children as long as the sun and moon should endure."

In speaking of this treaty, Voltaire observed, "It is the only one ever concluded between savages and christians which was not ratified by an oath—and the only one that was never broken." On the subject of this treaty and the character of the Quakers we shall quote one paragraph entire from the Edinburgh Review, which we hope will be duly considered by all who shall read this sketch:—

"Such indeed was the spirit in which the negotiation was entered into, and the corresponding settlement conducted, that for the space of more than seventy years—and so long indeed as the Quakers retained the chief power in the government, the peace and amity which had been thus solemnly promised and concluded, never was violated;—and a large and most striking, though solitary example afforded, of the facility with which they who are really sincere and friendly in their views, may live

in harmony even with those who are supposed to be peculiarly fierce and faithless. We cannot bring ourselves to wish that there were nothing but Quakers in the world—because we fear it would be insupportably dull;—but when we consider what tremendous evils daily arise from the petulance, and profligacy, and ambition, and irritability of sovereigns and ministers, we cannot help thinking it would be the most efficacious of all reforms to choose all those ruling personages out of that plain, pacific, and sober minded sect."

As our limits require conciseness, we shall close the narrative in the language of the review. "W. Penn returned to England after a residence of about two years in his colony—got into great favour with James the II, and was bitterly calumniated as a Jesuit, both by churchmen and sectaries—went on doing good and preaching Quakerism—was sorely persecuted and insulted, and deprived of his Government, but finally acquitted and honorably restored under King William—lost his wife and son—travelled and married again—returned to Pennsylvania in 1699 for two years longer—came finally home to England—continued to preach and to publish as copiously as ever—was reduced to a state of kindly dotage by three strokes of the apoplexy—and died at last at the age of seventy-two, in the year 1718.—He seems to have been a man of kind affections, singular activity and perseverance, and great practical wisdom."

The imperfections of Mr. Penn we leave to be recorded by those who are without faults, and shall only make two brief reflections:—

1. How much it is to be lamented that a sect so pacific and soberminded, "should ever have been persecuted by any who bore the name of christians!

2. How careful should we all be in our treatment of the different sects, lest through the influence of prejudice and false information, we do that which posterity will censure, and which God will finally condemn.

Illustrations of passages in the New Testament, which refer to sentiments &c. among the Jews in the time of our Savior.

34.
John iii. 1—21.

Our Lord's conversation with Nicodemus.

It does not consist with the limits which must be prescribed to these illustrations, to dilate upon the subjects to which we call the attention of our readers, nor to indulge freely in practical inferences. We hope only, by enabling some to understand the expressions and sentiments of the gospel, to assist them in making these inferences for themselves. It is of very great importance, to understand precisely what was intended by our Lord, in the instructions which he has left for his disciples; and the examples

are not few, in which we must enter into the characters, sentiments, and feelings of those about him, and whom he was addressing, correctly to conceive of his meaning. Of this kind, I think, is his conversation with Nicodemus, on which we are to offer a few observations.

1. Nicodemus, "a Pharisee," "a ruler of the Jews," a member of the Sanhedrim, was convinced by the "*miracles*" of Jesus, that he must be "*a teacher from God;*" because "*no man could do the miracles which he did, except God were with him.*" In recurring to the preceding chapter, we find that at the passover, which immediately followed his expulsion of the buyers and sellers from the temple, " many believed in his name, *when they saw the miracles which he did.*" Of most of these miracles, we may believe, that Nicodemus had been a witness. They were unquestionable evidences of divine cooperation. It was from the impulse of convictions so produced, that he determined to go to Jesus.

2. Nicodemus went to our Lord *by night.* He was, without doubt, afraid to go in the day. The recent offence which Jesus had given, by breaking up the market in the temple, had probably exasperated the Sanhedrim against him. But the facts, that no open resistance was made to him, and that a man so distinguished as Nicodemus, should have been convinced of the divine authority by which he acted and have come to him, and acknowledged that authority, speak volumes in attestation of the power and character of Christ. What had yet passed concerning our Lord in the Sanhedrim, we know not; but it is probable that, unable as they were to convict him of wrong, they had even now begun to form their plans of opposition. Thence Nicodemus went to him *by night.* This circumstance demands particular notice, because our Lord alludes to it, and because it will assist us in understanding the conversation.

3. It is by no means probable that all which passed between our Lord and Nicodemus is related by the evangelist. The expression, "*we* know," seems to imply that something may have been said, relative to the sentiments of others concerning him, and perhaps of some of the Sanhedrim. It is thought that Nicodemus had proposed some inquiry to our Lord, concerning *the kingdom of God*, or *the reign of the Messiah*, which was the immediate cause of the reply, "except a man be born again, he cannot see," or enter "*the kingdom of God.*" But his acknowledgment of Jesus as "*a teacher come from God,*" does not necessarily imply an acknowledgment of him as *the Messiah.* He probably did not intend to make this acknowledgment; for even if he had been "almost persuaded," the same fear, which made him go to Jesus *by night*, would restrain him likewise from an explicit avowal of his sentiments. It is to be considered likewise, that the Jews expected the resurrection of some of their prophets,

at the time of the Messiah;* and Nicodemus might rather have believed our Lord to be one of them, than that he was himself the expected redeemer of Israel. His disciples had indeed acknowledged Jesus in this character; but as we find that, at a considerable time afterwards, some supposed him to be "*Jeremias*, or *one of the prophets*," it would not be surprising if Nicodemus, at this early season of our Lord's appearance, should have adopted a similar opinion concerning him.

4. As it cannot be doubted that Nicodemus, like the rest of his countrymen, had been looking for the Messiah, so it is to be considered, that he had the same sentiments concerning him, which were common in his nation. He expected a *temporal* prince, and a *temporal kingdom;* a Messiah *exclusively of the Jews;* and *the perpetuity of the institutions of Moses.* He expected that every Israelite, by his descent from the Father of the faithful, would immediately, and of course be a subject of the Messiah's kingdom. With this knowledge of the state of his mind, we are prepared to see him astonished, confounded by the reply, "*verily, verily I say unto thee*, EXCEPT A MAN BE BORN AGAIN, *he cannot* SEE THE KINGDOM OF GOD." It was a common expression among the Jews, "he that is made a proselyte, is as a new born child;" "he hath a new soul." But it had not entered into the thoughts of Nicodemus, that a Jew was to become *a proselyte to a new religion*, under the reign of the Messiah; and for an Israelite to be *born again*, it would have seemed to any Jew, as it did to him, that he must "enter into his mother's womb and be born." In accomodation to this prejudice, our Lord explained his meaning more plainly by saying, "*verily, verily I say unto thee, except a man be* BORN OF WATER and OF THE SPIRIT, *he cannot enter the kingdom of God.*" Nicodemus well knew, that to be *born of water*, was to be *baptized;* and that a heathen, converted to Judaism, received baptism, at once as a profession of his new faith, and as a symbol of his new birth. But nothing could have been more directly opposed to his prejudices as a Jew, than the doctrine that an Israelite must be a *proselyte*, a *convert*, in entering the kingdom of the Messiah; and as a symbol of regeneration, receive baptism.

It is worthy of remark, that when John the Baptist called men to prepare for the Messiah, he called them to *repentance;* (Matth. iii. 1 and 2.) and when our Lord sent out the apostles to "preach, saying, *the kingdom of heaven is at hand*," "they went out and preached that men should *repent.*" (Comp. Matth. x. 7, and Mark vi. 12.) Why then is a different phraseology adopted, in addressing Nicodemus? I believe principally from the circumstances that Nicodemus came to our Lord *in the night;* and that the immediate design was, as well to reprove this timid, this worldly

* See Illustration 28; and compare with this fact, the answer of the disciples to our Lord to the question, "whom do men say that I am?" "some say Elias, &c." Matth. xvi. 14.

chre. (John xix. 38—42.) I have no doubt that, like Joseph, he had long been a disciple, but *secretly, through fear of the Jews;* and touching indeed is the fact, that afraid as he was, during the life of our Lord, to acknowledge him, he had not only the courage, but the affection, to pay this last tribute to him, when without doubt he believed, that he would see him no more. With such dispositions, he must soon have become a professor of christianity; and we may believe, has long enjoyed its ineffable rewards, in that celestial kingdom which will continue forever.

We said that the Jews commonly applied the expressions to a proselyte, "he is *as a new born child;*" "he has *a new soul.*" But the sentiment was not peculiar to the Jews. The author of the Institutes of Menu, who flourished 1280 years before our Lord, says, " of him who gives natural birth, and of him who gives knowledge of the whole Veda, the giver of sacred knowledge is the more venerable father; since *the second, or divine birth, insures life to the twice born;* life in this world, and hereafter eternally."

See Lightfoot's Hor. Heb. on the text. Hammond on Matth. iii. 1. Jenning's Jewish Antiq. v. p. 139, and Maurice's Indian Antiq. v. 5.

ON THE INFLUENCE OF EDUCATION AS A SOURCE OF ERROR.

It has been supposed by many that all error in opinion originates in the wickedness of the human heart. This opinion is believed to be itself not only erroneous, but the source of much mischief in the christian world. It may therefore be important to bring to view other occasions of error beside that of a wicked heart or opposition to the truth. We shall begin with the influence of education.

Human beings come into the world in a state of total ignorance. They have not one idea of God or duty, of virtue or vice, of truth or error. Every degree of knowledge they afterwards possess is acquired. As soon as they are capable of understanding language, they are equally, capable of receiving information that is true, and information that is false. In a state of childhood they are necessarily dependent on their parents and others around them for the instructions they receive. If nothing be said to them respecting God, their own souls, or a future state, they will probably have no opinions, and no ideas relating to these subjects during the term of childhood. But if their parents endeavor to impress on their minds any ideas relating to God, whatever is taught for truth will be regarded as such.

If one child be instructed to believe that the *sun* is the Maker and Governor of all things, and that he goes round the earth every day to bestow favors, and to see what men are doing, the child will receive this for unquestionable truth; and every time he sees the sun he will think that

he sees God. If another child be told that the *sky* is the God of heaven and earth, and that the stars are his *eyes*, he will as readily admit this for truth as any other information that could be given him. So whatever instructions are given to the child relating to Jesus Christ, to angels, or to men, whether true or false, they will be regarded as true, until other information shall be obtained. If false instructions only be given, and these often repeated and urged as of great importance, a child may be led to regard the grossest absurdities with a kind of religious awe and veneration. Even if his heart were as pure as Gabriel's, he might be made to believe that his salvation depended on kissing the toe of a senseless image; or that killing a serpent would be an unpardonable sin, and that eating a harmless egg would occasion instant death. By the same kind of influence, a child may be brought to regard the Bible with horror, and to believe that reading a single page in it would seal his eternal ruin; while at the same time he might be made to regard the Alcoran as the book of life.

Why do the followers of Mahomet hazard their lives by a pilgrimage to Mecca? Why does the Hindoo believe it to be meritorious to expose himself to be crushed to death by the wheels of the car on which his Idol is placed? The influence of education accounts for these and a thousand other things equally absurd and abhorrent in the view of a christian. To the same kind of influence we may ascribe the attachment of every class of pagans to the opinions and ceremonies which have been held sacred by their ancestors. Some of the learned in each class may rise above vulgar prejudices, by acquaintance with books or teachers of different persuasions. But with the greater part of people, the prepossessions of childhood are as durable as life.

The same observations will apply to the different sects of christians. If a child be educated a papist, he will be a papist of course; as a papist he will live and die, unless by some means he shall be favored with different instructions. If the child be taught to regard all protestants as heretics, as infidels, and reprobates, so he will view them and treat them, until something shall occur to make him suspect the correctness of his faith concerning their characters. On the same principle we may account for the strong prepossessions of protestants against the papists, and for the unreasonable opinion which many entertain, that all the Roman catholics are wicked and graceless persons.

Among protestants, the children of each sect naturally imbibe the opinions and the prejudices of their respective parents. The passages of scripture which are employed in support of the distinguishing sentiments of the parent will be so explained and understood by his children, until they shall be able and disposed to examine carefully, and to judge for themselves; but with the greater part, this perhaps will not take place during their residence on earth. If the pa-

rents of one sect are candid and friendly towards those of other sects, the children will naturally partake of this amiable spirit. But if the prejudices of a parent are so violent as to lead him to treat other sects as enemies, and to load them with reproach and sbuse, his children will be likely to follow his example, until, in some way or other, they shall be better informed.

A great portion of adult persons in every sect, are incapable of such an investigation as would be necessary to decide with any certainty on the questions in debate between different sects. They rely on their teachers for explanations of scripture language, whether right, or wrong. The opinions and the prejudices of public teachers are imbibed by the parents who attend on their ministry, and are by them communicated to their children.

The influence of education will account for the extraordinary facts which are witnessed in every age, namely, that some men of the most amiable characters, and excellent talents are found advocates for opinions which shock the minds of others by their absurdity or self contradiction. Thus even a Paschal could acquiesce in the doctrine of transubstantiation, in opposition to the testimony of his own senses. Had he been educated a protestant, it would probably have been impossible to persuade him to admit the doctrine. But as he had been taught from his childhood to regard it as a "sacred mystery" and to rely on the infallibility of the papal church, he acquiesced in the doctrine without any apparent hesitancy. Thus some other doctrines, which have much less apparent support from the Bible, have been admitted by great and good men, as true and essential; although no one knows what is meant by them, or in what sense they are to be understood as true.

It is owing to the influence of education that it is so difficult to propagate the gospel among the heathen, without the aid of miracles. It is probable that heathens, as well as christians, feel a veneration for the doctrines and traditions which have for ages been held sacred by their fore-fathers. How should *we* feel, if heathen teachers should come among us to persuade us to abandon christianity and adopt their religion? In a similar manner it is to be supposed pagans and mahometans feel on seeing our missionaries. We are therefore not to wonder if much time, wisdom, fortitude, and perseverance should be found necessary to convert a small province, district, or tribe.

It is the same kind of influence which closes the eyes of every sect of christians against all the light which may be offered to convince them of their respective errors. There are doubtless a few persons in almost every sect, who have become so sensible of their own fallibility, as to lie open to conviction, and to be willing to receive light. But in general people of every sect feel a great degree of confidence in the rectitude of the opinions they received by education. Besides, in too many instances children not only imbibe a confidence in

the opinions they receive from their parents, but also a deep rooted prejudice against christians of other sects. This confidence and these prejudices united, form an almost impregnable fortress against conviction.

When it shall be duly considered how naturally and even necessarily, children imbibe the errors of their parents, before they are capable of judging for themselves; and how obvious it is that they as readily admit truth as error, if it be only stated to them; must it not be astonishing that any man of learning and discernment, who has the least claim to be considered as a person of candor, should be able to make himself believe that all error in opinion results from criminal affections of heart? Unless this belief be itself the fruit of education, it may as rationally be ascribed to depravity of heart as almost any opinion which can be named. For no opinion is more unreasonable and disingenuous, or more mischievous in its tendency.—Some other occasions of error may hereafter be illustrated.

EXTRACT OF A LETTER FROM A GENTLEMAN IN LISBON, TO HIS FRIEND IN BOSTON.

MY DEAR SIR, *Lisbon, 26th Jan.* 1814.

"I do not know that I can say much concerning Lisbon, that will be interesting to you.—If *you* were here, I dare say you would first take a moral view of the city; and this aspect certainly furnishes fruitful topics for reflection. Every church in the place is R. Catholic, without exception; no other being tolerated; although I have been informed, that by a recent treaty, the English have obtained leave to erect a church, on condition that it resemble a dwelling-house externally, and have no bell. The episcopal service is now allowed in one of the rooms at the residence of the English minister plenipotentiary. The doors are open to any person that chooses to attend. I assure you this service was very refreshing to me; and I cannot but regret that so few of my countrymen are disposed to avail themselves of its advantages. The officiating clergyman is a very reputable man and good preacher. This is the only deviation from the established worship of the place, which the laws allow. With regard to the inhabitants, I would not judge them severely, and my means of information have been very limited. But from what I have seen and heard, I believe a large proportion of them consider religion as a mere mechanical employment. In their churches, I have seen but very little indication of mental engagement or occupation. I must however except a few women, whom I have occasionally seen apparently laboring under strong mental exercises. It is

very seldom that sermons are delivered in the churches, and it is difficult to distinguish the Sabbath, from other days. I have heard well attested anecdotes, which would be ludricous, if not connected with so serious a subject. A person on the very point of plunging deep in guilt, hearing the bells, which announced the approach of the host, very conscientiously walked to the window, and knelt, till it had passed, and then very deliberately returned to accomplish the crime which had been suspended by this sacred procession. I am morally certain, that a great change in the religious state of this people must ere long take place. The clergy and religious orders are fast falling into general contempt. Perhaps they deserve it;—I know they have been seen at public gambling houses, and it is said they are sometimes met at houses of still worse repute. This may have been the case formerly; but then they were shielded from reproach by the terrors of the Inquisition. But now the populace insult them most grossly and with impunity, when they meet them abroad. It is by no means uncommon. I confess I did not much lament it, when first assured of the fact; but on more mature deliberation I feel anxious for the issue. I am satisfied the present fabric will be changed, but I see no means in operation to furnish a substitute. I fear the transition will be from a bad religion to atheism. I am sure the great mass of the people must be wholly ignorant of the New Testament. I have endeavored to purchase a Portuguese Bible, but can find only two editions;—one printed collaterally with the vulgate in 4 vols. 4to—the other by the help of notes is extended through 23 vols. 12mo;—and both are so very high that few people could afford to purchase them, if disposed. However the work is God's, and he will certainly bring light out of this thick darkness. I think there has also been a great change in the feelings of the *religieuse*. Whenever I have visited their churches or convents, I have been treated with great courtesy. They always shew us all that we wish to see, and never exact from us any observances of their peculiarities or habits. We have certainly overrated their bigotry in some respects. In the library of the convent of St. Vincents I was shewn French editions of some of the most dangerous English writers;—I was also shewn a French edition of Tillotson's sermons;—the works of Luther, &c. A few days since, I visited the palace of the Marquis of Abrantes, now a prisoner in France. On entering his private library I saw Hammond's Commentary;—Chillingworth's works; Tillotson's, Clark's, and South's Sermons, and also many other English divines, and a substantial body of English literature. The more I see of this world, the more I bless God, that I was born in New England."

IMPORTANT DOCUMENTS RELATING TO THE SEEKS IN INDIA.

To those who wish the propagation of christianity throughout the world, it must be gratifying to hear of any facts or circumstances favorable to that object. The particulars we are about to state will be collected partly from a paper in the "Asiatic Researches," written by Charles Wilkins, Esq. in 1781, and partly from the Edinburgh Review of a sketch of the Sikhs, written by Lt. Col. Malcolm, published in London 1812. In the former work the people are called Seeks; in the later, Sikhs. The two authors likewise differ in spelling the name of the founder of this sect. Mr. Wilkins calls him Naneek Sah; Col. Malcolm "Nanac Shah." He "was born in the year of Christ 1469."

Mr. Wilkins informs that he attended public worship at the College of this sect. After some description of the hall in which they met, he proceeds thus; "The congregation arranged themselves upon the carpet on each side of the hall so as to leave a space before the altar from end to end. The great book, desk and all, was brought with some little ceremony from the altar, and placed at the opposite extremity of the hall. An old man with a reverend silver beard, kneeled down before the desk with his face towards the altar; and on one side of him sat a man with a small drum, and two or three with cymbals. The book was now opened, and the old man began to chant to the time of the drum and the cymbals; and at the conclusion of every verse, most of the congregation joined chorus in a response, with countenances exhibiting great marks of joy.—The subject was a hymn in praise of the *unity*, the *omnipresence* and *omnipotence* of the Deity. I was singularly delighted with the gestures of the old man. I never saw a countenance so expressive of infelt joy.—The hymn being concluded, which consisted of about twenty verses, the whole congregation got up and presented their faces with joined hands towards the altar, in the attitude of prayer. A young man now stood forth, and with a loud and distinct accent solemnly pronounced a long prayer, or kind of liturgy; at certain periods of which all the people joined in a general response, saying *Wa Gooroo!*

They prayed against temptation; for grace to do good; for the general good of mankind; a particular blessing to the Seeks; and for the safety of those who at that time were on their travels. This prayer was followed by a short blessing from the old man, and an invitation to the assembly to partake of a friendly feast."

By conversing with the Seeks Mr. Wilkins was informed, that the sacred book, written by the founder of the sect, "teaches that there is but one God, omnipotent and omnipresent; filling all space and pervading all matter; and that he is to be worshipped and invoked. That there will be a day of retribution, when virtue will be rewarded and vice punished—That it not only commands

toleration, but forbids disputes with those of another persuasion. That it forbids murder, theft, and such other deeds as are, by the majority of mankind, esteemed crimes in society; and inculcates the practice of the virtues; but particularly an universal philanthropy, and a general hospitality to strangers. This is all my short visit would permit me to learn of this book. It is a folio volume, containing about four or five hundred pages."

In the Edinburgh Review of Col. Malcolm's "Sketch of the Sikhs," this people are represented as a "great nation in India" which "occupy a grand division of its territory"—"by far the most valuable part of that extensive territory which constituted the Mogul empire in its proudest days."

Nanac, the founder of the Sikhs, "endeavored to conciliate both Hindoos and Moslems to his doctrine, by persuading them to reject those parts of their respective beliefs and usages, which he contended were unworthy of that God whom they both adored."

This reformer also "endeavored with all the power of his genius, to impress both Hindoos and Muhammedans with a love of toleration and an abhorrence of war; and his life was as peaceable as his doctrine."—"In a period of two centuries the doctrines of Nanac extended their dominion in peace; nor was it till cruelties had been exercised upon them by the Mahomedans that his followers betook themselves to measures of revenge or defence."

After the disciples of Nanac had suffered these cruelties from the Mahomedans, Guru Govind arose, as the leader of this once pacific people. He gave them a new character, "not by making any material alteration in the tenets of Nanac, but by establishing institutions and usages which, by abolishing all distinction of castes, destroyed at one blow a system of polity that from being interwoven with the religion of a weak and bigotted race, fixed the rule of its priests upon a basis that had withstood the shock of ages." By the distinction of castes a great portion of the Hindoos were kept in a state of servility and suffering. The plan adopted by Govind; of abolishing these distinctions and opening a common highway to wealth and honor, naturally secured a multitude of disciples. "The peculiar disciples of the martial patriarch, Guru Govind, are all devoted to arms, though not all soldiers."—"A portion of the Sikhs profess to hold exclusively the doctrines of the original founder of the sect, and are exempted from the exercise of arms."

It has not been our object to give a particular history of this sect, which has become a nation in India; but to mention such facts as afford ground to hope that the efforts to introduce christianity among the natives in that part of the world will not be in vain. "The Sikhs are in fact Hindus," says the Reviewer, "with certain important differences, introduced by a recent and extraordinary change in

their religious and civil institutions." The success of Nanac shows that the habits and prejudices of the Hindoos are not so immutably fixed as many in Great Britain have imagined. The pacific character of Nanac, and the approach of his doctrines to those of christianity, are circumstances remarkable and important; and we need more information on the subject, than we now possess, to account for them without the aid of inspiration. As the dispersion of the Jews facilitated the spread of the gospel among the Gentiles in various parts of the world, so the existence of the Seeks may yet facilitate the spread of the gospel in India. It is devoutly to be desired, that nothing may be done on the part of Christians to introduce their religion among the nations of India, which shall tend to impress a belief that Christianity is less tolerant, mild and pacific, or in any respect less worthy of reception, than the religion of Nanac. Besides, the account we have of the principal doctrines of the Seeks, should excite our gratitude to the common Father of our race, that he has, in one way or another, diffused some correct ideas of himself, more extensively than has been generally known or supposed by Christians.

THE SABBATH DAY OF A CHRISTIAN.

As the great value of the Sabbatical institution, unquestionably results from its tendency to preserve sentiments of religion in the community; and to secure and facilitate the religious instruction of the christian world; the true christian will always cherish in his own mind and inculcate upon others, an habitual persuasion of the religious distinction of this day. It will be a principal with him, so to make his worldly arrangements as not to encroach unnecessarily on that leisure which the day requires, in order best to effect those spiritual and moral purposes for which it was originally established.

Hence he does not begin with wasting in sleep a greater portion of this day, than of other days in the week. The light of this morning is to him peculiarly grateful. He praises God that the Sun of righteousness has arisen on mankind with healing in his wings, and sheds on so many hearts, the influence of that heavenly rest, which remains for the people of God. His exercises of devotion both in his family and in private, are more lively than common; and he begins the day as if it were a festival in honor of Jesus Christ, the Lord of the Sabbath. He does not this day allow any extraordinary time to the business of personal decoration, as if he were to distinguish this day by new sacrifices to vanity and external appearance. His family are not compelled to occupy themselves this morning in more than common preparations, but if, as every well informed christian will admit, the mind ought always to be rea-

dy for the exercises of religion, it would be a shame that the body should be unusually unprepared for a decent attendance on public worship. From this duty no trifling excuse will detain the christian. Much less will he prepare or provide impediments; but he laments the preventions which sometimes occur. He takes care too that those who belong to him should feel it a serious privation to be detained from the house of God.

Hitherto he goes, then, not in quest of amusement, nor with a difficult taste, which exposes him to frequent disappointment; but with a strong feeling of obligation, and a controlling sentiment of reverence. He goes not to *hear* only, but to take a part in services, in which he feels a personal interest. His deportment in the house of God is uniformly serious, never marked by impatience, listlessness or indecorum. He is ever desirous to inspire in those about him that reverence which he feels himself. His example tends to impress the strong conviction, that he fears the God in whose presence he worships, and forgets not that holiness becomes his house forever.

The interval of service is not given up by him as a broken space of time, to be got rid of by rambling without an object, or in making unnecessary visits. He and his family are at home; but not engaged in vain recreations. He endeavors to impress them with the value of this time for religious and moral improvement, and sets them the example of suitable occupations. Nor does he allow himself to calculate on this day for the reception of company: his arrangements are made for quiet and domestic entertainment, never for extraordinary conviviality. He does not solicit the company even of his friends, nor does he refuse it, when it does not interfere with the religious duties of this holy season.

When the hour of service returns, he is again prepared for the worship of God, and appears again with his family and friends, and with the multitude of those who keep holy time. He does not send his family on a service, in which he does not care to engage himself, nor think of discharging by proxy, his obligations to God and society.

The remainder of the day, he devotes to moral and intellectual improvement. Then he is at leisure for the most interesting and salutary of his domestic and religious duties. His mind fresh from divine worship, and filled with contemplations of God and eternity, and warmed with sentiments of pure religion, is prepared to examine itself, and hold communion with God.

This day is admirably adapted to the purpose of instructing children and dependents; and no employment can be better suited to its religious character than the education of the young. If these opportunities are neglected, it is pretty certain, no others will be thus employed. What sight on earth, O ye parents, can be compared to a collected family, looking up to the common Father of parents and children, catching the first no-

tions of religion, the first rays of religious truth, from the world of holiness and quiet, on this day which brings us so peculiarly within the sphere of heaven's rest and blessings, within the circle of God's family! On this day the pupils of Christianity seem collected under their common Master; and christendom seems changed into a vast school of virtue. Will you not then embrace this tranquil season to teach your children to know and love their Father who is in heaven, to direct them how to pray to him, to make them feel his sacred presence, to inform them of their offences against him, and their need of pardon, to impress their minds with a sense of their obligations, to open to them the wonders of the scripture history, so interesting to young minds; to lead their curious thoughts to the history of Jesus Christ, his miracles, his sufferings, his death, and his wonderful resurrection; to inquire into the impressions they may have received from the public exercises, to remove every injurious prejudice which may be forming; to suppress every springing evil, and to drop the seeds of eternal truth and goodness? These, these are the employments which sanctify the day, which uphold religion in the world, which save thousands from the wreck of everlasting destruction. These are employments for which fathers and mothers may well wish to live; and these insure the continuance and utility of religious institutions.

If any christian observer of the Sabbath, has no family or children to employ his sunday leisure, he is at no loss for occupations. For how vast is the field of religious meditation, how various the means of intellectual knowledge, how infinite the sphere of mercy full of occupations proper for the day! We can only pity the man to whom these hours seem to pass on leaden wing, and who complains of the Sabbath, "what a weariness is it!"

MUTATIONS OF ORTHODOXY AND HERESY. No. III.

"JESUS CHRIST by his death and sufferings, made atonement for the *elect only*." *View of Religions. article Calvinists.* This was reputed orthodoxy until within half a century; and it was one of the "five" capital doctrines from which Arminius dissented. His supposed heresy, relating to this article, consisted in believing, "that Jesus Christ, by his death and sufferings, made an atonement for the sins of ALL MANKIND in general, and of every individual in particular: that however, none but those who believe in him can be partakers of the divine benefit." *View of Religions, article Arminians.*

The difference was this; those who were reputed orthodox, believed that Jesus died only for a *select part* of mankind: while those reputed heretical believed that he died for *all*, without distinction. But whatever may

have been the cause of the change, whether it be owing to the progress of darkness, or to the progress of light, so it in fact is, that what was formerly esteemed heresy, is now esteemed orthodoxy. Thus we are taught by the orthodox of the present day: —"The Redeemer has made an atonement sufficient to expiate for the sins of the whole world; and in this sense has tasted death for every man, has taken away the sin of the world, has given himself a ransom for all, and is the propitiation for the sins of the whole world, so that whosoever believeth in him may be saved." Hopkins' System, vol i, p. 527. That Dr. Hopkins was not alone in this belief, is well known; and that we are correct in saying that such is the orthodoxy of the present day, may appear from an article in the creed of our Theological Institution:— "I believe——that Christ, as our Redeemer, executeth the office of a Prophet, Priest, and King; that agreeably to the covenant of redemption, the Son of God, and he alone, by his suffering and death, has made atonement for the sins of ALL MEN." Const. p. 38.

These things are not stated with any desire to cast reproach on our pious forefathers, or on those of their orthodox children, who admit for truth, what the fathers believed to be heresy. But we wish all our readers to become sensible of the danger of being unduly influenced by names as mutable and indefinite in their application. We wish them to regard all men as fallible, and to fix on some better criterion to distinguish between good and bad men, than the names which party spirit uses for party purposes. These names, as they have been used in past ages, and in the present age, have served to bewilder the minds of men, to prevent impartial inquiry, and to keep alive the fire of contention among those who ought to have felt towards each other as members of the same body. That such has been the case must be evident to intelligent and reflecting men of every denomination; and it is hoped that those of every sect, in whom real religion rises above party spirit, will be induced to employ their influence to put an end to such delusion and wickedness.

This number does not close the subject of *mutations;* but enough has already been exhibited to afford ground for the following serious caution.—As those who now claim the honors of orthodoxy, have evidently rejected several opinions which their pious forefathers regarded as *essential* articles of faith, and have adopted several opinions which their ancestors denounced as "damnable heresies;" these circumstances should excite them to be cautious and sparing of their denunciations, lest their children should be involved in their unqualified censures, and have occasion to regret that their fathers had so small a share of candor, prudence, and gospel humility. For it is certainly *possible*, that pious posterity may be constrained to imitate the example of the modern Reformers of the orthodox creed, and make still farther amendments, by excluding

some articles which are now considered essential, and supplying their places with opposite opinions. How many of the rising generation may have occasion to say each one for himself, "I hope my father was a good man, but he was too self-confident, and too uncharitable—could he have had his will, some great errors would have been perpetuated in the church to the end of time, and some very pious men would have been forever regarded as heretics or infidels!"

THE SUPERSTITION OF INFIDELS.

For the Christian Disciple.

MR. EDITOR,

Every moralist has remarked the descending tendency of example. It passes from a father to his children; from masters to servants;—from a king to his courtiers, and from courtiers to the people. An infidel king will be surrounded by an infidel court; and infidelity and licentiousness will descend to the people. Such was the court of Frederick the Great. In the "original anecdotes," which are published of him, I do not find a person named, who can be suspected of piety;—but I have not been a little interested in the remark, that although nothing like religion was to be found near the person of the infidel king, we have more than one example of a gross and debasing superstition, among these distinguished modern philosophers. Almost every one who has exercised his attention upon the characters and conduct of those about him, has remarked, I suppose, that in proportion as men in common life are ignorant of religion, they are inclined to superstition; but this tendency of the mind is not less remarkable in those, who are called enlightened, and who have reasoned themselves, or have been reasoned by others, out of their faith in revelation. As a few examples in point are brought together, in the "anecdotes" which Mr. Thiebault has published of the Prussian monarch, I beg leave to lay them before the readers of the Disciple.

But let me first relate the circumstance, which occasioned the paragraph to which I have alluded.

"M. de Kleist, with several other persons, all occupying distinguished places under government, met with a man who pretended to have the power of forcing the devil to reveal the secret places, where all the treasures were buried, which had formerly disappeared in Germany. They formed an honorable association among themselves, for the purpose of obtaining the minutest information, relative to so valuable a secret; paid a large consideration for the supposed discovery, and promised, in addition, a part of the profit to the person from whom they obtained it.

"From this time, there was no act of extravagance, which their conductor did not impose upon

them. All the mummeries which are to be found in the stories of the *sabbath of witches*, were practised by them with the greatest solemnity and mystery. They conjured and exorcised the devil in all sorts of ways, at all hours of the night, and in the most desert places. A variety of sacrifices to the devil were required, which cost large sums of money; and among others, that of immolating a perfect goat, which should not have a single hair that was not black. At length, after searching the Prussian provinces, all Poland, Lithuania &c. to the great joy of our exorcists, a perfect goat was found. The price which he cost was, his weight in gold; and he was led to the slaughter, with all possible solemnity. Praises were lavished on the devil; but he was either deaf, or had no treasures to discover; and this great enterprise, which cost immense sums of money to the associates, left them nothing, but the promise which they made to each other in separating, of the most inviolable secrecy. But what secret can elude the penetration of a woman of address, when she has an interest in the discovery? The beautiful Kleist obtained the secret; and bound herself by no promise not to disclose it,—or rather, let me say, forgot the promise which she made in my favor."

Then comes the paragraph.

"Every one must naturally be astonished that men of rank, some of them men of understanding and talents, should have been capable of such weakness! And still more so when it is considered that it was in the reign of Frederick, in his court, and even near his person, that men who both heard and admired him, were the dupes of so disgraceful an imposture. This then is a picture of human nature. On the same canvass with this philosophical king, we view a Lamethrie, the apostle of universal materialism, making the sign of the cross, if it does but thunder! —Maupertuis, who does not believe in God, says his prayers regularly every evening on his knees!—D'Argens, a still firmer infidel, shudders if he counts the number thirteen around the table!—The princess Amelia, the favorite sister of Frederick, almost as much of a philosopher as himself, and endowed with almost as strong an intellect, is the dupe of fortune tellers!—And *full half* the court are credulous to the story of the woman all in white, who appeared in one of the apartments of the castle, holding in her hand a large broom, with which she swept the apartment, when any member of the royal family was to die in the course of the year. O race of human kind, of what hast thou the front to boast thyself?"

Yes, M. Thiebault, "this is a picture of human nature." We should look for precisely such persons, in the court of the great Frederick. You think it wonderful, that such contradiction of character should exist in philosophers; that so much superstition should be found in those, who were near the infidel king, and who, like him, had renounced all religion. But the fact is, I believe, that there are

very few, who have ever believed in God, in his moral government, in revelation, and in eternity, who have been able, with all their exertions, wholly to overcome these convictions. They have deceived themselves for a time, by injurious sophisms; or have made conscience insensible, by hardihood in vice. But almost without exception have they at times felt, and deeply felt the fallacy of their own reasonings, and the guilt of their abandoned conduct; and in these moments, they are not unfrequently the most miserable slaves of the most debasing superstition. To my mind, not only do these, and all similar examples prove that religion is the great law of human nature, of which, with all the violence he can exert, man can with difficulty divest himself; but it is only by this principle, that we can satisfactorily account for these phenomena. And there is likewise a tendency in the human mind, at all times, to pass from one extreme to another. There are, it is said, in a single city of a catholic country, more infidels, than in all protestant Europe. Fanatics become unbelievers; and if infidels, in the moments of fear, do not become fanatics, they often become not less weakly superstitious, than are many of the most unenlightened among men.

A very curious *little book* might be made of *"the superstition of infidels."*

I think that it was Lord Herbert of Cherbury, who, having prepared his book, one object of which was to prove that christianity cannot be true, because it rests on the evidence of miracles;—assures his reader, that before he committed it to the press, he knelt and prayed to God, that if the doctrines maintained in his book were true, he would give him a sign from heaven. At this moment, says the credulous unbeliever, when the sky was without a cloud, I distinctly heard a sound, which I was persuaded was an intimation from God, that my book should be given to the world. Thus was a miracle adduced to support the credit of a book, which was written against miracles. I quote this fact from memory; but I think that it may be found in the preface of Lord Herbert's book, and in Leland's view of deistical writers.

Perhaps other, and not less striking examples, might be suggested by some other of your readers.

IMPORTANT INQUIRIES RELATING TO DUTY.

For the Christian Disciple.

MR. EDITOR,

I was much gratified with the judicious and interesting remarks on sacred music, in the number for July. I regard the singing of sacred hymns in our religious assemblies, one of the most sublime acts of veneration to the Deity. Though the worshipper be unable to lift up his voice with the choir, yet his heart and

affections are in unison with his fellow worshippers, and the devout praise is supposed to ascend as from one mouth, and from one mind.

Every pious and well enlightened christian is sensible of the obligations we are under to celebrate the praises of the Supreme Being, and of the edification and pleasure arising from such a devout exercise, when conducted in a proper manner. "In this sacred employment, particular care should be taken that nothing be introduced which shall clash with the sentiments, or hurt the feelings of any sincere christian. This is evident from the very nature of social prayer and praise, in which it is requisite that every member of a religious assembly should be able to join, and consequently, from which every thing of a doubtful or disputable kind ought to be removed." To the truth of these sentiments, Dr. Watts has given his ample testimony. In his preface to the Psalms, he says, "Nor have I confined my expressions to any particular party or opinion; that in words prepared for public worship, and for the lips of multitudes, there might not be a syllable offensive to sincere christians, whose judgments may differ in the lesser matters of religion." Similar sentiments are found in his preface to the Hymns: "The contentious and distinguishing words of sects and parties are secluded, that whole assemblies may assist at the harmony, and different churches join in the same worship, without offence." That the Dr. was not sufficiently attentive to these declarations in the composition of his psalms and hymns, has been felt by many sincere followers of Jesus. Very many instances readily occur, in which the expressions are not suited to the condition of christians, and many in which the opinions of a sect are offered in their most offensive form. The same may be said of other writers of hymns, whose productions have been introduced into public worship. That psalmody may produce the beneficial effects of which it is capable, may dispel from the mind improper objects, may elevate our devotion, and engage our hearts in rational homage to the great Supreme, much care and a sacred regard to the feelings of every christian worshipper ought to be had in assigning the hymn or psalm to be sung. Has not too little attention been paid in accommodating christians of different opinions, in this part of social worship? There is perhaps scarcely a congregation, in which the feelings of some would not be wounded by introducing what is peculiar even to the most prevailing sect. As in many congregations, some serious christians are often called upon to unite in devotion, and in expression of sentiments doubtful, unintelligible, or incredible, and their feelings severely tried and wounded; what is the duty of the dissenter in this case? May he utter these sentiments in his praise to God, silently withholding his assent? May he substitute other sentiments in their room, and put on the appearance of uniting with his fellow worshippers? Is it proper that he

express signs of disapprobation, or of not uniting in the devotion by some alteration of his posture or otherwise? Or, is it his duty to withdraw himself from such assembly, though he may thereby be deprived of all the advantages and pleasures of public worship? Mr. Editor, by pointing out the path of duty in this, which is not a supposed, but the real case of many serious and upright christians, and by removing the stumbling block out of the way, you will very much oblige a CHRISTIAN DISCIPLE.

The above inquiries demand attention; and perhaps some of our correspondents will furnish a prudent and satisfactory answer.

REMARKABLE INSCRIPTIONS.

THE following Inscription on the Monument at Madras, erected to the memory of the Rev. Mr. Swartz, the Danish Missionary, was dictated by the Court of Directors of the East India Company. We doubt whether history furnishes an Inscription more honorable. Any man who is worthy of such a memorial, may look down with profound pity on all the mighty conquerors of nations, whose names and whose deeds have embellished or disgraced the annals of mankind. In the history of the Macedonian Alexander, and many other conquerors, we see men sailing in imaginary glory, on the waves of human woe, produced by their own murderous deeds. In the Inscription before us, we see the *Image* of HIM who came, not to destroy men's lives, but to save them: of HIM who made a sacrifice of himself for the benefit and salvation of others.

INSCRIPTION.

"Sacred to the Memory of the Rev. Frederick Christian Swartz, whose life was one continued effort to imitate the example of his blessed Master. Employed as a Protestant Missionary from the Government of Denmark, and in the same character, by the Society in England for the Promotion of Christian Knowledge, he, during a period of FIFTY YEARS, went about doing good; manifesting in respect to himself the most entire abstraction from temporal views, but embracing every opportunity of promoting both the temporal and eternal welfare of others. In him, religion appeared not with a gloomy aspect or forbidding mien, but with a graceful form and placid dignity.

"Among the many fruits of his indefatigable labors, was the erection of a Church at Tanjore. The savings from a small salary were for many years devoted to the pious work, and the remainder of the expense, supplied by individuals, at his solicitation. The Christian Seminaries at Ramnadporam, and in the Tinnevelly Province, were established by him.

"Beloved and honored by Europeans, he was, if possible, held in still deeper reverence by the natives of this country, of every degree and every sect; and their unbounded confidence in his in-

tegrity and truth was, on many occasions, rendered highly beneficial to the public service. The poor and the injured looked up to him as an unfailing friend and advocate; the great and powerful concurred in yielding him the highest homage ever paid in this quarter of the globe, to European virtue.

"The late Hyder Ally Cawn, in the midst of a bloody and vindictive war with the Carnatic, sent orders to his officers, 'to permit the venerable Father Swartz to pass unmolested, and show him respect and kindness, for he is a holy man, and means no harm to my government.'

"The late Tuljaja, Rajah of Tanjore, when on his death bed, desired to entrust to his protecting care, his adopted son, Serfojee, the present Rajah, with the administration of all affairs of his country.

"On a spot of ground, granted to him by the same Prince, two miles east of Tanjore, he built a house for his residence, and made it an Orphan Asylum. Here the last twenty years of his life were spent in the education and religious instruction of children, particularly those of indigent parents—whom he gratuitously maintained and instructed;—and here, on the 13th of Feb. 1798, surrounded by his infant flock, and in the presence of several of his disconsolate brethren, entreating them to continue to make religion the first object of their care, and imploring with his last breath the divine blessing on their labors, he closed his trulyChristian career, in the 72d year of his age.

"The East India Company, anxious to perpetuate the memory of such transcendant worth, and gratefully sensible of the public benefits which resulted from its influence, caused this Monument to be erected, Ann. Dom. 1807." *Buch. Apol.* pp. 196—197.

"Review of Buchanan's Apology," Christ. Observer, Nov. 1813.

POETRY.

HYMN FOR SUNDAY MORNING.

Hark! 'tis the music of the striking bell,
That calls the Christian to divine delight!
The gentle breeze conveys the holy swell,
While all around reposing, soothes the sight.

God of the world! I bend before thy throne!
Thou, only thou, canst fill my soul's desires:
I would enjoy the thought of thee alone,
And hide all earthly flames in heavenly fires.

How sweetly on this soul-reviving day,
Kind nature wakes the mind to views of joy;
And o'er its feelings, holding gentle sway,
Speaks of eternal bliss without alloy.

For while I gaze on Summer's glittering field,
Brilliant with life, smiling with joy and love,
I feel that soon to Winter's frown will yield,
That *constant* beauty only dwells above.

For though the sun, now sparkling, cheers my sight,
A moment since, his form was wrapt in shade,—
In heaven the Sun of glory will delight
With not a cloud his glowing rays to fade.

The blossoms which expand in this frail hour,
Will shortly loose their richest sweets, and die,
There, life will flourish with unceasing power,
And death's cold blast, with all its murmurs fly.

That sound again! I come, my God, with joy,
To yield my prayers and praises all to thee!
Oh! be they still on earth, my loved employ,
Till welcome angels set my spirit free.

Then mingling in their ever tuneful song,
Whose sacred warbling speaks of love divine,
My lips and heart transported shall prolong
The note, my Saviour, which confirms me thine!

June 12th, 1814.

CONTENTIONS AMONG CHRISTIANS LAMENTED.

CHRISTIANS, alas! who ought to lead the way,
And shine as lights, in this eventful day,
Are seen too oft by warring passions driven,
Pursuing strife, as the straight road to heaven.

Quarrels which long had slept, or known to few,
Are conjured up, and blazed to public view;
Some sparks of local fire, in Satan's hand,
Are blown to flames and spread through all the land.

By jealousy or art GOD'S GLORIOUS NAME
Is rashly linked with *individual fame*,
As though the cause of truth must sink or rise,
As *one's* esteemed more simple, or more wise.

Forgive, O Lord, the follies which are past,
Let not these scenes of strife forever last;
Distil thy gracious influence from above,
And fill the hearts of all with peace and love.

PACIFICUS.

EFFECTS OF VICE.

His morn of youth, how wondrous fair!
How beauteous was his bloom!
But ah! he strayed from virtue's paths,
And pangs his life consume.

His wasted form, his livid eye,
His haggard aspect pale,
Of many a hidden, hideous vice,
Recount a fearful tale. GELLERT.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

Of all the various sects of Christians there is perhaps no one which has done more, according to their numbers, to extend the blessings of the gospel, than the Moravians, or United Brethren. They deserve respect from the whole christian world, not merely on account of their missionary exertions, but for their inoffensive, pious, beneficent, and exemplary deportment as a religious sect. The following particulars relating to their settlements, missions, and recent sufferings, are extracted from the Christian Observer for December, 1813.

"The settlements of the United Brethren amount to 31, all established since the year 1732; and the number of missionaries employed in them is 157. They are situated as follows, viz. In West Indies, at St. Thomas, 2 settlements; at St. Croix 3; at St. Jan. 2; at Jamaica 3; at Antigua 3; at Barbadoes 1; at St. Kitts 1; in North America 4; in Labrador 3; in Greenland 3; in South Africa 2.

In the three Danish islands, their congregations amount to no less than 12,189 souls; and their number at Antigua is also estimated at 12,000. These missions have been supported by contributions from their congregations in Germany, and other places in Europe. But these pecuniary resources have been greatly diminished by the long and distressing wars in that quarter of the world. In addition to their sufferings in Germany, they met with a great loss in the conflagration of Moscow, where they had a settlement.

In giving an account of their sufferings, they say, "We were exposed to the rage of the populace. All the magistrates had left the city, the preceding night. We were deprived of all protection and prospect of safety. We could only sigh, and cry for help to God, for all human help was gone. The 2d of September, the fate of our city was decided. Early in the morning we saw our army retreat through the city, which continued until towards evening, when the French army entered the Kremlin. Soon after the hostile soldiers came into our yard, and demanded provisions and lodging.—About 9 o'clock, we observed large fires rise in several parts of the city.—In the morning of the 4th, a troop of French light horse, with two officers, came galloping into our yard, and demanded bread with great violence, which was immediately given them—they took not only all the bread, but the whole stores from the baker.—About six in the evening, some of the troops rushed into our house, and immediately broke open the doors of our shop, rummaged every room, chest, and drawer; took all cloths and linen, and only left the clothes on our backs. While they were thus occupied, we perceived with terror, that an immense mass of fire was driven by a violent storm towards us, and that we had reason to fear every moment that it would seize

our dwelling. We therefore left the plunderers to themselves; and small and great left the premises just as we were, with a sensation which cannot be described. We went on, overwhelmed with terror; none could speak comfort to the other, for every one wanted it; no tear alleviated the oppression under which we groaned; and the lamentations of the Russian domestics who accompanied us, afforded a terrible contrast to our silent grief.

No sooner were we in the street, than a troop of horse met us, who plundered us most unmercifully, and tore the clothes from our backs.—The conflagration continued still, and about 2 o'clock in the morning, we saw to our grief our two stone built houses in flames. The plundering still continued, and our well-secured vault where we had removed all our stores of merchandize, and our whole substance, and walled it up, which had sustained no injury from the fire, was now broken open, and entirely emptied; whereby we at once lost all, and literally became beggars.

All the congregations of the Brethren in Upper Lusatia and Silesia have been exhausted by repeated requisitions and contributions. The settlement at Sarepta has been in part destroyed by fire; besides other calamities suffered by the congregations in Denmark and Saxony."

These and other facts relating to this benevolent and afflicted people, were stated in the Christian Observer, to awaken sympathy in England, and to obtain contributions for their relief. Unless other Christians will afford them some assistance, the missionary exertions of these Brethren must probably be in a great measure suspended. As they have been so long benefactors to their fellow men, and so disposed to devote their property to the service of God, it is believed that he will not forsake them in their adversity, but will excite compassion towards them in the hearts of other Christians, by which they will be enabled to pursue their benevolent course for the spreading of the gospel.

Extracts from Letters and Papers sent to the British and Foreign Bible Society.

An old man upwards of 75 years of age (in Wales, 1812) has within 15 months, learned to read his Bible, and now rejoices in the privilege he enjoys at this late period of his existence. His wife, aged 72, is now learning her letters, in hope of enjoying the same privilege. On a late occasion she held out her hat, exclaiming "yes! I would rather read, than to have this hat full of gold."—A poor woman, near 60 years of age, has been taught to read her Bible within a few months, and takes delight in the practice, morning and evening.—When the arrival of the cart was announced, which carried the first sacred load of Bibles to a certain town in Wales, the people went out in crowds to meet it; welcomed it as the Israelites did the Ark of old; drew it into the town, and eagerly bore off every copy, as rapidly as they could be dispersed. The young people were to be seen consuming the whole night in reading it. Laborers carried it into the field, that they might enjoy it during the intervals of their labor.

A young man was bound to a weaver and bred a catholic. Having learned to read, and a New Testament happening to lie neglected in his master's house, it became the companion of his leisure hours. At the age of 21 he proposed going to see his brother, a militia man in Castlebar—he begged of his master to give him the Testament, as the reward of his faithful services. The master knowing his love for the book, refused giving it on any other terms, than six months' farther services. Hoping that he could get a Testament at Castlebar on easier terms, the young man declined giving the service demanded. But at Castlebar he sought in vain to find a Testament for sale. The Testament was never absent from his thoughts. He could not live without it—He could dream of nothing else. Finding no rest, he returned to his master, and agreed to serve him half a year for the Testament. By diligent reading,

he became a stedfast and exemplary protestant.

I became acquainted with the person of whom I am to write, about three years ago, when we were on duty in the yeomanry corps together; and sorry I was to find him lead a very dissolute life. The oaths he swore, and other dreadful language he used, very much hurt me, as he was my right hand man. One day, after much conversation with him, in which I stated to him the consequences of such a life, I resolved to try one expedient more; and while we were dismounted, I conveyed into his holsters a small Bible, which I always carried in my own. On leaving the field, he found the unwelcome intruder, and when we met again, the next morning, he asked me "If I knew that—book?' On my answering in the affirmative, he replied, "then I will cut it in pieces before your face;" which he did in an instant, with his sword; and ever after he shunned my company.—I now pass to the *finishing scene* of his life; observing only, that he lived two years after that, and spent the whole of his property in his former course; nor was I ever able to obtain any conversation with him until after he was taken ill. I then visited him, and asked him what were his hopes and prospects in the view of death: he declared himself in a comfortable state. I inquired as to the source whence he derived his comfort, but I soon found my visit was very disagreeable, and left him. In a few days after, I called on him again, and asked him if he then read his Bible. He answered he had no Bible, nor could he borrow one. I fetched him one from my house, which I had received from the Society at Leicester. I read for some time in the Epistles, and he appeared to listen with much attention; he expressed his desire to purchase the Bible, but I made him a present of it, and I left him with my mind very much distressed at some remarks he made, which I forbear to mention. It was a week or more before I saw or heard from him again; and during that interval he was removed into our work-house, where I had left several Bibles; in one of which he read, his own not being carried with him. I again visited him, and on entering the room I found him reading in Isaiah. On seeing me, he got upright in bed, clasped the book with both his hands, in a manner I shall never forget, and said, "O! Mr. H. that ever such a wretch as I should be permitted to read this blessed book! that book which you saw me cut in pieces, and which now has cut my sins in pieces, and led me to Christ my Savior. I have read those four chapters (I think the 50th, 51st, 52d, and 53d of Isaiah,) which you see are turned down, over and over again; blessed, blessed book! and a thousand thanks to that Society which caused this book to be placed within my reach! Blessed hour that, in which such Society was founded! O, if I could but recal my property and murdered time, all should be spent in distributing that blessed book." As I had the charge of his little remaining property, (being overseer of the poor,) he requested that what remained, after paying his funeral charges, should be given to the Auxiliary Bible Society; but none remained. I mention, Sir, his former life, to shew what the grace of God can effect: here were no means used, no minister or neighbor, except myself; nothing but the word of God. What a stimulous this, to every member of the Society! The poor man continued to repeat his testimony, for six weeks, and at last closed his eyes in peace, through the hope and consolation he had derived from the Scriptures. *Short History.*

MEMORABLE EVENTS.

"Two Lieutenants, Roberts and Ross, of the United States Army, have been struck from the army rolls, for having given and accepted a challenge." *Col, Centinel, Aug.* 10, 1814.

New-Orleans, July 7th. The Editor of the Louisiana Gazette, has given "GENERAL NOTICE," that he "will not publish challenges, to fight duels, nor correspondence between

parties relative to them; nor articles in handbills, or otherwise, the evident tendency of which is to provoke to this kind of combat, or to charge gentlemen declining to engage, in it with cowardice." He very properly adds, "So frequent have duels become in this country, and so trifling and insignificant the sources from whence they originate, that honorable and high-minded men ought to be the last to engage in them." *Daily Ad. Aug.* 10.

"Died on Trase Creek, (Tenn) Mr Charles Baker, in perfect health. He was a wicked man, of turbulent passions, and much given to blasphemy. On the morning of his death, he attempted to make a calf suck a cow, that was not willing to do it. In the scuffle the calf made his escape. Mr. Baker, as was usual with him, pursued with the most blasphemous lauguage, and suddenly fell down dead. As he fell, he exclaimed, *Lord have mercy on me!* and died as soon as if shot through the heart." *Ibid.*

Let the passionate and profane take warning, and repent.

Report of the Legislature of Massachusetts, on the observance of the Sabbath.

THE Committee appointed by both Houses to consider what further provision is necessary to enforce a due observance of the Lord's Day, and to whom were committed several petitions from the people on the subject, with leave to report by bill or otherwise, have attended to the duty assigned them, and respectfully offer the following

REPORT.

We find a law passed March 8th, 1792, and another passed March 11th, 1797, the provisions of which extend not only to all the evils mentioned in the petitions, but to all such as are in any other way known to us to exist in regard to the outward observance of the Sabbath. The provisions of these two laws we think are sufficient to accomplish the end proposed, if they were faithfully and discreetly executed. The preamble to the first law is solemn, clear, and impressive. It states the design and use of the Lord's Day, in a manner well calculated to excite in the minds of the people, and of the officers named in the laws, a just sense of their responsibility and duty, and to stimulate them to corresponding efforts. The specifications and increased penalties, which follow, appear not to us to require further additions from the Legislature, until it shall appear from a fair experiment in executing the laws, that the evils are not removed.

But while we thus report that no further legal provisions are required from this honorable body, we are still impressed with a deep sense of the extent and importance of the evil complained of, both by the clergy and the people, and are earnestly desirous to give all the aid in our power to the execution of the laws, by our renewed sanction, and the full expression of our sentiments and feelings.

We believe, that an enlightened, uniform and pious observance of the Lord's Day, in attending public and private instruction and worship ourselves, and in refraining from all actions and practices which may disturb the worship and instruction of others, is a duty solemnly binding upon the conscience of every individual. We believe that without the appointment and continuance of the Lord's Day, public instruction and worship would soon languish, and perhaps entirely cease: that private worship and the best virtues of social life would share the same fate: that the scriptures, containing the records, the principles, the duties, and the hopes of our religion, would soon pass from the recollection of multitudes of our citizens who now regard them, and never become known to the great body of the rising gneeration: that the powerful and happy influence which they now exert upon public sentiment and morals would be seen no longer: that the safety of the state, the moral and religious improvement of the people, the personal security and happiness of all, are intimately, if not inseparably con-

nected with the uniform and conscientous observance of the Lord's Day, and its various institutions and services; and that we are all bound to make every just and proper effort to secure the execution of the laws which have been already made upon this important and interesting subject. However wisely and skilfully laws may be framed, they must greatly depend upon the public sentiment and virtue, and especially in all measures of a moral and religious character, for their final and complete success. We trust the public sentiment and virtue in this Commonwealth are sufficiently elevated and powerful to secure the execution of just laws for the observance of the Sabbath, when once the public mind shall be properly and simultaneously directed to this object, and to the reasons which enforce it.

We therefore recommend the following measures to be adopted by the Legislature.

That this report be printed, and a copy sent to each minister of every denomination in the Commonwealth.

That each minister be requested to read in his pulpit, on the Sabbath, the existing laws, for the due observance of the Lord's Day, and to address the people on the subject: pointing out as fully and explicitly as the occasion and circumstances of his people may require, according to his own judgment, the importance and value of the Sabbath, and the reasons which bind us to observe it, and to obey the laws of the Commonwealth.

That the people be especially and distinctly called upon to elect such moral and religious men to fill the office named for the particular execution of the laws in regard to the Sabbath as shall give the public a rational confidence, that all proper means will be adopted to meet the just expectations of the Legislature, and of all the lovers of righteousness, peace, and order:

That the people be distinctly reminded of the necessity of supporting such public officers in the faithful discharge of their duty, by uniting and preserving the common sentiment in their favor, and not permitting it, by neglect or irritation, to turn against them to injure their reputation, business or happiness.

And that the officers themselves, who are or may be thus appointed, should be discreet, judicious, and benevolent, while they are yet honest and firm in the execution of their trust, according to the oath of office prescribed in the statute. All which is respectfully submitted, by order of the Committee.

D. A. WHITE, *Chairman.*

Ordinations.

AUGUST 12, 1814—Rev. Robert Crowell, as Pastor of the Third Church and Society at Ipswich. Introductory Prayer by the Rev. Mr. Thurston of Manchester. Sermon by the Rev. Mr. Abbot of Beverly. Ordaining Prayer by the Rev. Mr. Holt of Epping, N. H. Charge by the Rev. Dr. Dana of Ipswich. Right Hand of Fellowship by the Rev. Mr. Kimball of Ipswich. Concluding Prayer by the Rev. Mr. Emerson of Beverly.

AUGUST 27, 1814—Rev. Joseph Haven, as Pastor of the Congregational Church and Society in Dennis. Introductory Prayer by the Rev. Mr. Shaw of Eastham. Sermon by the Rev. Professor Ware of Cambridge. Ordaining Prayer by the Rev. Mr. Waterman of Barnstable. Charge by the Rev. Mr. Alden of Yarmouth. Fellowship of the Churches by the Rev. Mr. Simpkins of Brewster. Concluding Prayer by the Rev Mr. Briggs of Chatham.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden.
Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.
Mr. John E Abbot, Boston.
Mr. David Reed, Cambridge.
Mr. Jonathan P. Dabney, do.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.

THE

CHRISTIAN DISCIPLE.

No. 10. *OCTOBER*, 1814. Vol. II.

CHARACTER OF DR. PRENTISS.

The following particulars of the Life and Character of the Rev. Thomas Prentiss, D. D. are extracted from the funeral discourse delivered by the Rev. Joshua Bates, March 4, 1814, and the Appendix to the Sermon.

Dr. Prentiss was born at Holliston, Oct. 27, 1747. He was the second son of the Rev. Joshua Prentiss of that town. Both his parents were natives of Cambridge. At the age of fifteen, he became a student in Harvard College, 1762. In July 1769, he commenced preaching; and was ordained pastor of the church in Medfield, Oct. 30, 1770. He was married, Oct. 31, 1771, to Miss Abigail Biglow. She died Nov. 2, 1786. He was married a second time, Feb. 9, 1789, to Miss Mary Scollay, who still survives, with nine children. In 1808, the honorary degree of Doctor of Divinity was conferred on him, by the University at which he had been educated.

At what period (says Mr. Bates,) he commenced his christian course—whether like Jeremiah, he was sanctified from the womb, and governed by holy principle from his childhood; or whether he was converted from the error and disobedience of the wicked, to the wisdom of the just, and the love and service of God, at some subsequent period of life, I have no documents to prove, nor any occasion to conjecture. These are questions of no importance for our present purpose.—That our departed friend had been born of the spirit, and had made high attainments in the spiritual life, all must be persuaded who beheld the fruits of the spirit which he continually brought forth.

Possessing good natural abilities and enjoying many advantages for their cultivation and improvement, he had by diligence and method in appropriating time, made highly respectable acquisitions in theological knowledge—If he did not venture far into those regions of metaphysical speculation and bold conjecture, where so many have been bewildered and lost, he did study the scriptures with diligence and fidelity.—Though he delighted rather in practical and experimental, than polemic divinity; he was not unacquainted with subjects of controversy, nor unable, when occasion required, to vindicate the truth with ability and success.

His sentiments in theology were what have generally been denominated orthodox. In declaring them, he was free and explicit.—While he was ready to profess and vindicate what he *believed* to be truth, and felt to be important truth; he did it not in the language of reproach and triumph, but with "meekness of wisdom"—He possessed in a high degree that property which Dr. Watts denominates "orthodoxy and charity united;" and which the apostle more happily describes by the phrase, "speaking the truth in love." While he opposed error, he prayed for the erroneous. While he reproved vice, he pitied the vicious.

His preaching was evangelical, plain and practical.—The ignorant he instructed; the careless he warned; the desponding he encouraged. He faithfully declared the doctrines of the gospel; but he declared them in a practical manner, and applied them to every man's conscience, in the sight of God.—The morality which he inculcated was christian morality, founded on christian principles, and enforced by christian motives.

A member of the church of which Dr. Prentiss was the beloved pastor, in a letter to Mr. Bates, gives this pleasing account of the Doctor's pastoral visits—Perhaps no one, except his divine Master, was better qualified to rejoice with those who rejoice, and to weep with those who weep. The performance of this part of his pastoral duty appeared pleasant to him, for it was congenial to his nature. He had a soul of benevolence.

In all his intercourse with his people and with the world, he was prompted by the kindest affections and the most active charity. When he was called to visit the afflicted, the sick and the dying, he brought with him the best consolations of his religion and the kindest sympathies of his heart.

In the discharge of the various relative duties of social and domestic life, he was faithful and affectionate. Kindness, peace and love dwelt in his house. Hospitality stood at his door: according to his means, he was ready to do good to all men, and beyond his means to administer to the necessities of the saints.

But, although he was ready to do every good work, he was peculiarly active in his attempts to promote the spiritual good and eternal salvation of his fellow-men. To this cause he devoted his zeal, and in this he spent his strength.—His zeal did not in the least abate with his age—It united light with heat. It was a constant ardor, a pure flame. Lighted from heaven, it resembled the sacred fire of the altar, which burnt continually till the temple itself was demolished.

In his last sickness, and a few hours before his death, the preacher saw him: His appearance and the few words which he was able to speak, were precisely what we should expect from one who had lived the life of a consistent christian.—In the full exercise of his reason, and sensible of his approaching dissolution, he was calm, submissive, and full of hope. When asked whether he had any expectation of recovery, his answer was, "I

have viewed this as my closing sickness, from its commencement. Considering my age, infirmities, and the nature of the disease, I have thought from the first attack, that there could be no reasonable hope of my recovery." Being asked whether he felt reconciled to the will of God, and supported by the promises of the gospel, he answered, "Yes." After a short pause he added—"If the question of life or death were submitted to me for decision, I should say, that there are many things which would seem to render the continuance of my life desirable. But it is not a question for me to decide. I know not what is best; I give myself no anxiety on the subject. The Judge of all the earth will do right. I have perfect confidence in him, and willingly leave the decision with him."

As we had no personal acquaintance with Dr. Prentiss, we have relied on the correctness of Mr Bates, and abridged the account given in his sermon. We have endeavored to do justice, both to the preacher and his deceased friend. We have now only to recommend the character of Dr. Prentiss as eminently worthy of imitation, and to pray that the amiable temper displayed by him may appear in all who bear the christian name, and especially in those whose business it is to proclaim the glad tidings of salvation.

SKETCH OF THE CELEBRATED GROTIUS.

Hugo Grotius was born at Delft in Holland, April 10th, 1583. From his earliest years he was remarkable for great brilliancy of parts, and indefatigable application. At the age of eight years he composed elegiac verses in Latin; and at fourteen he maintained public theses in mathematics, law and philosophy. At the age of fifteen he accompanied Barneveldt, the ambassador from the States to France. While at France he was treated with attention by men of the greatest eminence for rank and learning; and there he took the degree of Doctor. He was destined to the profession of law, and pleaded his first cause at Delft in 1599, being sixteen years old. He now published a work entitled "Capella," which was received with admiration by the learned. The next year he published another work, which procured for him a high reputation. Though but seventeen years of age his fame was so great as a writer, that he was chosen historiographer to the United Provinces. After this, the office of advocate general of the treasury for Holland and Zealand was conferred on him unanimously. In 1608 he married a worthy young woman, who descended from one of the first families in Zealand. In the year 1613, after publishing some other works, he was offered the post of pensioner of Rotterdam, which he accepted only on condition that it should be permanent during his life. This gave him a seat in the assembly of the States of Holland, and afterwards in the States General. About this time he was sent to

England, to settle some difficulties which had arisen between the Dutch and the English.

After his return from England, he was appointed to draw up an edict of the States, which was intended to restore tranquillity among contending Christians. In principle he favored the Arminians, but was ardently desirous for union among the professed followers of Jesus. The edict which he drew up was rejected, on account of the principles of toleration it contained. He now became deeply involved in the disputes of the day; and by order of Prince Maurice was arrested and cast into the prison at Hague. The city of Rotterdam petitioned for his release, but the Prince was deaf to their prayers. After a sham trial, one of his friends was condemned to suffer death, and it was expected that Grotius would be cut off in the same manner. He however was condemned to imprisonment for life. His wife with much difficulty obtained permission to be a prisoner with him. Her sole study was to alleviate the rigor of her husband's fate. In prison, Grotius pursued his studies both in law and theology, and sought the good of his country, even while he was suffering by the hand of intolerance.

After he had been imprisoned eighteen months, he was liberated by the advice and contrivance of his wife. She persuaded him to conceal himself in a large chest which she sent from the prison under the pretence of sending off a load of books to prevent her husband from killing himself by hard study. The secret and the charge were committed to a servant who proved faithful; and Grotius made his escape to Antwerp. This happened on the 22d of March, 1621. His wife kept up the belief that he was confined to his bed by ill health, until she was informed that he was safe. Then she confessed the fact. Upon this she was closely confined; but a petition to the States General procured her release. Some of the members were base enough to vote for continuing her imprisonment; but the majority were ashamed to punish a woman for an act of conjugal fidelity, which could not fail to command general applause.

After his escape from prison, Grotius went to France, and had a pension settled upon him by Lewis XIII. In 1625 Prince Maurice died, and Frederic Henry succeeded him. This gave hope to Grotius that he might return to his country. But the new Prince, though a friend to Grotius, thought it not prudent to take any decided step for his return. After eleven years exile he returned to Holland; but he found the prejudices of his enemies had not subsided, and he was obliged to flee to Hamburgh.

In the year 1634 the Queen of Sweden made Grotius her counsellor, and sent him ambassador to France. In this office he served eleven years, and then obtained his recal. He went by the way of Holland to go to Sweden; and was now received by his countrymen with great honor. Having completed his business at Sweden he thought to return to his own country. A vessel was

provided for his conveyance, and he embarked on the 12th of August. But a violent storm obliged him to land near Dantzick. From thence he travelled by land to Rostock; and there he died August 28th, 1645, in the sixty-third year of his age. His body was carried to Delft to be interred in the sepulchre of his fathers. His wife, three sons and one daughter, survived him. This is not all, he left writings which have survived with honor to the present time; and will probably outlive a great portion of the writings which have made their appearance in the present age.

See Rees' Cyclopædia, art. *Grotius.*

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Savior.

35.

John iv. 9.

The Jews have no dealings with the Samaritans.

In John viii. 48. is a most striking example of the enmity of the Jews towards the Samaritans. "*Say we not well,*" said they to Jesus, "*that thou art a Samaritan, and hast a devil?*" Our Lord so far accommodated himself to this state of public sentiment and feeling, that, not unnecessarily to excite a prejudice against his religion in the minds of Jews, he said to his apostles, when he sent them out to preach, "go not into the way of the Gentiles: and *into any city of the Samaritans enter ye not.*" (Matth. x. 5.) But with a delicacy peculiar to himself, and a force which must have subdued any other enmity than theirs, he resisted this prevailing sentiment and feeling, in the inimitable parable of *the good Samaritan;* and in a manner scarcely less affecting, when, having healed ten lepers, one only of which, and he *a Samaritan*, returned to thank his benefactor, Jesus said to the Jews who were about him, "were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, *save this stranger.*" But though he commanded his apostles not to preach in Samaria, he went there himself, and many of them believed in him. Yet was Judea peculiarly, and almost exclusively, the sphere of his preaching and his labors; for such was the bigotted and malignant spirit which then pervaded the Jews, that had our Lord told them, he was equally theirs, and the Messiah of the Samaritans, they would at once universally, and with contempt or abhorrence, have rejected him.

Samaria was built by Omri, king of Israel, who began to reign, A.M. 3079. He gave it that name, because he bought the hill on which it stood of Semer, or Samar. It was the capital of the kingdom of the ten tribes. But the Samaritans of later times were a mixture of such Jews as remained in the land, when the ten tribes were carried into captivity; of those who afterwards returned there; and of the Cuthæans, or Cuthites, who were sent there by Shalmaneser, king of

Assyria. These Cuthites brought with them their idols, and for a long time retained their own worship. But one of the sons of Jehoiada the high priest, whom Josephus calls Manasseh, married the daughter of Sanballat the Horonite; and the law of God having forbidden the intermarriage of Israelites with persons of other nations, he went, with many others, and settled under the protection of the governor of Samaria. From that time, the worship of the Samaritans approached much nearer to that of Jews; and afterwards they obtained permission from Alexander the Great to build their temple upon mount Gerizim. It appears from this chapter, that in the time of our Savior, they called themselves the *posterity of Jacob;* (ver. 12.) that they professed to be in expectation of the Messiah; (ver. 25.) and that our Lord found them well disposed to receive him, even before he had wrought any miracles among them. But though they generally received the articles of the Jewish creed, they differed from the Jews of Judea, 1. in the rejection of all the other books of the Old Testament, except the five books of Moses, and perhaps the books of Joshua and Judges; and 2. in the belief that God was to be worshipped, not in the temple at Jerusalem, but exclusively in that of mount Gerizim. The first of these differences would not have been an insurmountable wall of separation between them. The Samaritans would have been pardoned by the Jews, for denying, and giving up the greatest portion of the sacred records. But not to acknowledge the exclusive sanctity of their temple; not to pronounce their Shibboleth; this was the rank offence for which there could be no forgiveness. How striking is the resemblance of this to the difference in religious opinions, which has ever since inflamed the worst passions, and made men the most malignant of enemies? Yes, this was the principal cause of that mutual enmity, which is so strongly marked in almost every instance in which Jews and Samaritans are mentioned. Hence, in the very moment of acknowledging him as a prophet, the Samaritan woman said to Jesus, "our fathers worshipped in *this mountain*," pointing to mount Gerizim; "but *ye Jews* say, that *in Jerusalem is the place where men ought to worship.*"* And when the Samaritans refused to receive our Lord "because his face was as though he would go to Jerusalem," it was because, in going to Jerusalem to keep the passover, he shewed that he preferred the temple there to that on mount Gerizim. Each had a temple, in which alone he thought God could be acceptably worshipped. Therefore they would neither eat nor drink together; nor interchange the smallest offices of kindness. By the traditions of the Pharisees, Jews were allowed to *buy* of Samaritans; but the murder of a Samaritan by a Jew, would not have been accounted a crime.

* See Prideaux's Connect. P. I. B. 6. Lightfoot on the text. L'Enfant and Beausobres' Introd. p. 131–6. Jennings' Jewish Antiq. vol. i. p. 460. On the Samaritans' expectation of the Messiah, see Lardner, vol. i. p. 135.

ON SOCIAL AND PUBLIC WORSHIP.

"ONE great end of social worship is peace and union; and it ought always to be conducted in a manner which tends not to defeat but promote that object." So says Dr. Lathrop in his sermon on "Christian Fellowship." Admitting the correctness of the sentiment, it will behove Christians of every name seriously to inquire whether their worship is thus conducted, and whether it could not be better adapted to an end so important. Our God is "the God of peace;" our Savior is "the Prince of peace;" his gospel is "the gospel of peace," and his prayer for his disciples was, that they might all "be one even as he and the Father are one." With a temper corresponding with his prayer all our acts of worship should be performed.

While such a diversity of opinion exists, in regard to doctrines, institutions, and modes of worship, and while Christians are divided into so many sects; it is hardly to be expected that a person of one sect can attend the meetings of another without witnessing some things which will be to him unpleasant and disagreeable. But as persons of different sentiments are often intermixed in the same towns, and as individuals cannot always meet for public worship with those of their own peculiar opinions, and must either be deprived of the benefits of public worship, or meet with people of another sect; the laws of Christian benevolence and forbearance seem to require, that the good of persons thus situated should be regarded, and that Christians of each sect should carefully avoid giving needless offence to such worshippers. In our approaches to God, we draw near to the common Father of the whole "family in heaven and earth;" and we should worship him not as a *party* God, or the God of *our* sect merely, but as the God and Father of all. Our worship of him should proceed from hearts friendly to all who are the objects of his mercy. We should therefore consider whether any thing can be done to render our public devotions more acceptable to God, and at the same time more edifying to the various classes of people who may wish to unite in them.

In societies in general in our land, much is depending on the dispositions of ministers. Their prayers are extempore, and they select the Psalms or Hymns to be used in the work of praise. Is it not then of infinite importance, that they should endeavor so to conduct the various parts of worship, as not to wound, much less insult, the feelings of any pious persons who may happen to be present? Will not every candid person admit, that for a minister to select hymns, or to use expressions in his prayers, to wound the feelings of any who occasionally meet with him for

worship, is in a high degree reprehensible? What can be more odious than for a minister in the house of prayer and praise, to give vent to his prejudices against his fellow Christians, and that too under the pretext of worshipping the common Parent of the whole intelligent family! How incorrect, how unworthy must be our conceptions of God, if we think to please him by mingling with our devotions unkind sentiments towards the objects of his compassion! How forcible were the apostle's questions as addressed to the Jews. "Is he the God of the Jews only? Is he not also of the Gentiles?" To every assuming class of Christians similar language may be addressed: "Is he the God of *your* sect only? Is he not also the God of others?" Yes, of other sects also. "For the same Lord over all is rich unto all that call upon him."

It is not the design of this essay to induce any denomination of Christians to violate their consciences, or to depart from the precepts and examples of the gospel, to accommodate their worship to the understandings and feelings of persons of other sects; but to persuade Christians of every denomination to examine the oracles of God with pious care, to see what may be done, and what omitted, that all who attend worship with them may be edified and comforted. As much as Christians are now divided, it is believed to be a fact, that if all the sects would compare the sentiments and expressions which they employ in public prayer and praise, with the examples recorded in scripture, it would be found that by making the scriptures more fully their guide, they would avoid many of the occasions of offence one to another.

Should *unscriptural* doxologies be wholly excluded from public worship, an important step will be taken towards Christian unity. We do not ask the exclusion of any doxology which is authorized by the scriptures. We only request that in this particular, the scriptures may be consulted and regarded by Christians of every name. The scripture doxologies were presented to our readers in the fourth number of this work. Among the whole, no instance is to be found, in which primitive Christians doxologized the *spirit* of God as a *person*. Some of the doxologies are to the only wise God, some to the Lord Jesus Christ, and some to God through Jesus Christ; but the Spirit is wholly unknown and unnamed in those doxologies which have the stamp of inspiration. Is this omission to be attributed to the ignorance of the apostles of Jesus? Is it to be ascribed to forgetfulness in that God who inspired the apostles? Or how are we to account for the omission, if worshipping the Spirit of God as a person, is an essential part of Christian duty? May we safely undertake to correct the revelation which God has made of his will, and supply an imagined defect in a point of such importance? If not, can there be the least danger or impropriety in conforming to the gospel, by omitting to do what God has omitted to require?

Will any answer, "We have

no wish for union with those who object to the unscriptural doxologies?" In reply, we have one question only to ask—Would Jesus have laid down his life for sinners with such a temper?

The above short essay was assigned for a place in this work prior to receiving the respectful communication published in the last number, with the signature of a "Disciple". The questions proposed by our correspondent are doubtless interesting to many, and they are also of a delicate nature. But we may observe, that as it is the duty of ministers of every sect, with meekness and love, to seek the comfort and edification of all who may attend on their ministrations; so it must be the duty of every christian while worshipping with those of another sect, to exercise the same candid, forbearing spirit, which he naturally and reasonably wishes from others towards himself.

When a protestant occasionally attends worship at a Roman Catholic meeting, it is not expected of him, that he will manifest approbation of every thing pertaining to their sentiments or modes of worship; but it may justly be expected, that he will behave in a decorous manner, treating with proper regard the feelings of the assembly, and do nothing to interrupt their devotions. The same rule will apply among Protestants of different sects. It should we think be considered a point sacredly to be regarded, by every Christian of every sect, not to interrupt the worship of an assembly with whom he occasionally meets. If such are the circumstances that he must either violate his conscience, or manifest a dissent from the sentiments of a hymn proposed to be sung, he should endeavour to make it appear, that his dissent proceeds from regard to what he believes to be the truth, and not from a contemptuous disrespect for the opinions and feelings of others. He should also make it manifest, that although he cannot acquiesce in what he believes to be false, yet he is willing that others should enjoy the same liberty of private judgment which he claims for himself. While others are uttering sentiments in their songs of praise, which I believe to be erroneous, I can be silent, or I can adopt sentiments which I esteem correct and sing them in a manner not to disturb the assembly, and yet in a manner which God can understand. If I have reason to suppose that the hymn was selected for reproach, and to turn the attention of the audience on me, or for any party purpose ; humble silence may then be my duty. But in other cases it may be easy to manifest a disposition to praise God, without uttering sentiments which I believe to be erroneous.

It is we think not expedient for a person to "withdraw himself from an assembly" of professed christians, if he must "thereby be deprived of all the advantages and pleasures of public worship"; unless he can assign a more weighty reason for so doing, than that sentiments are sung in their meetings, by which his "feelings are severely tried and wounded" If no wound be intended, no offence should be manifested. He who thinks oth-

ers are in error, should pity them, pray for them, and in all suitable ways try to inform and convince them; but never treat them with contumely, either by words or deeds.

Every christian may expect that those who differ from him in opinion on religious subjects, will utter sentiments in their public worship in which he cannot acquiesce. He should calculate on this when he goes to their meetings, and bear the trial with christian meekness and patience. In the meetings of perhaps every sect of christians, some benefit may be obtained. The less a minister of any sect is governed by party feelings and prejudices, the less occasion he will be likely to give for persons of other sects to be disatisfied with his administrations.

Scarcely any thing is more injurious in the house of God than party spirit. It is equally the bane of "peace and union," and of acceptable worship. To guard against it should be not only the care of the minister, but of every hearer. Seldom does a minister give offence to persons of other sects, if there be nothing apparent in *him*, or in *them*, which is inconsistent with that humility, candor and love, which becomes all who bear the christian name. When hearers have any proper claim to be considered as candid, if their feelings are wounded by the introduction of sentiments different from their own; it is not so much the *sentiment* that wounds, as the overbearing, disrespectful temper and manner with which it is introduced. How often do we hear observations like these—"I think the minister entertains some erroneous opinions, but he appears to be a humble, pious, and good man." Such remarks indicate something amiable both in the minister and in the hearer; and they would be still more frequent, if ministers should more exemplify the true spirit of the christian religion. There is something in a gospel temper which commands the respect of all good men.

THE ESTABLISHMENT OF THE FIRST CHURCH IN MASSACHUSETTS COLONY.

Our forefathers were induced to come to this country for the sake of enjoying christian liberty, which they could not possess at that time in their native land. It may therefore be useful for us their children, to look back to the establishment of the first church in what was then called Massachusetts Colony. As some of our readers may not be acquainted with the fact, it may be proper to observe, that *Plymouth* Colony and *Massachusetts* Colony were then considered as distinct. The church of which we are now to give some account was established in Salem. The following sketch is

extracted from Dr. Mather's Magnalia, b. 1. pp 18, 19.

"Mr. Higginson and Mr. Skelton and other good people arrived at Salem in 1629. Like Abraham they resolved to begin their plantation with calling on the name of the Lord. They consulted with their brethren at Plymouth and set apart a day of fasting and prayer, for the settling of a church state, for making a confession of their faith, and for entering into a holy covenant, by which the church state was formed.

[By "making a confession of their faith" is probably not here to be understood forming a creed, or what we now call a "confession of faith", but a *profession of religion.* For Dr. Mather gives no account of any other writing in forming the church, than the following covenant.]

COVENANT.

"We covenant with our Lord and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

"We avow the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirits.

"We give ourselves to the Lord Jesus Christ and the word of his grace, for the teaching, ruling and sanctifying of us in matters of worship and conversation; resolving to cleave unto him alone for life and glory, and to reject all contrary ways *canons* and *constitutions of men* in his worship.

"We promise to walk with our brethren with all watchfulness and tenderness, avoiding jealousies and suspicions, backbitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive as he has taught us.

"In public and private we will willingly do nothing to the offence of the church, but will be willing to take advice for ourselves and ours, as occasion shall be presented.

"We will not in the congregation be forward either to show our own gifts and parts in speaking or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonored, and his gospel and the profession of it slighted by our distempers and weaknesses in public.

"We bind ourselves to study the advancement of the gospel in all truth and peace, both in regard of those that are within, or without; no way slighting our sister churches, but using their counsel as need shall be; not laying a stumbling block before any, no, not the Indians, whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil.

"We do hereby promise to carry ourselves in all lawful obedience to those that are over us, in church or commonwealth, knowing how well pleasing it

will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

"We resolve to approve ourselves to the Lord in our particular callings; shunning idleness as the bane of any state; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

"Promising also, unto our best ability, to teach our children and servants the knowledge of God and his will, that they may serve him also: And all this not by any strength of our own, but by the Lord Christ, whose blood we desire may sprinkle this our covenant made in his name."

"By this instrument" says Dr. Mather, "was the covenant of grace explained, received, and recognized by the *first Church* in this colony, and applied unto the evangelical designs of a church estate before the Lord."

Mr Higginson became the teacher and Mr. Skelton the pastor of the church thus constituted. The covenant was often read over and renewed, particularly on days of humiliation. The manner of admitting persons into the church was submitted to the discretion of the elders; some were admitted upon expressing their consent to the confession and covenant; some upon answering questions proposed to them relating to religion, when they had given in writing such things as might give satisfaction; some expressed their views and desires in an oral manner. But none were admitted without regard to a blameless and holy conversation. This church agreed with the church at Plymouth, that the children of the faithful are church members with their parents. The ministers of this church neglected to use the book of "Common Prayer," adopted by the church of England, resolved to support discipline in regard to scandalous offenders, and refused to admit some scandalous persons into the church. These things gave offence to some of the first settlers, who withdrew and set up a separate meeting. Two brothers were particularly concerned in this separation. They were called before the Governor; and they accused the ministers of departing from the order of the church of England, adding that they were *separatists* and would soon be *anabaptists*. To this the ministers replied, that they did not separate from the church of England, nor from the ordinances of God there, but only from the *corruptions* and disorders of that church. That they came away from the Common Prayer and ceremonies, and had suffered much for their nonconformity in their native land, and therefore being in a place where they might have their liberty, they neither could nor would use them, inasmuch as they judged the imposition of these things to be a sinful violation of the worship of God. The Governor, the Council, and the people, generally approved the answer given by the ministers. The two brothers returned to England with furious threatnings against the church thus established.

The Church in Salem of which

we have given some account, is said to be the one now under the care of the Rev. Dr. Prince. If we are under a misapprehension in supposing that the *covenant* was all the written confession of faith adopted when the church was organized, we request it as a favor of the Doctor to enable us to correct the mistake in the next number.

Covenant of the first Church in Boston.

"In the name of our Lord Jesus Christ and in obedience to his holy will and divine ordinance: We whose names are here under written, being by his most wise and good providence brought together into this part of America, in the Bay of Massachusetts, and desirous to unite into one congregation or church, under the Lord Jesus Christ, our Head, in such sorts as becometh all those, whom he hath redeemed and sanctified to himself, do hereby solemnly and religiously, as in his most holy presence, promise and bind ourselves to walk in all our ways according to the rule of the gospel, and in all sincere conformity to his holy ordinances, and in mutual love and respect to each other, so near as God shall give us grace." *Emerson's Hist. Sketch*, p. 11.

The foregoing Covenant was formed and subscribed August 27, 1630. It is supposed by the historian that the Covenant was then signed by sixty four men and about thirty women. "Mr. Wilson was chosen teacher, Mr. Nowel an elder, and Mr. Gager and Mr. Aspinwall deacons."

Our readers will now have before them the covenants of our ancestors in the first church in Salem, and the first church in Boston. We wish them to consider, whether the more modern forms of covenanting with the addition of a long list of articles of faith, expressed in other language than that "which the Holy Spirit teacheth," *are*, or *are not*, a departure from the simplicity of our forefathers, and the simplicity of the gospel of Jesus Christ.

The following remarks we quote with decided approbation, from the close of the preface to Archbishop Newcome's "Observations on our Lord's conduct as a Divine Instructor:"—"While human learning is making a rapid progress in its various branches, the religion of Christ is almost every where overwhelmed with human formularies and systems. Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original."

REVIEW OF EXTRAORDINARY EXTRACTS.

Extracts from the minutes of the General Assembly of the Presbyterian Church in the United States of America. 1814.

We have not had the pleasure of seeing a printed copy of the "Extracts"; but with the article now before us, we received assurance that it was "copied verbatim, with all its inaccuracies of language, from the printed minutes." pp. 134, 135.

"The Committee to which was referred the question submitted by the member from the Presbytery of Harmony, and with the advice of that Presbytery, in the following words: viz.

'A person, who had been baptized in infancy by Dr. Priestly, applied for admission to the Lord's table: Should the baptism administered by Dr. Priestly, then a unitarian, be considered valid?' reported, and their report being read, was adopted, and is as follows: viz.

"Resolved, That this question be answered in the negative, and it accordingly was determined in the negative. In the present state of our country, whilst Unitarian errors, in various forms, are making their insidious approaches—whilst the advocates of this heresy in many cases are practising a system of concealment, and insinuating themselves into the confidence of multitudes who have no suspicion of their defection from the faith, the Assembly feel it to be their duty to speak without reserve. It is the deliberate and unanimous opinion of this assembly, that those who renounce the fundamental doctrine of the Trinity, and deny that Jesus Christ is the same in substance, equal in power and glory, with the Father, cannot be recognized as ministers of the gospel, and that their ministrations are wholly invalid."

"It is the judgment of this assembly, the deposition and excommunication of a minister are distinct things, not necessarily connected with each other, but when connected ought to be inflicted by the Presbytery, to whom the power of judging and censuring ministers properly belongs."

It is not without emotions of regret that we find ourselves constrained to remark as we must, on the conduct of a body of clergymen for whom we have felt a sincere respect. It will be no part of our business to vindicate the peculiar opinions of Dr. Priestly; our own are in many particulars different from his. But we believe he had as good a right to think and judge for himself, as to the meaning of scripture language, as we have to judge for ourselves, or as the members of the General Assembly have to judge for themselves. Our business will be to show the mischievous nature of the Resolve, by bringing to view the inevitable consequences of admitting the principles on which it is founded; and to vindicate christian liberty and the rights of conscience, against what we cannot but esteem an act of daring usurpation, and antichristian intolerance.

We seriously suspect that the question before the assembly was decided, as questions too commonly are in such assemblies, without due enquiry whether any authority in the case had been delegated to that body by the Head of the church; or any due consideration of the natural consequences of admitting the principles

implied in the Resolve. If a General Assembly of Presbyterians have any authority in such cases, it is certainly not because they are *Presbyterians*, but because they are the *majority* in the region where they reside. The council of Trent had just the same right to denounce and anathematize the Reformers, with the whole sect of Protestants, that the General Assembly had for what they have done. And should those whom the Assembly wish to crush, become the majority in this country, they will have the same right to declare all the "ministrations" of Presbyterian ministers "wholly invalid." Nay, there is no stretch of power which has ever been assumed by a Roman Pontiff, which may not be vindicated with as good a grace, as the conduct of the General Assembly. "Again and again," says Dr. Campbell, "did Christ admonish his apostles and other followers, to live as brethren and equals, not to affect superiority over their fellow disciples, or over one another; inasmuch as in this, his kingdom would differ in its fundamental maxims from all the kingdoms of the world: that that person alone would there be deemed the greatest, whose deportment should be the humblest, and he alone superior, who should prove most serviceable to the rest."*

Aside from the fact, that the decrees of the General Assembly are, in respect to *authority*, on a level with the decrees of the Council of Trent, and the decrees of both on a level with the decrees of any private brother in the church of Christ, let us look at the consequences of another principle in the Resolve.

If it be essential to the validity of baptism, that the administrator should, at the time of administering the ordinance, be a believer in what the Assembly are pleased to call "the fundamental doctrine," no person living can be assured of the validity of his own baptism, but by special revelation. For without this, no one can certainly know the real opinions of another in any case, and more especially respecting a proposition which no man understands. The different explanations of the doctrine, by those who profess to believe it, are as opposite to each other, as any two doctrines which can possibly be named. Besides, the difficulty is increased from the very circumstance mentioned in the resolve, that "many are practising a system of concealment." This probably has been the case ever since the doctrine has been supported by the spirit of intolerance. Suppose then, that you were baptized by a member of the General Assembly, this affords no security that your baptism is valid, for they understand the "system of concealment;" and how are you to know that the knowledge they have of this "system," has not in some measure resulted from their own experience? The more intolerant any sect is, the greater is the probability that the "system of concealment" is adopted within their own circle.

It is presumed that the Assembly will also maintain, that

* Lectures on Ecclesast. Hist. p. 25.

there can be no valid baptism administered by an unbaptized person, or one whose baptism is "wholly invalid." Where then is your inquiry to end? In the first place you must go and question the minister who baptized you, if he be living, to know whether, at the moment he baptized you, he was a believer in "the fundamental doctrine." If he be dead, or if living and he declines being catechised by you, then you must be in a state of perfect uncertainty whether you are a baptized person. But if the administrator be living, and should submit to be catechised, whatever may be his answers, there must be some ground to doubt; because it is possible he is "practising the system of concealment." Suppose, however, that in the first step you feel satisfied; your next inquiry is, who baptized the minister that baptized you? and what were *his* opinions at the time he baptized your minister? On this principle, to obtain satisfactory evidence that your baptism is valid, you must trace its pedigree up to the apostle, who baptized the first in the line from him to yourself; and when you shall have arrived to this apostle, the probabilities perhaps are against you, as a hundred to one, that his opinion was very different from that of the Assembly. Besides, you can trace back but a few centuries before you will be landed in the region of popery; there you will have to wander through many dark centuries in which the majority were sometimes *for*, and sometimes *against* "the fundamental doctrine!" and you will find some stages in which *lay* baptism, and even *midwife* baptism, were authorized in the Romish church; after all this you must go through two or three centuries in which probably the doctrine in question was not so much as named, or even thought of in the Christian world.

Other serious difficulties might be easily suggested, but these are sufficient to show, that if the principle of the Resolve should be generally adopted, it must throw the whole Christian world into a state of complete uncertainty and confusion. No one would be satisfied as to the validity of his own baptism, or that of any other person. Anarchy, confusion, and contention, would be the natural fruits of admitting the principle. If a person presents himself to a particular church for admission, or occasional communion, an almost interminable course of inquiry must be instituted, which, after all, can be of no ultimate benefit. The members of each particular church must all their days be in doubt of the validity of their own baptism, and of the baptisms in every other church.

Lest we should say some things, which would be in future an occasion of regret, we shall avail ourselves of the views and the language of Dr. Campbell, who was himself a presbyterian; and whose opinion on this subject we think deserving of as much respect, as the Resolve of the General Assembly. In his fourth Lecture on Ecclesiastical History, he examines a question very nearly allied to the one decided by the Resolve under re-

view. Mr. Dodwell, it should seem, in writing in favour of episcopacy, had considered it essential to the validity of baptism, that the administrator be a minister of the episcopal church, "who has himself received baptism and ordination in such a particular manner." With this opinion in view, the doctor observes: "The fault of another will never frustrate to me the divine promise given by the Messiah, the great interpreter of the Father, *he who receiveth his testimony hath everlasting life.* I may be deceived in regard to the pretensions of a minister, who may be the usurper of a character to which he has no right; but I may have all the evidence that consciousness can give, that I thankfully receive the testimony of Christ, whom I believe, and love, and serve. If I cannot know this, the declarations of the gospel are given me to no purpose; its promises are no better than riddles, and a rule of life is a dream. But if I may be conscious of this, and if the Christian religion be a revelation from heaven, I may have all the security which the veracity of God can give me, that I shall obtain eternal life."

The doctor then quotes Mr. Dodwell as objecting thus: "No! cannot God justly oblige men in order to obtain the benefits which it is his good pleasure to bestow, to employ the means which his good pleasure has instituted? It pleased not him to cleanse Naaman the Syrian from his leprosy by the waters of any other river than the Jordan; insomuch that had Naaman used the rivers of Syria for this purpose, he would have had no title to expect a cure."

To this reasoning the doctor replies: "Certainly none, Mr. Dodwell. But could any thing be more explicit than the oracle of God pronounced by the prophet? *Wash in Jordan seven times and thou shalt be clean.* Naaman did not, and could not misunderstand it. Whereas, had the prophet said barely, *Wash seven times and thou shalt be clean;* and had the Syrian then washed seven times in Abana or Pharpar, rivers of Damascus, and remained uncured, would he have had reason to regard Elisha as a true prophet? Yet such an expression of the promise, wherein an essential article of the condition is suppressed, would be necessary to make the case parallel to the present. *He who believeth and is baptized,* saith our Lord, *shall be saved.* You qualify his promise with the additional clause, 'if he be baptized by a minister who has himself received baptism and ordination in such a particular manner!' But where do you find this qualification specified? Scripture is silent. The spirit of God hath not given us the remotest hint of it. Would it not then be wiser in you to follow the advice which Solomon hath given by the same spirit? *Add thou not unto his words lest he reprove thee and thou be found a liar.* The terms of the gospel covenant are no where in the sacred pages connected with, or made to depend on either the *minister* or the *form of the ministry,* as Naaman's cure manifestly was on his washing in one particular river.

—Arrogant and vain man! What are you, who so boldly and avowedly foist into God's covenant articles of your own devising, neither expressed nor implied in his words? Do *you* venture, a worm of the earth? Can *you* think yourself warranted to stint what God hath not stinted, and following the dictates of your contracted spirit, enviously to limit the bounty of the universal parent, that you may confine to a party, what Christ hath freely published for the benefit of all? Is your eye evil because he is good? Shall I then believe that God, like deceitful man, speaketh equivocally, and with mental reservations? Shall I take his declaration in the extent wherein he hath expressly given it; or as you, for your own malignant purpose, have new vamped and corrected it? Let God be true and every man a liar! But as for you, who would thus pervert the plainest declarations of the oracles of truth, and instead of representing Christ as the author of a divine and spiritual religion, as the great benefactor of human kind, exhibit him as the head of a faction, your party forsooth; I must say, that I have stronger evidence that you have no mission than all your traditions, and antiquities, and catalogues will ever be able to surmount. For if he whom God sendeth speaketh the words of God, he who contradicts God's words is not sent by him." pp. 47, 48, 49.

In the sixth Lecture p. 98, the Dr. says of Mr. Dodwell, "If it had been his express object to produce a scheme which might outdo even the Romish, not only in absurdity, but in malignity, he could not have succeeded better. His unceasing cry was schism; yet in the scriptural sense a greater schismatic than himself the age did not produce. Whose doctrine was ever found more hostile to that fundamental principle, declared by our Lord to be the criterion of our christianity, *mutual love?* Whose doctrine ever was more successful in planting, by means of uncharitable and self opinioned judgments, the principle of hatred in its stead? The test to which scripture points is, Does the teaching in question alienate the hearts of christians, or unite them? Does it conciliate the affections where differences have unhappily arisen, or does it widen the breach? If the former, the spirit is christian; if the latter, schismatical. The former is not more productive of *charity*, the end of the commandment, or gospel covenant, and the bond of perfectness, than the latter is of its opposite malignity, the source of discord, the parent of intolerance and persecution. It would be unjust not to add, in extenuation of the guilt of those who mistake bigotry for zeal, what our Lord pleaded in behalf of his murderers, *They know not what they do.* This charity, where there appears the smallest scope for it, is due even to the uncharitable."

In no other instance have we observed such severity of remark in the writings of Dr. Campbell. But the good Doctor felt indignant, in view of the arrogant pretensions of an episcopalian, who had dared to limit the sav-

ing blessings of the gospel to his own sect; and to proscribe and denounce the whole presbyterian church and every class of dissenters. Yet it may be questioned, whether there be any thing in the writings of Mr. Dodwell, or in the decrees of the Council of Trent, more arrogant, more presumptuous, or more antichristian, than the Resolve of the General Assembly? The good opinion we have entertained of the presbyterian clergy in general, when connected with their recent conduct, excites an apprehension more favourable to the character of the Council of Trent. If good people in our own country may do such things, why may not similar things have been done by good people in the Romish Church? We cannot but suspect that in both cases pious men have been misled by their prejudices, as were the Jewish Sanhedrim in condemning the Prince of life. On this account, we should have been better pleased with what we have quoted from Dr. Campbell, had the sentiment, been expressed with less asperity. But as it is the language of one of the best presbyterian writers, and directly applicable to the case in question, we did not feel authorized to attempt any emendation, while returning it to the sect from whence it came. It is hoped they will be able to make the necessary allowance on account of its having been originally written by a celebrated Doctor of the presbyterian school. When we reflect on the power of prepossession in past ages, and in the present age, we are ready to exclaim, Alas! what may not be done by good men, when they dare to usurp the authority of Christ!

We must be indulged in suggesting to the General Assembly, whether it does not behove them, as honest men, either to revoke their decree, or to renounce all pretensions to the name of Protestants? If we *must* have papal tribunals in this country, we wish them to be *avowedly* so, and that we may not have the same evils under a protestant *mask*, or "a system of concealment." It can afford but little comfort to those who shall suffer by such unchristian measures, to be told, that all the evils they endure for their religious opinions, are "inflicted" by men who *call themselves Protestants.* Such resolves have a direct tendency to multiply hypocrites in the church, but none to increase the number of humble inquirers after truth, or sincere and intelligent followers of Jesus. Any doctrine which cannot be sufficiently supported, but by a manifest violation of that law, which requires every disciple of Jesus, to do unto others as he would that others should do unto him, is, to say the least, of a very suspicious character. If the rights of conscience and our Saviour's golden rule, are both to be sacrificed by the General Assembly, for the support of a proposition which has no place in the Bible,—"O MY SOUL, COME NOT THOU INTO THEIR SECRET! UNTO THEIR ASSEMBLY, MINE HONOR, BE NOT THOU UNITED!"

We concur with Dr. Campbell that "MUTUAL LOVE" is "that fundamental principle declared

by our Lord to be the CRITERION of our christianity." We sincerely lament that any sect of christians should be so far governed by prejudice and party zeal, as to make void that "criterion," to establish another which is not so much as intimated by our Saviour, or any other teacher sent by God. And, in the forcible language of the Doctor, we solemnly ask, "whose doctrine was ever found more hostile to that fundamental principle, declared by our Lord to be the criterion of our christianity," than that which has been taught by the General Assembly? "Does the teaching in question alienate the hearts of christians, or unite them? Does it conciliate the affections where differences have unhappily arisen? or does it widen the breach? If the former, the spirit is CHRISTIAN; if the latter, SCHISMATICAL."

It is not however in our hearts to doubt that the General Assembly thought they were *doing God service.* But it behoves them, and it behoves ministers and private christians of every sect, to remember what were the consequences of a similar assumption of power on the part of General Councils in the fourth century. It was that which filled the christian world with the most terrific scenes of tumult, horror and blood; it was that which in its progress excluded free inquiry, erected the papal hierarchy and bound a large portion of the church "in chains under darkness," from which they have never been delivered. It should also be remembered, that such were the prejudices of the Assembly of Jewish Presbyters, that they "felt it to be their duty to speak without reserve." While they implicitly gave it as their "deliberate and unanimous opinion," that Jesus and his Apostles could "not be recognized as ministers of the gospel, and that their ministrations were wholly invalid;" they explicitly declared, that Jesus was *guilty of blasphemy*, and "ought to die, because he made himself the Son of God." In respect to the Apostles this Assembly also said, "Let us *straitly threaten them*, that they speak henceforth to no man in this name." Now where shall we look for an Assembly of Presbyters, who have had more confidence in their own piety, and the rectitude of their own opinions, than the Jewish Sanhedrim? Or where shall we look for more atrocious deeds than some which have been committed under the influence of a misguided and intolerant zeal for popular opinions? Alas! for free inquiry; alas! for "the CRITERION of our christianity;" alas! for the church of Christ; when its fallible teachers combine to usurp the authority of HIM "who is ORDAINED OF GOD, to be the Judge of the living and the dead."

MISTAKES OF THE NATURE OF RELIGION.

NOTHING is more important than to understand the nature of true religion, than to acquire some clear and precise views of

that character which constitutes human excellence, and is necessary to divine acceptance. Mistakes on this point deserve the name of *fundamental*, more than any which can be mentioned. In proportion as we err in judging of the character we must form, our labours for improvement will be lost, and we shall be removed from piety by our very efforts to approach it.

There is one mistake on this subject, which above all others has prevailed in the christian world, which meets us in every region and every age, and which is at this moment producing suffering and injury in this country. It is the mistake which in former times drove the hermit into the wilderness, and immured thousands in lonely monasteries. It is a mistake which has given birth to the innumerable forms of fanaticism, and has thrown an air of gloom and wildness over the calm and benevolent aspect of christianity. I refer to the common error, that religion is a fervor of passion, a feverish rapture, which our nature cannot sustain, a flame which must be kindled by miraculous agency, and which must be kept alive by all possible abstraction from the engagements and innocent enjoyments of the world. This error subsists in different degrees, but in some degree has influence over a multitude of minds.

This mistake has often owed its extension to the wildness of individuals, whose natural temperament has inclined them to high emotion, and who have persuaded the crowd that it was the duty of all to feel like themselves. There is something very imposing in the loud and confident language of men, who profess to have their hearts swallowed up by the love of God, who talk of periods when his spirit descended like a mighty wind, and lifted them above the world to a vision and enjoyment of God, which is to be felt, but cannot be described. The multitude are very faintly moved by a calm, steady piety, which shows itself not in striking exercises but in a uniform obedience. But on religion, as on politics and every other subject, they are tremblingly alive to the expressions of a strongly excited sensibility. They hear the wonderful report of others' feelings with an eager credulity. They conceive that no religion is sincere but that which is stamped with the ardor and vehemence which they witness in some confident professors. All other piety is lukewarmness and formality, and they would not receive it as a free gift.

This error is sometimes to be traced to the language of that command which enjoins us, to love God with all the heart. It is asked, are we not here taught to consider religion as a powerful feeling? It is undoubtedly true, that religion includes sensibility of the heart, as well as the exercise of the understanding. But the love which God demands belongs to us as rational beings, and is a perfectly rational sentiment. God demands it from us, because he has made us capable of rendering it; because he has given us the power

of discerning his excellence and goodness; and because by meditation, prayer and other means of piety, we may awaken and cherish a delight in his perfections.

Were love to God a transport which we want ability to acquire, and which our nature cannot sustain, our merciful Father would never have required it as our duty. He is perfectly kind and equitable in his injunctions. He proportions his commands to our strength. The love which he requires is a sentiment of gratitude, esteem and obedience; such as we are capable of feeling towards an excellent and benevolent father, and such as we are to express in submission to his will, and especially in observance of his commands, and in imitation of his goodness. This love from our very nature is to be a gradual progressive sentiment. No one expects it in the child, in the same force and purity as in the ripened mind of man. It is to grow with our growth, and to be strengthened by daily exercise, daily reflexion, daily thanksgiving, and daily prayer; and thus to be exalted to that pure and unremitting fervor with which it glows in the breasts of angels and the spirits of the just made perfect.

Had I time, I might show a great variety of unhappy effects resulting from a different view of religion, from the habit of regarding it as a sudden and impetuous impulse, a mere ardor of affection. To this habit may be ascribed the unhappy errors, which prevail on the subject of a death bed repentance. Yonder is a man, whose life has been spent without God in the world, in the neglect of the scriptures, of divine providence, of prayer, and of the temper and duties of christianity. He has all along hoped that he should at some time experience religion, and has often been heard to say that he could do nothing of himself, but must wait God's time of operation. You now see him on a sick bed, debilitated in body and mind, and approaching the tribunal of Almighty justice! Alarmed and agitated, he prays to God, and others around him unite in the prayer, for some signal manifestation of divine power and mercy. His distress for a time is severe; but at length some ray of light flashes on his imagination, such as reason and experience might lead us to anticipate, in a mind which sickness has disturbed and robbed of its power over thought and fancy. This is at once interpreted as a beam from heaven, a pledge of mercy. The dying man is eased of his burden and rejoices in his change, and many around partake in the joy. The report flies like lightning of this wonderful interposition of heaven; and the multitude are taught that after a life of sin, the work of life may be accomplished in a moment, and the soul be refined at once for the pure abodes of heaven.

By one such event perhaps a hundred inconsiderate persons are encouraged to delay repentance and to live in sin; and yet in how many instances has unexpected recovery from sickness given us opportunity to see, that little reliance is to be placed on

such supposed sick bed conversions!

To the same unhappy mistake in religion, which I am exposing, are often to be traced the sufferings of real christians in their last hours. Many excellent people whose lives have witnessed their sincerity, but who have embraced this unfortunate error, are exceedingly distressed in sickness, because they cannot feel as they wish, cannot raise their minds to that fervor which they imagine essential to vital piety. They pray, they converse, they strive; but nothing will avail. Their disease is of a depressing nature, and gives a sluggishness to their thoughts, and a tone of sadness to their feelings. These natural effects of disease, they ascribe to their corruption. They say, they have been hypocrites all their lives, and God has forsaken them in their hour of need. That eye which ought to brighten with hope, is flooded with tears; and that voice which should comfort the sorrows of friendship, trembles with awful apprehensions. Sometimes christians leave the world in this melancholy frame, wrapped in terror and impenetrable darkness. Sometimes as reason declines, and wildness of thought succeeds, their languor gives place to a convulsive violence of emotion; and then they pass from dejection to extacy. Then they know that they are safe, they hear the voice of mercy, and they call all around them to partake their joy. It is not uncommon to see the friends of the dying christian, laying greater stress on this doubtful and perhaps delirious emotion in his last hours, than on all the virtues with which his life was adorned. How much does religion suffer in the eyes of the discerning, by this substitution of animal excitement for an influence from heaven; by this preference of agitated feeling to the habitual and conscientious performance of the duties of our station! How happy would it be for individuals and for community, were these incorrect apprehensions of the nature of religion abandoned, for the mild and sober principles of the gospel of Christ!

THE SLAVE TRADE.

An important pamphlet, entitled "The Dangers of the Country, by the Author of War in Disguise," was lately sent to us, accompanied with a fervent and respectful request, that we should publish in the Disciple some extracts from the work, for the benefit of our readers. The pamphlet was written in England and published in 1807. Its object was, to awaken the British nation to a sense of their danger, and to excite a spirit of reformation, and such efforts as might tend to save the nation from the impending calamity. The slave trade, which had not then been abolished, is largely considered in this work, and

made the ground of awful alarm. The enormity of that traffic is exhibited with great ability and force. The writer very justly considers national calamities as a punishment for national sins; and the sin of the slave trade he believes to be in a high degree the procuring cause of God's anger against that nation, and several other nations of Europe. Speaking of his own country he says, "If it be as the Protector of the poor and destitute, that God has entered into judgment with us, we must look to Africa and the West Indies for the causes of his wrath—At this moment ten thousand shrieks and groans, uttered by the helpless victims of British violence, are entering the ear of the Most High, the righteous Judge of the whole earth, and demanding vengeance against us."—"While our slave ships like hungry vultures are hovering continually over the coasts of that hapless continent, dreadful are the horrors in the interior, by which their victims are prepared."—"Frequent and dreadful wars are kindled between their petty states for the sole purpose of obtaining captives, to barter with our merchants for the arms and luxuries of Europe."—"Populous villages are beset at midnight by armed bands, who after killing all that make resistance, carry off to a more dreadful fate such as are fit for servitude; leaving of course to perish, all who from age or infirmity depended on the more vigorous for support."—"The hapless country, for every bondsman placed in the hold of a slave ship, is deprived of much more than a single life.—"But a still further waste of human existence takes place in that foul prison. The mortality on the short passage which ensues, is by the last accounts equal to five in every hundred.—Much greater proportions of the slaves which arrive in the West Indies, are brought to untimely death by the *seasoning*, or training to compulsory labor—On the whole it may be fairly calculated, that not less than *three* human beings are directly or indirectly sacrificed in order to place a single seasoned negro upon a sugar plantation."

"If we were to compute the homicides which it has produced since we first embarked in it, the amount would almost exceed credibility. Perhaps it would be no extravagant, though a horrible proposition, that a sword of divine vengeance which should utterly extirpate the whole population of England, would hardly exact more than life for life, for the innocent blood with which we are justly chargeable."

Here in a note, the writer gives an estimate of the numbers of slaves, which had been imported into the British colonies prior to 1807, and the total is 3,622,865.

"If, says the writer, the guilt of the slave trade in respect to the nature of the offence be enormous, how much more when we consider the peculiar obligations we have long owed as a nation to a benignant Providence. Who are the people that have provoked God thus heinously, but the same who are among all the nations of the earth the most emi-

nently indebted to his bounty?—In short we cruelly reverse in our treatment of these unhappy brethren all the gracious dealings of God towards ourselves. For our plenty we give them want; for our ease, intolerable toil; for our wealth, privation of the rights of property; for our equal laws, unbridled violence and wrong. Science shines upon us with her meridian beams; yet we keep these degraded fellow creatures in the deepest shades of ignorance and barbarity. Morals and manners have happily distinguished us from the other nations of Europe; yet we create and cherish in two other quarters of the globe an unexampled depravity of both. A contrast still more opprobrious remains: God has blessed us with the purest effulgence of the gospel; and yet we dishonor by our slave trade the christian name, and perpetuate the darkness of paganism among millions of our fellow creatures."

Here we must pause and leave this impressive writer for the present. We cannot however, dismiss the ideas which he has brought to our view, without reflecting on the share which our own countrymen have had in the abominable traffic of "*slaves and souls of men.*" If Great Britain had reason to tremble on account of their guilt contracted by the slave trade, so have we. If the trade is abolished among us, as it has also been in Great Britain, still the past guilt and the consequences of this trade are *not* abolished; and we have reason to fear that the anger of God, on this account now hangs over our land. More than a million of these unhappy Africans are held in ignominious bondage within these United States; yes, in this land of boasted freedom. If "life for life" should be immediately required by God of the people of these States, for all the Africans whose death has been occasioned by the unfeeling avarice of our countrymen, who of us would be found alive, after such a tremendous scene of retribution! Or if the course of Providence should now subject to servitude a number of whites, equal to the whole number of blacks that have been reduced to bondage in our land, where is the freeman who would not become a slave? Can we then wonder that God is angry with our nation? Should a complete reverse of circumstances be effected in the slave holding states, and the whites be doomed to service in future, as *slaves* to the *blacks*, how perfectly equitable would be the course of Providence! God is indeed slow to anger and abundant in mercy, but if no repentance takes place for such enormous guilt, the day of retribution will not always be delayed. While as a nation we have enjoyed unparalleled liberty and prosperity, a number of blacks, amounting perhaps to one sixth of the whole population of these states, have been deprived of the natural rights of men, held in absolute slavery, and bought and sold as mere property, like oxen or horses. Alas! for our liberty and our country, if God is about to avenge this atrocious ingratitude and barbarity.

DR. PARKMAN'S PROPOSALS FOR ESTABLISHING A RETREAT FOR THE INSANE.

[Dr. George Parkman has recently published proposals for establishing a retreat for the insane. As the object appears to be of a benevolent character, and deserving of general approbation and encouragement, we cheerfully insert the following passages.]

"*A retreat for insane persons* is to be established on one of the most delightful and retired spots, near Boston.

"Application for admission into it may be made immediately to Dr. Parkman.

"No time will be lost in making preparations for the accommodation of each applicant, as his or her circumstances may require.

"Accommodations will be made for those patients, for whom the occasional or constant residence of a friend or attendant with them is advisable.

"Expenses will be proportioned to each patient's pecuniary situation, and to his demands on the Institution. The expenses will not exceed those in similar establishments.

"The object of the Institution has been a subject of the particular attention of the Physician from the commencement of his professional pursuits. He has visited most of the establishments for the insane of our country, of the British empire, of France, Italy and Switzerland; and he has formed such connexion with them, as will give him early information of improvements, which shall be adopted in them.

"It is proposed to call the Establishment 'the Retreat;' or by some name, which will not excite any unpleasant ideas.

"It is hoped, that the mention of it will recal to the minds of those, who shall have resided in it, a place, where they have found a friend, indefatigable in his exertions to render them happy, and to restore them to usefulness.

"To those, who may be candidates for residence in the Retreat, it is hoped, that it may be considered a delightful temporary abode, affording superior advantages for establishing health, or for diversion and respite from perplexing cares.

"The arrangement of the house will resemble, as much as posscibe, that of a private residence, affording as many enjoyments of social life, as the circumstances of each patient may allow; so that the idea of a hospital, or any thing like it, may not intrude itself.

"The patient will be courteously received at the Retreat, as a stranger, and he shall not discover that his misfortune is known there, until maniacal extravagance demands his restraint.

"The Physician will be assiduous in acquiring early knowledge of his patient to meet with judgment the first sally of his disorder.

"Every thing, relating to the Establishment, will be particularly directed by the Physician. No person will be employed in it,

who is not completely dependant on him, and none shall have an opportunity of repeating a breach of duty.

"The proposed Institution has not the means of extending its influence to objects of charity. It will be ever ready to second the views of the charitable.—Should any sums be appropriated by individuals, or by public bodies, for the insane poor, this Institution will receive them, under such conditions, as may answer the ends of the Donors."

The pamphlet contains many important observations on the proper treatment of the insane. We have room only for the following paragraphs.

"General experience, in the treatment of insanity, has furnished the following results, which will be kept constantly in view, in the management of this Institution.

"Maniacs are under the influence of a disease which deprives them of responsibility; and frequently leads them to conduct, opposite to their character and dispositions. Their extravagances should be considered but as the impulses of an automaton, no more calculated to excite anger, than is a blow from a stone propelled by its gravity.

"To detain maniacs in constant seclusion, and to load them with chains; to leave them defenceless, to the brutality of underlings, on pretence of danger, from their extravagances; to rule them with a rod of iron, as if to shorten their existence, already wretched; is a superintendance, more distinguished for its convenience, than for its humanity or its success. If 'oppression makes a wise man mad,' will stripes and injuries, for which the receiver knows no cause, make a mad man wise; or will they exasperate his disease and excite his resentment?

"That the continual or frequent excitement of fear should 'bid melancholy cease to mourn,' is an idea too absurd to require the refutation of practice. But there has been too much experience on this subject; hence we may, in a great degree, explain, why melancholy has been considered so much less susceptible of cure than mania. But where mild treatment has been adopted, a large portion of melancholy patients have recovered.

"Those, who pursue the terrific system of management, should reflect on the awful responsibility attached to their conduct. But those only, who have had opportunities of observing, can conceive the difficulty of entirely subduing the vindictive feelings, which the inconsistent, but sometimes half rational conduct of the patient often excites, in the minds of ordinary attendants. To consider the insane, at the same time as brothers, and as mere automata; to applaud all they do right; and to pity, without censuring, whatever they do wrong, requires a habit of reflection, difficult to attain.

[The observations on the proper methods of treating the insane, have been quoted not merely to call the attention of the public to the proposed Institution. They contain informa-

tion which may be of great use to all who have the care of insane persons in every part of the country. We hope they will be extensively known and regarded.]

A SERIOUS OBJECTION CONSIDERED.

To the Editor of the Christian Disciple.

Sir,

It is a very serious objection, which is made to the religious sentiments of a certain class of christians, that all who adopt them become, in proportion to their liberality, indifferent what sentiments are adopted by others. It is said, too, that they view all sentiments with equal complacency; and that they do but act in conformity with their own principles, when they receive with coldness every proposal, which has for its object, either the improvement of a particular class and society, or the general advancement of religion and virtue. Is this true, Mr. Editor? or is the conduct of those who are reproached as liberal christians misinterpreted? I should be glad to direct the attention of some of your correspondents to this subject; in the hope that, if zeal in the great cause of truth, and piety, and the best human happiness, is not generally felt among us, it may be excited; or if we have adopted sentiments, in which we feel no strong interest ourselves, and whose tendency it is to chill the current of affectionate interest in the best good of others, we may be taught our error, and persuaded to reformation.

There is, I think, in appearance at least, too much ground for this charge of indifference, of coldness among this class of men. Yet could I point to most honourable exceptions from the objection. But in forming our judgments of the conduct of those christians, and of the influence of their sentiments upon their characters, there are circumstances which demand very serious consideration. Permit me to suggest a few of them.

1. Much of what is called *indifference concerning sentiments*, might much more properly be denominated, *respect for the sentiments of others*. It is one of the sentiments of candid men, that at least in articles which are not absolutely fundamental, others may *possibly* be right, and we may possibly be wrong; that others may have inquired as diligently, and as impartially as we have, and yet may differ from us; and that their sentiments, to which they attach great importance, claim from us the respect, which we demand for our own. This *respect*, by a hasty observer, may easily be mistaken for indifference.

2. A willingness that others should have liberty to think differently from ourselves, while we think that their sentiments are not opposed to vital piety

and virtue, grows out of an high estimation of the privilege of free inquiry. It is one of the best blessings of the section of the country in which we live, that there are no creeds and formularies of human composition imposed upon the mind; that we are not shackled by the fear of man, while we are inquiring, "what we are to believe and practise in order to salvation?" If we have a just estimation of this liberty, with which Christ has made us free, we shall rather desire to impart it, than to restrain investigation; and if unfettered inquiry necessarily leads to diversity of sentiments, we shall be willing that this diversity should exist, for the sake of the far greater good, to which our christian liberty is conducive. But what must be the state of his mind who calls *this* indifference? I may surely think freedom of inquiry to be an inestimable blessing, and be willing to see a consequent diversity of sentiments, while I feel the strongest obligation to do all which I can, for the advancement of what I believe to be truth, piety and virtue. I may be willing that others should differ from me in sentiments, as I am willing to submit to any other evil, with which a good so very important is so intimately connected. But having taken the evil, for the sake of the good, may I not, in consistency with my principles, do all which I can to diminish it?

3. These christians believe that *love*, a branch of which is, *candour in our judgment of others*, is more important than any speculative opinions. This candour certainly does not imply indifference; but, I believe, is often mistaken for it. We may allege an *excuse* for an opinion, or an article of faith, without *justifying* it; and hope, and believe, that with *some* errors, our brother may find acceptance with God, while we feel that it is our duty, by all fair means, to endeavour to correct his errors, as a means of his *higher* approbation, and *greater* final happiness.

But giving to these considerations all the importance which they may claim, is there not still, among many, a deplorable indifference concerning religious truth, and the great cause of religious and moral improvement? —Do we not carry our respect for the sentiments of others; our willingness that there should be diversities of opinion, since it is a consequence of a far greater good, an unlimited freedom of inquiry;—and our candour in judging the sentiments of others; to an excess which, if it does not lead to actual indifference, at least makes us too sluggish in the services which are demanded, for the advancement of religion and virtue? Mr. Editor, I wish that the pages of your work, while they inculcate love among christians, and especially among the ministers of religion, might inculcate also the union of *zeal with liberality*. Is no eagerness, no fervour of mind to be exerted, in the extension of just sentiments, and the formation of vital active piety and virtue? It is a time, Sir, when the warning voice should be raised, and

often repeated among us, "awake thou that sleepest, and be no longer slothful in the work of the Lord." See what is done by zeal in the cause of error and vice; and let not the children of this world be wiser in their generation, than the children of light.

I do not know a subject, Sir, which, discussed philosophically, would be more interesting, or which, practically discussed, would be more extensively useful, than, *the influence of sentiments upon character;* and short communications might be made to the Disciple, as contributions to a fund on this subject, which would greatly facilitate its thorough investigation. If the languor, the apathy which is felt by so many who are called liberal, is to be ascribed to this as its cause, we may with confidence prescribe for the disease, when assured of its seat and of its origin; and if any popular sentiments, which are deemed orthodox, are found to have equally injurious effects on the feelings, affections and conduct of those who receive them, perhaps after such an exposure, they would readily be rejected. My object in this proposition is not to open a battery against any one sect. But I think that a manly and fair discussion of this subject, would detect many errors in each of the different classes of christians; and tend essentially, at once to secure a union of good men, even if great diversity of sentiments should continue among them; and a combination of their zealous efforts, in promotion of the common interest of our holy religion.

Yours, in the fellowship of the gospel.

POETRY.

GOD ACKNOWLEDGED UNDER BEREAVEMENTS.

"Cast thy burden on the Lord, and he will sustain thee." Ps. lv. 22.

O God, all powerful, wise and kind!
Thy strength and peace impart:
Thy dwelling is the lovely mind,
Thy throne, the contrite heart.

Let every anxious, worldly sigh,
Each murmur, be repress'd!
When griev'd, our souls to thee would cry;
When wearied, seek thy rest.

Thou sendest sorrow's gloomiest strife;
Thou bids't our comforts fly,
Our all that makes us cling to life,
Or makes us dread to die.

Our Father! we adore thy hand,
That crush'd our hopes in dust;
For wise, though stern, was the command,
And, though it pain'd us, just.

O, banish each desponding thought!
Bid vainer hopes to flee!
Our souls, by pain and sorrow taught,
Would rest on none but thee.

All gracious God! accept our prayer;
Be all our sins forgiven!
O may we live to virtue here,
Nor ever die to heaven.

RELIGIOUS INTELLIGENCE.

Letter from Lord Teignmouth, to the Corresponding Secretary of the Massachusetts Bible Society.

SIR,

The Committee of the British and Foreign Bible Society have intrusted to me the gratifying office of conveying to you the expression of their feelings, on the subject of your letter, of the 9th of November last, addressed to the assistant Secretary, Mr. Tarn.

The resolution so instantaneously adopted by the Bible Society of Massachusetts, the energy and promptitude with which it was carried into effect, the the cooperating benevolence of the inhabitants of Boston, the liberality of the Bible Society of Merrimac, and the spirit so extensively manifested, to repair the loss of the Bibles and Testaments consigned to a British Province in America, not only afford most gratifying proofs of the influence of that Holy book, which it is our object to disseminate, but are claims on our gratitude and affection which we are most happy to acknowledge and record.

We are persuaded that our fellow subjects in Nova Scotia will with us, duly appreciate the pious benevolence of their christian brethren in America, in restoring to them the scriptures of which they have been deprived by the chance of war. We cheerfully accept on their part a restitution dictated by the spirit of the gospel, and that fraternal love which it inculcates; uniting most cordially in the charitable hope expressed in the address of the Massachusetts Bible Society, "that the volume of peace, extended to them in the spirit of christian kindness may serve to allay the irritations of war, and to remind both nations that we are fellow christians, followers of one Master, who has solemnly commanded us to love one another."

I have the honor to be, Sir, your most obedient humble servant,

TEIGNMOUTH.

REV. SAMUEL C. THACHER,
Corr. Sec. of the Massachusetts Bible Society.

BIBLE SOCIETY IN THE COUNTY OF BRISTOL.

"In consequence of a circular Address to Christians of every denomination throughout the county of Bristol, a number assembled in the hall of Bristol Academy in Taunton, on the thirteenth day of June, and were of one heart and one soul in the object of the meeting: and resolved to choose a committee to frame a constitution of a Bible Society. The committee then retired to attend to the objects of their commission, and from the zeal of several individuals to put the plan in immediate operation, they were soon prepared to report, returned and offered for consideration and discussion

the constitution of "a Bible Society of the County of Bristol, in Massachusetts," which was accordingly considered, discussed, and adopted. When a number instantly stepped forward and readily subscribed to the constitution. The officers and trustees were chosen, and the society was summoned into life, order, and action."

OFFICERS.

Hon. Saml. Tobey, President, Berkley.
Nathaniel Leonard, Esq. 1st. Vice President, Taunton.
Dr. Roland Green, 2d V. P. Mansfield.
Col. Shepherd Leach, 3d V. P. Easton.
J. L. Hodges, Rec. Sec'ry, Taunton.
Luther Bailey, A. M. Cor. Sec'ry, do.
Rev. John Pipon, Treasurer, do.

TRUSTEES.

Rev. Thomas Andros, Berkley.
Rev. Simon Daggett, Taunton.
—— Pitt Clark, Norton.
—— Stephen Hull, Raynham.
—— Abraham Gusher, Dighton.
—— Luther Sheldon, Easton.
Deacon Asa Copeland, Norton.
—— Daniel Williams, Mansfield.
Doctor Samuel Guild, Easton.

The eighth article of the constitution is the following:

"It shall be the duty of the Corresponding Secretary to maintain, under the direction of the Board, a correspondence with the 'Massachusetts Bible Society' to which this society is designed to be auxiliary as to the general object, and with other societies, and with individuals, when necessary to promote the object of the society."

NAVAL AND MILITARY BIBLE SOCIETY IN GREAT BRITAIN.

We have, says the Christian Observer, before us a report of the Committee of this Institution, for 1813. They had begun the year with application from 26,000 British sailors and soldiers; to whom in the course of the year they transmitted 7,254 copies of the scriptures; and had now on hand 7,490 Bibles; 12,144 Testaments, which were preparing for distribution.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden.
Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.
Mr. John E. Abbot, Boston.
Mr. David Reed, Cambridge.
Mr. Jonathan P. Dabney, do.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.

NOTICE.

The publishers of this work are under the necessity of reminding the county subscribers, that the time proposed for payment for the present volume is now past; and that it would be a great favor to have the payments punctually made. Nearly two thousand dollars are now due, and the publishers have to advance much ready money for carrying on the work. They therefore hope that the subscribers will as soon as possible, forward the amount of their several subscriptions. Ministers of the gospel, and other gentlemen who wish to encourage the work, are humbly requested to afford their influence and aid, in their respective circles, that the payments for this work may be regular and punctual.

The printer of the Christian Disciple, with two of his workmen, having been called into the field for the defence of Boston, has occasioned a delay in publishing this Number, which we hope the subscribers will candidly excuse.

N. B. By an unfortunate mistake on the part of the printers, which they had not time to rectify, and which is *deeply regretted*, most of the intelligence prepared for this number is postponed to the next. EDITOR.

THE

CHRISTIAN DISCIPLE.

No. 11. *NOVEMBER*, 1814. Vol. II.

A CONCISE ACCOUNT OF MR. LAVATER.

John Casper Lavater was born Nov. 14th, 1741. While a child he was remarkable for timidity and bashfulness. But he was fortunately placed in a German school, to learn to read under a teacher who had the good sense to treat him in a manner suitable to the peculiarity of his disposition. His progress, however, for some time was very slow. After the close of his sixth year, his mind began to expand. A sense of religion dawned in his heart, and the germ of that enthusiastic ardor which distinguished him through life began to appear. In the account he wrote of himself, he says, "he who formed me gave me a truly compassionate and benevolent heart. I could never see a poor person, without feeling the emotions of pity. I offered every assistance in my power, and gave all I had to give." He had, however, the honesty to narrate indiscretions and improprieties in his youthful conduct, as well as things commendable; but these we shall omit, as it is our wish to exhibit things most worthy of imitation.

While he was but a boy, a circumstance happened at school which seemed to give a direction to the future pursuits of Lavater. M. Casper Ulrich, a minister, came one day into the school, and exclaimed among the scholars,—"which of you will be a minister?" Young Lavater, without having even thought of such a thing before, cried out, "I, I." This unpremeditated answer had scarcely escaped his lips before there began a desire, which ripened into so firm a resolution, that he seemed to himself already a minister. He returned home, and in a moment after his arrival he exclaimed, "*I will be a Minister!* There has been a gentleman in the school to-day, who asked us all what we would be—*I know what I will be.*" His mother checked him, but after some conversation between her son and his father, she observed, "It is very possible this may not have happened merely by chance."

The father was a physician, and he had intended to educate Casper for the same profession; but after conversing with some celebrated divines, he became

more inclined to gratify his son's inclination. From his childhood Casper accustomed himself to prayer, and always in difficulty, prayer was his resort; and he records several instances in which he conceived his early prayers were answered. "It is," said he, "scarcely possible to conceive the strength of my faith, at those years when I was in difficulties and troubles. If I could *pray*, it seemed to me I had already obtained the object of my prayers."—"I had a God who had taught me to pray, and who heard my prayer."

At college Lavater prosecuted his studies under Bodmer and Breitinger. Towards the close of the year 1759 he entered the theological class under professor Zimmermann. In the next year he preached his first probationary sermon. In the Spring of 1762, he was ordained a minister. In the same year he engaged in an affair which excited great attention, and procured him the love and esteem of his fellow citizens.

Felix Grebel, a bailiff, had grossly abused his authority, and oppressed the citizens. The sufferers being poor, dared not to complain to the Burger master, for he was father-in-law to the bailiff. Lavater was fired with indignation in view of this inhuman conduct, and in connexion with Fuseli his friend, he sent an anonymous letter to the bailiff with the signature of J. C. L, in which he says to him, "I give you two months—within that time either restore what you have unjustly extorted, or expect justice." After cautioning him not to rely for safety on his father-in-law, he closed thus—"I repeat, I give you two months. You shall be weighed in the balance—see that you are not found wanting." The two months expired, and the bailiff remained silent. Lavater then published a paper entitled, "The Unjust Bailiff, or the Complaints of a Patriot," of which he sent a copy to each of the members of government. The general motto to each paper was,—"Brutus thou sleepest! Ah! wert thou alive!"

A meeting of the Council of Zurich was soon called. It was determined to publish a notice, requiring the accuser, within the space of a month, to appear and prove his charges, assuring him that he should have justice and impartiality; at the same time signifying that if he did not appear, every means would be employed to detect and punish him for the anonymous slander. They also required that any who thought themselves oppressed should appear and make their complaints to the Burger master, promising them redress. This notice was published on the 4th of Dec. 1762. On the same day Grebel appeared before the Council, to lodge his complaint, and demand justice. Twenty persons appeared and lodged their complaints with the Burger master. This was stated to the Council and a committee was appointed to examine and report. Lavater and Fuseli appeared and avowed themselves the authors of the anonymous publication. They behaved with all that firmness which conscious integrity

and a zeal for justice inspire in ardent minds. Grebel did not wait the result, but confessed his guilt by absconding.

The following are among the resolutions which Mr. Lavater formed for the regulation of his own conduct through life:—

"I will never, either in the morning or evening, proceed to any business until I have first retired, at least for a few minutes, to a private place, to implore God for his assistance and blessing.

"I will neither do nor undertake any thing which I would abstain from doing were Jesus Christ standing visibly before me.

"Every day shall be distinguished by at least one particular work of love.

"I will never eat or drink so much as shall occasion the least inconvenience or hindrance in my business.

"Wherever I go I will first pray to God that I may commit no sin there, but be the cause of some good.

At the close of his resolutions was this prayer, "O God! thou seest what I have written: may I be able to read these resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my own conscience."

In 1769, Mr. L. entered on the regular exercise of his duties as a minister, and was a preacher to the Orphan House at Zurich. The same year he published his translation of Bonnets' "Palingenesia," which contains an examination of the Proofs of Christianity. This he ventured to dedicate to Moses Mendelsohn, a learned Jew of Berlin, with whom he was acquainted. In this dedication he expressed the highest esteem for the Jew, and referred to a conversation in which Mendelsohn had expressed a great regard for the moral character of Jesus. This led to a most interesting correspondence between Mendelsohn and Lavater, which was afterwards published. In his first letter to Lavater, Mendelsohn says to him, "I am fully convinced that what you have done has proceeded from the purest source, and is to be ascribed to the most friendly and benevolent intentions: but I cannot deny that there is nothing I should less have expected, than such a public challenge from a man like Lavater. You recollect the confidential conversation which I had the pleasure to have with you in my study. If I am not mistaken, assurances were given that no public use should ever be made of any words that might then be spoken: but I would much rather suppose myself mistaken, than that you have been guilty of a breach of promise.—You ought not to have suppressed the *conditional clause* in that esteem for the moral character of the founder of your religion which I expressed in the conversation that passed between us."

In his reply to Mendelsohn, Mr. Lavater says, "I am ready to admit that when I mentioned the esteem you expressed for the moral character of the founder of my religion, I ought to have been more explicit, since it was limited by the condition—*if he had not assumed to himself the*

honor of that adoration which is due only to Jehovah."

It may be proper here to remark, that the only objection which this learned Jew had to the moral character of Jesus, was founded in misapprehension. Had he duly considered that Jesus taught his disciples, both by precept and example, to worship his Father as the "only true God," his only objection would have been found totally groundless.

In a subsequent letter, Mr. Lavater admits, that he gave the promise alluded to by Mendelsohn, but declares that he understood it in the sense that he would not make any indiscreet discovery of any thing which the Jew might say against christianity. Mendelsohn closed the correspondence by a letter in which he thus speaks of his friend Lavater; —"His letters to me exhibit in my opinion his moral character in the most advantageous light. We find in them the most indubitable proofs of true philanthropy and sincere religion; an ardent zeal for goodness and truth, an unbiassed integrity, and a modesty approaching to profound humility. It rejoices me greatly that I had formed a true estimate of so noble a mind."—

Mr. Lavater wrote and published abundantly. He was remarkable for ardor of mind, and for frankness in avowing his opinions. Some of his opinions were singular, and exposed him to credulity in regard to the pretensions of others to supernatural powers, and the reports of miraculous occurrences. He believed that miraculous agency had not ceased in the church, and that in every age extraordinary faith in prayer was connected with preternatural effects. This opinion, in conjunction with a temper, charitable, frank, and ardent, sometimes exposed him not only to the animadversions, but the ridicule of his enemies.

Mr. Lavater paid great attention to the science of physiognomy, and wrote largely on the subject. He relied very much, and probably too much, on the first impressions which the external appearance of any person made on his mind. There were, however, some remarkable instances, in which these first impressions were afterwards found to correspond with the truth. As an example, the following is given—A person to whom he was an entire stranger, was once introduced to him. The first idea which rose in his mind on seeing him was—"*This man is a murderer.*" He however suppressed the thought as unjustifiably severe, and conversed with the person with his accustomed civility. But soon after, he was informed that this accomplished gentleman was one of the assassins of the then late King of Sweden.

Among the many amiable traits in the character of Lavater, his philanthropy and patriotism were remarkable. Although he was constitutionally timid, he displayed a remarkable intrepidity when the rights and liberties of his country were invaded. With many others, he rejoiced with enthusiasm at the commencement of the French revolution. But when the lead-

ers of the pupular frenzy proceeded to insult and degrade the king, and to discard the principles of morality and religion, Lavater stood forth as the champion of rational government and christianity. In a sermon he preached on the 28th of October, 1792, he exclaimed—"O France! France! example without example! dost thou not warn us, dost thou not teach us, to what a state of brutal degradation a nation sinks, which, imagining itself to have attained the summit of illumination, makes a sport of oaths, conscience, and religion!"

During the commotions of Switzerland, till it finally sunk under the power of the French, Lavater expressed his sentiments with equal sincerity and freedom. When the invaders exercised their remorseless rapacity on his countrymen, he alone had courage to remonstrate against their extortion. In 1798, when the French had actually subdued Switzerland, and ravaged it without mercy, Lavater wrote a letter to the director Rewbel. It was afterwards published, and called a *Word of a free Switzer to the Great Nation.* When it became public, it attracted the attention and applause of all Europe. The following extracts will show his ardor and intrepidity:—

"It is a law engraven in the breast of every man, as ancient as the world, and as sacred as humanity itself,—'What thou wilt not that others should do unto thee, that do not thou unto them. No power can annihilate this law. An hundred thousand armed men cannot make that just which is unjust. France has no right, but the tyrannical right of the strongest, to enter Switzerland, as she says, to overthrow the aristocracy.——The French entered Switzerland as robbers and tyrants; they made war on a country which had never done them any injury.—

"Great nation, which hast not thy equal, render not thyself contemptible to all posterity; make recompense for the enormous acts of injustice thou hast committed; be no longer the scourge of nations, the tyrant over mankind, the enslaver of the free; be no longer the oppressor of Helvetia, the ravager of Zurich; be what thou wouldst be thought to be, the deliverer, the benefactress, the friend, and then be queen of our hearts."

The next year *ten* of the most respectable citizens of Zurich were ordered to be *deported* or banished from the city. Against this outrageous conduct Lavater again raised his voice in a solemn remonstrance; and on the next Sunday he boldly preached on the subject to his own congregation.—"When," said he, "those who do good must fear because they do good, who will not shudder! who will not exclaim, Accursed be that policy which will do evil that good may come of it!"

He was now every day in expectation that he should share the fate of those whose cause he had defended; but he was not molested until about the middle of May. While at the baths in Baden, three officers entered his apartment, early in the morning, and told him they were au-

thorized to seize and seal up all his papers, and to convey him to Basle, where he was to remain during the pleasure of the Helvetic directory. He submitted calmly, but wrote a spirited letter to the directory, demanding an immediate hearing, that he might return to his family and congregation. It appeared on trial that an intercepted letter, written by him, was the cause of his arrest. It contained some passages which, not being understood, excited suspicions. But on examination he was able to answer all their inquiries in such a manner, that no advantage could be taken against him from any thing contained in the letter. The hearing, however, was adjourned, and when he came before the directory a second time, they questioned him respecting his application of the term *antichrist* to a person referred to in his letter, and required him to say what he understood by antichrist. He replied, "I have long understood, as the writings I have published will show, by antichrist, an openly daring, most irreligious despot, who will raise himself by political and magical power to be universal monarch of the world, and tyrannize over the consciences of men; who will tread under foot all justice, truth, morality and religion;and who will especially persecute in the most cruel manner all who honor the name of Christ."

He was then asked, whether he considered the appearance of antichrist as near, or at a distance. To this he answered, with such frankness and courage that it procured him respect even from his enemies: "I believe it to be very near, and I believe that I see the forerunner of antichrist in the irreligious sentiments and acts of the French nation."

He was then told that it appeared to the directory from some passages in the letter, that he wished the downfall of their authority, and he was asked how he justified that wish.

"I will," said Lavater, "ingenuously declare what I think on the subject. I wish with my whole heart, that all those members of the directory, whom I have reason to believe the authors of the terrorist and unconstitutional measures that have been adopted, may be removed from authority in some manner, so it be not by violence, unless they totally change their sentiments and principles. Every rational patriot must wish that a judge who determines arbitrarily, and without regard to the laws, and who tears from their families a hundred innocent fathers and husbands, may no longer remain a judge."

After this examination he was held under arrest until the 10th of June; then an order of the directory was sent to set him at liberty. Still, however, the French generals refused to give him a pass to Zurich. After being thus detained for two months longer, he made his escape, and arrived at Zurich, which was at that time in the possession of the Austrians.

On the 26th of September, 1799, Zurich was again taken by the French. After this, two soldiers came to the door of a house

in which only two females resided, and began to cry, "Wine! wine! this is a public house!" Lavater looked out of his window and said to them, "Be quiet and I will bring you wine." He accordingly carried them some wine and bread, and even offered them money, but this they refused, thanking him for his generosity. On his return to his own house, his wife exclaimed, "What! has my Daniel come safe out of the lion's den?" But very soon another soldier came to his door and demanded a shirt. Lavater replied, that he had no shirt to give him, but he offered him some small money. The fellow looked at it contemptuously and said, "I must have a dollar for a shirt," and soon drew his sabre. The other soldiers to whom he had given wine standing near, Lavater called to them for assistance. They came, but to his surprise, the very man who two minutes before had refused money, now joined in the demand of his comrade, and putting his bayonet to his breast cried, "Give us money." A stranger put his arm round Mr. Lavater to draw him back; and the soldier fired a ball which went through the arm of the stranger, and wounded Lavater below the breast. The wound was not immediately fatal; indeed for a time there was a prospect of his recovery, but it finally occasioned his death. From the time he received the wound to the time of his death was about fifteen months During that space he was able to preach some, and to write considerable; about a fortnight before his death he finished his last literary work, entitled "Zurich at the Beginning of the Nineteenth Century." He died Jan. 2, 1801. His piety and his ardent love to his congregation, remained, after his strength was so far exhausted that he could only whisper. On the last day of December, while so feeble that to be heard, it was necessary to apply the ear to his lips, he dictated seven lines of poetry to be read to his people on the morning of New Years' Day. These breathed that spirit of piety which had animated him through life. His biographer observes, "Of this extraordinary man different persons may perhaps judge differently; but it is scarcely possible that any should refuse him the praise of genius, indefatigable industry, integrity, and genuine piety." Professor Meiners in his Letter on Switzerland says, "Lavater is one of the few men, whom I have been acquainted with, who was little solicitous to conceal his faults, and still less anxious to make his merits known. With regard to his moral character, it is impossible to speak too highly of it; his very opponents, those at least with whom I am acquainted, allow that his life and manners are blameless. A warm desire to advance the honor of God and the good of his fellow creatures, is without doubt the principal feature in his character, and the leading motive of all he does. Next to this, his characteristic virtues are an exemplary mildness and placability, and an inexhaustible love for his enemies."

The above account was extracted from the Life of Lavater by Mr. Gessner.

MUTATIONS OF ORTHODOXY AND HERESY. No. IV.

In Mr. Ely's "Contrast" pp. 74, 75, we have the following account of ancient orthodoxy, given from the writings of Calvin, respecting the *depravity* and *inability* of mankind:—

"Therefore, these two points are distinctly to be marked, namely, that we being in all parts of our nature defiled and corrupted, are already, for such corruption only, holden worthily condemned and convicted before God—Yea, and very infants themselves bring their own damnation with them from their mother's womb."

"By the fall, man lost all ability to do good, and became corrupt in mind, will, body, and all his powers; so that being free to evil, and having sufficient knowledge to render him inexcusable, he has neither the *ability* nor *disposition* to perform a good work, until both are afforded him by the special grace of God."

Such was the orthodoxy of former days; and in those days the opposite opinions were considered as heresy.

As a contrast to the foregoing, Mr. Ely quotes the following, which, however, is the current orthodoxy of the present day in this part of the United States.

"Men have lost none of their *ability* to obey God's commands by the fall."—"They are as really *able* to obey every divine command, as Adam was when he came out of the forming hand of his Maker." M. M. Mag. vol. iii. p. 369.

"Impenitent sinners are as really possessed of strength capacity to love and serve God, as saints. Their *power* or *capacity* to obey the divine commands, is as great as to disobey them." Mass. M. Mag. vol. iii. p. 415.

"They can love God, repent of sin, believe in Christ, and perform every religious duty, as well as they can think, or speak, or walk." Emmons' Sermons, p. 246.

To these quotations we may add a few more from a work which Mr. Ely had not seen when he published his "Contrast."

"The denial of the sinners' *power* leads directly to the grossest scheme of *fatality*. This will appear from the three following remarks:

"1. Sinners have as much *power to change their hearts*, as they have to alter at once any of their worldly or social dispositions.—

"2. Sinners have as much power to *love God*, as they have to exercise *feelings* opposite to any of their worldly or social dispositions.—

"3. Sinners have as much power to *obey God* as they have to yield, in the common affairs of life, to any motive which at present, through the badness of their disposition, does not control them."—Accordingly the Bible,

from first to last, treats them as beings possessed of *ample powers.*" "It invites them: *Look unto me and be ye saved,*" &c. "It *laments* over them: O that they were wise," &c. And after all, have men no more power to turn to God, than to make a world? Do these heavenly entreaties only mock their miseries?

"But this is not the worst. God absolutely *commands* sinners to love and submit to him, to repent and believe the gospel.—These things God commands: and does He require impossibilities? Then sinners have got their case in the long controversy which they have carried on with their Maker.

"Nor is this all. God not only commands, He solemnly *threatens eternal death*, in case of disobedience.—He not only threatens, but he *executes.* He actually sends sinners to eternal perdition for no other reason than because they do not obey these commands. And still are they unable? Are they eternally punished for not doing impossibilities? What then do you make of God? Were you to see a master beating a servant a whole day together for not lifting a mountain, you would say the man was mad. And does God lay upon his creatures eternal punishment for not doing what is utterly impossible? Is this the God whom angels love and adore? Nero was a lamb to this!" Dr. Griffin's Park-street Lectures, pp. 255, 256, 257, 258, 259.

Our readers will remember that in bringing before the public these remarkable *changes* in orthodoxy and heresy, it was not our object to applaud or to censure the opinions which were to be exhibited; but to make an impression favorable to the progress of candor and charity; by showing how much the christian world has been misled and imposed upon by a *flattering sound* on the one hand, and a *frightful one* on the other. There is, however, another weighty reason why we should forbear the language of censure and reproach; it has been already applied sufficiently, by those who have claimed the honors of orthodoxy, in their remarks on one another. Calvin did much good in his day, but he was not too sparing in the use of harsh language against his opponents. Had the passages we have quoted against his opinions, been presented to his view while he was living, he would probably have applied to them some of his severest epithets. Yet we see that so great has been the change in orthodoxy since the time of this Reformer, that one of his opinions is now reprobated by an orthodox minister, as involving the horrid idea, that the tyrant "Nero was a lamb," when compared with the character which Calvin's orthodoxy ascribed to God.

We must leave this solemn affair to be settled at a future day between Mr. Calvin and his opponent; and conclude, by advising all who rely on their reputation for orthodoxy, to bear in mind, that this name is of a very mutable character, or at least, that it is as easily applied to

falsehood as to truth; that it has often been applied to both; that it is now applied to many opinions the reverse of those which formerly bore the name, and which still bear the name in a different section of our own country; and that, probably, it is now applied to several opinions which will bear the name of *heresies* in the next generation.

A due consideration of these things would, we think, be likely to lead christians to be less assuming and self-confident, and more kind and forbearing, one towards another. It might also lead them to make proper distinctions, between *reputed orthodoxy* and *real christianity;* between boasting of opinions of a humbling tendency, and truly possessing that humility which the gospel requires; and between being forward to judge others, and careful to judge themselves.

THE REFORMER WICKLIFF AND HIS OPINIONS.

John Wickliff was born about the year 1324. He obtained a public education, and was for a number of years professor of divinity in the university of Oxford. He was the first man of eminence who attempted a reformation from popery. In his day the clergy in England were papists, yet Wickliff had the virtue and the boldness to attempt a reform. He had many disciples; some of whom were persecuted in England, and others on the continent. His opinions, however, were never rooted out of the church, but became the seeds of the reformation, which sprang up in the next century. It may gratify our readers to see the principal doctrines of Wickliff, in opposition to popery. It is, however, not to be pretended, that his own ideas were on all points correct. Considering his education under the influence of popery, and the general ignorance of the age in which he lived, we are rather to wonder that he obtained so many correct opinions, than that he retained some that were erroneous. The following particulars are extracted from Gilpin's Life of this Reformer.

Mr. Wickliff objected to the custom of the papists, in applying the words *church* and *churchmen* merely to the clergy. The word *church*, he said, was applicable to the whole body of Christians.

In opposition to those who held the supremacy of the pope, as an article of faith, he maintained that, "The saving faith of a christian, consists in believing that Jesus is the Messiah; but," said he, "the Romish church hath multiplied articles of faith without number. It is not enough now to believe in Christ; we must believe in the pope of Rome."

In respect to the authority claimed by the clergy, Wickliff said, "It is a scandal to the christian church, that any of its

members should set up their own authority against that of Christ. The days, I hope, will come, when men will be wise enough to shake from their necks the dominion of human ordinances, and disdain submission to any ecclesiastical injunctions, but such as are plainly authorized by the word of God."

He thought baptism to be essential to salvation; and that, in a case of necessity, any one present might baptize.

The bread and wine in the Lord's Supper, he considered as signs or symbols; yet it appears from his writings that it was late before his mind was settled on this ground.

He maintained that no cause short of adultery would justify divorce; and he was an advocate for marriage among the clergy.

The *oil* and the *veil* in confirmation, he rejected as unscriptural. He did not object to extreme unction, but only to the exorbitant fees demanded by the priests.

Penance, he said, had no merit in God's sight, except it be followed by a reformed life.

Absolution, as practised by the Roman church, he reprobated as abominable. "In the plenitude of their power," said he, "they will do what God himself would not do—*pardon unrepented sin.*"

Against the doctrine of indulgencies he was very severe; and represented it as "an invention of antichrist to magnify the sacerdotal power, and to bring wealth to the church, at the expense of religion and the souls of men."

He opposed the endowment of chauntry priests. "*That man,*" said he, "*who liveth best, prayeth best.*" A simple pater-noster from a religious ploughman, is of more value in the sight of God, than a thousand masses from a wicked prelate."

The practice of praying to saints he opposed, and would acknowledge no mediator but Jesus Christ. Images, he thought, might have a good effect when they were proper representations of truth; but as used by the Romish church they led to idolatry.

He denied the propriety of pilgrimages, and the lawfulness of sanctuaries for the vicious. He also denied the right of excommunicating any persons from the church, who did not first excommunicate themselves. No good man, he said, could be a heretic, because heresy consists in a bad life, as well as in false principles.

Such were the opinions of Wickliff, which occasioned him to be regarded as a heretic.—Besides translating the Bible, he wrote and published abundantly. His biographer has given the titles of nearly a hundred of his works, and says that the catalogue might be easily enlarged. But his writings were chiefly pamphlets or tracts.

Not long before he began his translation of the Bible, he was seized with a violent and threatening distemper. While he was sick, four friars, with four other persons for witnesses, came and informed him that they had heard he was at the point of death, and they had come hoping that before those witnesses he

would retract the severe things he had said against them. On hearing this unexpected summons, he raised himself up in the bed, and cried out, "I SHALL NOT DIE, BUT LIVE TO DECLARE THE EVIL DEEDS OF THE FRIARS!"

He recovered, and translated the Bible. This was made the ground of much clamor against him. One of the popish writers thus spake on the subject: "Christ entrusted his gospel to the clergy and doctors of the church, to minister it to the laity and weaker sort. But this master Wickliff, by translating of it has made it vulgar, and has laid it more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy, and men of the best understandings; and thus the gospel *jewel*, the evangelical *pearl* is thrown about and trodden under foot of swine."

Great efforts were made by the clergy to suppress the translation, and prevent its being read by common people, but all their exertions availed nothing.

Before the death of Wickliff a war was proclaimed, in which he thought the name of religion was grossly prostituted. He wrote a piece on the subject, and treated the pope with great severity. "When," said he, "will the proud priest of Rome grant indulgences to mankind to live in peace and charity, as he now does to fight and slay one another?" This piece drew on him the resentment of the pope, and was likely to occasion him additional troubles: but he was seized by a fit of the palsy, and so far disabled, that his enemies concluded to let him alone. He still however was able to attend public worship, and was in his church at Luttenworth when another shock of the palsy ended his days. This happened in the year 1384.

In our next number, we hope to give some account of one of the disciples of Wickliff. To prepare the way for that, we have given a brief account of this Reformer and his opinions.

ON THE EVILS OF WAR.

"I am for peace."

WAR is a source of many evils; some of which it may be proper to display in the Christian Disciple, with a view to excite a desire of peace. I will not inquire whether the war in which our country is engaged, is a just or an unjust war. I will simply state a principle which every one may apply for himself. 'No war can be just which is not exclusively *defensive*.' But taking a moral survey of the effects of war, I would excite a desire of peace, arising from moral sentiments and feelings.

The first evil growing out of a state of war, to which I would call attention, is the state of mind in which we are accustomed to

think and to converse of those whom we call our enemies.—The object of a just war is the defence or recovery of rights which have been invaded, or lost. All the honorable and kind sentiments, which are consistent with exertions for the defence or recovery of these rights, should be cherished in every mind. But how many are there, who have moral feelings, sensibility of conscience, enough to restrain them from cherishing hatred to a neighbor, or a countryman, and from delighting in his misfortunes, who yet are unconscious of guilt in indulging a relentless enmity towards a whole nation, a joy in all their calamities and sufferings! But what can be more inconsistent than this, with the temper of that religion which teaches us, that even our enemy is our brother; that we ought, if we have opportunity, to do good even to those who hate us, and to pray for them who despitefully use us.

The second evil, or source of evils arising from a state of war, is the jealous and contentious spirit which it occasions among ourselves. It can rarely occur that a whole people will be satisfied concerning the equity or expediency of a measure of such deep and extensive interest, as the declaration of war. Opposing parties will naturally be formed, and countrymen and neighbors become scarcely less enemies one to another, than to the nation against whom open and inveterate war is waged. This effect is felt throughout our country. The passions which are excited toward our enemy, are indulged likewise towards each other; and nothing can be more unjust, than the objects, the motives and the dispositions, which men in the heat of their opposition, often ascribe one to another. It is an evil which perhaps from the constitution of human nature, so necessarily arises from a state of war, that however just and necessary he may deem the contest, every good man will ardently wish it may be brought to a speedy termination.

Third. War is a copious source of vice and of wretchedness, in the opportunities and means which it gives to unprincipled men. There is in every community a class of men too proud to beg, and too indolent to labor, adventurers, who in times of peace live by gambling and such frauds as they can practise with safety. There is another class, perhaps with no more integrity, but with an all devouring ambition, whose object is destruction; and who hate the calm of peace, in which they cannot rise above those about them. Who will suffer, and what will be the extent of wretchedness, enter not into their calculations; they are enriched by the spoils of their more virtuous countrymen, and fatten on their desolation. I do not imply, nor mean, that all who are agents in war are of one or the other of these classes. I venerate the warrior, who has fought only for defence and for peace. But the men to whom I allude have no object beyond their own interest, no principle which does not begin and terminate in their own ease or aggrandizement. In peace they are

scattered over society with little communication, and with no common bond of union. The alarm of war is to them a rallying sound, and in their union they bring together a mass of iniquity, whose contagion spreads wide a deadly influence. Peace is to them a state of thraldom, and war of liberty. Restless, impatient, delighted with change, and rejoicing in their new privileges, their first and strongest desire is, that war may be perpetual. This is a tremendous calamity to their country, which looses such men from their confinement; which gives them advantages for effecting their unrighteous and destructive purposes.

Fourth. A state of war long continued brings with it a general national corruption, a looseness of principle, and innumerable immoralities in practice. The prejudices and passions which it excites and keeps in action, are transmitted from parents to children, and before children are taught to make moral distinctions they learn to hate those their fathers hate, to suspect those their fathers suspect, to assume party names, and to indulge, as far as they are able, all the spirit of party.

Politics, or the passing events, and the hopes and fears they occasion, occupy thought and conversation in families, in the labors of the field, on the Sabbath, and around our churches.—This is not all. The thirst for news leads many to the tippling house, who there contract a thirst, in extinguishing which they drown every virtue. In the heat of political discussion, how is the name of God profaned! with what awful familiarity, with what horrible malignity are his judgements denounced! The poverty of many necessarily follows in the train of war. Thousands who before lived in comfort are necessitated to beg or to steal. These dreadful effects of war are already visible to any one who will behold them; but all these, compared with what a few years more of war may produce, are but the beginnings of evil.

Fifth. Who that has the sensibilities of a christian, can reflect upon the great numbers which in battle, and under the influence of the worst dispositions and feelings, are hurried in an instant into eternity, and not deprecate war as one of the most dreadful scourges of God! Confine attention only to this single point, and the view is awful. I have no doubt that a man may retain his piety and virtue in the camp, and carry it with him into the field. But the instance I believe is rare, that virtue and piety are long retained in such circumstances. The vices, like the diseases of camps, are peculiarly infectious. In the most just and necessary war, it is then a reflection on which we cannot dwell but with the most distressing sensations, that so many while engaged in the dreadful work of slaughtering one another, should in a moment be summoned to their final accounts. In this consideration, I forget how many parents are torn from their children, how many husbands from their wives, how many brothers from their sisters, how many friends are separated to meet no more; how much an-

guish is extended through all these various relations. We have been accustomed, some of us even from early life, so frequently to hear of thousands and tens of thousands, who have fallen in battle, that when we hear, we scarcely realize that they are men like ourselves. But whatever is the cause in which he contends, every man in death must account for his life; and who that reflects but for a moment with seriousness, would so die, so be judged, and so receive his everlasting portion?

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews, in the time of our Saviour.

36.

Luke iv. 16—20.

And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the Book of the prophet Esaias; and when he had opened the book, he found the place where it was written, &c. And he closed the book, and gave it again to the minister, and sat down; and the eyes of all them that were in the Synagogue were fastened on him.

The term synagogue, which means an assembly, and was applied to the court of seventy elders, was principally used to signify the places, where the Jews assembled for worship. They were originally intended for the accommodation of those, who lived too far from the temple, to attend upon its stated exercises. The time when they were first used is very uncertain. Some believe, that it was as early as the settlement of the tribes in the promised land; others, that there were none before the Babylonian captivity; and Basnage thinks they were first erected, but a few years before our Lord. But we have the authority of James, (Acts xv 21.) that "Moses *of old time* hath in every city them that preach him, being read in the synagogues every Sabbath day;" and they are mentioned also in the 8th verse of the 74th Psalm, "They said in their hearts, let us destroy them together; *they have burnt up all the synagogues of God in the land.*" They were used for prayer, preaching, and disputation; but not for sacrifice.

Synagogues were built, and their worship was ordered, in imitation of the temple. In Jerusalem alone, it is said, there were four hundred and eighty. The Jews of Cyrenia, Alexandria, &c., built synagogues at Jerusalem, for the use of their brethren who came from other countries. The *Libertines*, mentioned in Acts vi. 9, who had a synagogue in the city, are thought by some to have been those who were *made free* in opposition to those who were *free born;* but the name was more probably derived from a place called Libertus, or Libertina, in Africa, near Carthage.—It was even a proverb among them, "whenever there are ten Israelites, who are *men of leisure*, there should be built a synagogue.

In the synagogue they had an ark, in which they kept the book

of God; and the people's faces were towards it. The *teachers*, the *men*, and the *women* sat each by themselves. The women it is said, were separated from the men, by a partition of lattice, or wire work. Over the gate, and on the doors were inscriptions; such as "*This is the gate of the Lord; the righteous shall enter into it.*"—"*Remember thy Creator, and enter with humility into the house of the Lord thy God.*"—And, "*Prayer without attention, is like a body without a soul.*"

Our Lord, it is said, *stood up for to read;* and when he was prepared to preach, he *sat down.* We are here referred to the customs of the synagogue. The Jews read *standing;* and it was not lawful for one reading, says the Talmud, even to lean upon any thing. But the preacher sat, while he was expounding the scriptures; and it was because the people saw that Jesus sat down, and therefore that he intended to preach, that *the eyes of all them that were in the synagogue were fastened on him.* We are told likewise, (Acts xv. 14, 15.) that when Paul and Barnabas went into the synagogue of Antioch, and *sat down*, thereby intimating their desire to speak to the people, the rulers of the synagogue sent to them saying, *ye men and brethren, if ye have any word of exhortation for the people, say on.* —The custom of sitting, while preaching, continued, I think, till after the time of Chrysostom.

The Scribes usually taught in the synagogue; but the ruler of the synagogue gave permission, as he pleased, to any one who wished to officiate. But the liberty of preaching was allowed to no one who was illiterate. It was granted to our Lord, not only as a rabbi, but probably still more from the consideration, of the almost universal desire of the people to hear him.

And there was delivered unto him the book of the prophet Esaias. The person who gave it to him was the *minister*, or ruler of the synagogue; and to him our Lord returned it, when he had read the text from which he intended to preach. The evangelist intimates, that the prophecy of Isaiah only was given to our Lord. This was probably the fact. Their sacred books consisted of several large rolls of vellum, or parchment, stitched or glued very neatly together; and we read of volumes, or rolls, of very great length. (Zech. v. 1, 2.) From *volvo*, to roll, is derived the English word *volume.* Our Lord, it is said, *opened* the book. But the original word implies that he *unrolled* it; and in verse 20th, that he *rolled together*, and not merely that he *closed* the book. It is worthy of remark, that the evangelist mentions it as a custom of our Lord, to go to the synagogue *on the Sabbath Day.* Yet there was a service in the synagogue every day; and one of peculiar solemnity, as well on Monday and Thursday, as on Saturday. The expressions at least indicate, I think, that it was on the Sabbath only that our Lord *preached in the synagogue.* And was not this too the practice of the apostles? When the Jews were gone out of the synagogues the Gentiles

besought that these words might be *preached to them on the next sabbath;* and *the next sabbath Day* came almost the whole city together, to hear the word of God." (Acts xiii. 42, 44.)—"And he, (Paul,) *reasoned in the synagogue every sabbath,* and persuaded the Jews and the Greeks." (Acts xviii. 4.) We learn only from the evangelist, the subject which was selected on this occasion by our Lord. But who has not felt the eager desire, that an abridgment, at least, might have been transmitted to us, of *the gracious words which proceeded out of his mouth.*

The worship of the synagogue consisted of three parts: 1. of reading the scriptures; 2. of prayer; 3. of preaching. The Jews divided their law into sections, one of which, read every sabbath, secured the public reading of their law every year. They began their course of reading, on the sabbath before the feast of tabernacles, the day in which the reading of the law had been completed; that, as the rabbies say, the devil might not accuse them to God of being weary of reading his law.

For their prayers, they had liturgies, in which were all the prescribed forms of the synagogue worship. The service began and ended with the prayer, with which the Jews were accustomed to end all their prayers. *Hallowed be his great name in the world, which he has created according to his good pleasure! and may his kingdom be established! may we behold his redemption spring up and flourish! may his Messiah suddenly appear in our days, and in the days of all the house of Israel, to deliver his people.*

The preachers taught, either by disputation, by questions and answers, or by continued discourses like sermons. These different modes of teaching were called by the general name of *searching;* the discourse was styled *a search* or *inquisition;* and he who made it, a *searcher.* Places were set apart for these searches, or expositions. Such places were generally attached to synagogues; and in them were *the disciples of the wise* counted for rabbies, or doctors. The explanations of scripture, and particularly the sermons, were rehearsed in the synagogue itself, on the sabbath, and other festivals.

Alms-giving was even accounted by the Jews, one of the most essential parts of their religion; and in every synagogue there were two *treasury chests,* one for poor strangers, and the other for their own poor. All who had any thing to bestow, put their alms into these chests, as they went into the synagogue to pray.

It is thought that Josephus refers to the service of the synagogue when he says, "that they might not have the pretence of ignorance for their transgression, Moses gave the law, the most excellent of all institutions; nor did he appoint that it should be heard once, or twice, or often, but that, laying aside all other

works, *we should meet together every week to hear it read, and to gain a perfect understanding of it.*" "And," says Philo, "from the time of Moses to this day, the Jews have inculcated the principles of their religion on the seventh day, setting apart that time to the study and contemplation of the things of nature. For the oratories, or places of prayers, which are in every city, what are they but schools of wisdom, of fortitude, sobriety, justice, purity, and every virtue?" I believe that few of our modern Jewish antiquaries, says Lardner, agree with Philo and Josephus, that the synagogue worship was an institution of Moses; but none I think will contest that, in their time, the Jews frequented the synagogues on the sabbath.

See Lardner v. i. p. 207—8. Godwin's Moses and Aaron, p. 86—9 and 305. Lightfoot's Hor. Heb. on the text, and on Matth. iv. 23. Weems' Christian Synag. p. 110--12. Prideaux's Con. v. ii. p. 538 and seq. L'Enfant's and Beausobre's Introd. p. 158 and seq. Jennings' Jewish Antiq. v. ii. p. 46 and seq.

OUR DEPENDANCE ON GOD IN THE DIFFERENT CIRCUMSTANCES OF LIFE.

THE plans of life which every man frames for himself are as various as the capacities, the ruling passions, and the opportunities of the individuals who make them: and no man, I think, can have passed half the term of human existence, without discovering that more than once his projects have been frustrated, his courses altered, his buds of hope blasted, and the gay and lofty fabric of his expectations overthrown, he knows not how, nor whence, nor wherefore.—It will not be improper to show you, and to impress more deeply upon myself how little our lot in life is at our own disposal. Any speculations which, without checking our exertions, tend to discover our wants or inabilities, have a favorable influence on character, by narrowing the limits of pride's dominion, and plucking a plume from the chaplet of vanity.

With a view then of making a pious impression on our hearts, in taking a partial survey of human affairs, I shall attempt first: To show you how little our external situation depends on ourselves; and then, To prove that if our circumstances had been more at our own disposal, and our views more frequently accomplished, we should probably be less happy than we are.

To show how little our lot in the world has been in our own hands, it is not necessary to dwell upon the days of our infancy, when it was every minute doubtful whether the being that had been introduced into life,

would live long enough to understand that he had a life to preserve. We may also pass over those days of boyhood, when the understanding is not ripe enough to form plans, and when the forethought, just appearing, extends no farther than to the pleasures, hardly to the evils, of the morrow. The whole of this early period, though it often gives a lasting color to the remainder of life, is so little within our own power, and is so seldom influenced by any plans, which we are then capable of forming, that it would be superfluous to insist longer upon the fact, or upon the conclusion, which results.

There is a time, however, when we all begin to feel something of our own self-sufficiency, when we choose the pursuits we mean to follow, mark out what we imagine to be the shortest road to happiness, and thus prepared enter into what is called the world. From this period then, when we think we have taken the thread of our fortunes in our own hands, allow me to follow a few steps in life.

The first fact which shows us how little our present situation is the result of our own arrangements, is the innumerable defeats which our plans encounter.

I appeal to any man who has lived long in the world, whether in any period of his life that he has yet passed, he has found himself in the precise circumstances self he expected.

This certainty of disappointment results from more than one source. For, in the first place, so various and complicated are human interests, so inordinate are many of our desires, and so unreasonable are others, that two individuals can hardly form extensive plans of worldly happiness which shall not interfere, at least in some subordinate parts, which shall essentially affect the issue of the whole. What a range of disappointment does this single fact open! From this one source of disappointment, however, the real or imagined contrariety of human interests, we see how much of our destiny on earth is placed at once out of our own control.

To enumerate all the causes of the failure of our plans would be impossible. One however which, more than any other perhaps, shows the folly of far extended projects, is the uncertainty of health, a blessing which is indispensable to the full enjoyment of the lowest, as well as the highest of human pleasures. What then; is man the arbiter of his own fate, when the least mite that floats on God's air may clog the operations of vitality, or derange the whole texture of the human constitution? Is man the being to forget that his lot is not within his own disposal, when the first breeze may waft pestilence to his heart, and the first exhalation which rises up under his nostrils, may poison the source of being, and lay a foundation for a life of debility, of inactivity, perhaps of pain and misery? Go to the tombstones, and read there the records of human disappointments. Not a head is now mouldering in those cells, which had not teemed with plans

as probable as yours. But—they were not executed!

A second remark which should satisfy us that our present situation is not the result of our own foresight is this, that most of the pleasures we have met with in life were entirely unexpected. Of our successes how few have been the direct consequence of our own plans? The very phrase "good fortune" intimates this. It implies a happiness which was not premeditated, which was not the object of our calculations, not the fair result of any of the plans we had been laboriously forming. How many have leaped into seats of power, lifted by the agitation of the times into places to which they once dared not to bend a thought?

What has raised the men, who fill up such a space in history, but who make awful blanks in creation, but combinations of circumstances which they never foresaw, and tides in human affairs which they never calculated? But it is not necessary to mount so high for examples. Enumerate the pleasant circumstances of a single day, and tell me how many of them you had anticipated. What are the pleasures which ever constitute the ordinary, and I may say principal happiness of human life? What are they which make up the sum of our enjoyment, and attach us so strongly to existence? Are they not the little domestic, indiscernible, incalculable happinesses, which one man enjoys almost as well as another? And was it for these common pleasures of life that you have been all along spreading your nets? No, my friends, acknowledge it was not. It was for the large, the glittering, the envied, the distinguishable blessings. You thought you should be miserable if you did not attain them, and so you would have been, had not the all-wise Disposer of human affairs ordered better the sources of human happiness. Indeed, if he had left us to look out for all the little circumstances which make life agreeable, the whole of human felicity would be lost in the very toil and weariness of providing for it. The prodigious variety of little circumstances which make up the daily comforts of life, are things which *meet* us, not the things which are *sought*. Happiness is like the invisible elastic fluid which we inhale. If we were compelled to run after the pure air which supports respiration, our breath would be soon gone in the pursuit.

A third remark only will we make at present, to add to the weight of proof that our actual situations in life have been much less in our own power, than the show of human activity would lead us at first to suppose. If you have passed the middle of your days, I am sure you are sensible that no unvarying plan has hitherto conducted you. Ask the aged man how often he has changed his courses, how often he has measured back his steps. Ask him if much of the short period which is allotted to this busy little being, who would wish to live so much longer, must not be spent in recovering what has

been lost we know not how, in framing new speculations, in guarding against new defeats, in altering even what once appeared to us to be ultimate views?

It is indeed often supposed that much of the misfortunes of man's affairs is the consequence of the variation of our purposes, and the perpetual changes of our plans. But perhaps the very contrary is as often the case. For who does not know that by not sufficiently consulting the frequent changes of circumstances, by an obstinate adherence to our own plans, too great confidence in the infallibility of former conclusions, opportunities are continually lost, and thus many a life has been eked out in discontentment, or in hopes, which their duration has even made tedious; a life which might otherwise have been conducted in triumph under the banners of success.

What then is the conclusion from this fact, that in order to secure the greatest prosperity of which we, as men of the earth, are capable of attaining, it is necessary to change often our pursuits, and even our ultimate views? Is it not this; that in consequence of the narrowness of our comprehension, and the place we hold in the innumerable ranks of God's creation, our best plans are so liable to defeat, that it is absurd in any case to say, that the situation in which we find ourselves is the direct result of our own plans; and of course that our lot in life is not in our disposal. A man's heart deviseth his way, but the Lord directeth his steps.

In the mean time let not what has already been said, leave upon your minds any unfavorable impression. We hope to make sufficiently apparent the benevolence of Providence. Recollect the conclusion, which the wise preacher drew from these views of human life. Though he saw under the sun that the race is not to the swift, nor the battle to the strong, neither bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; though he saw that man knoweth not his time, but as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time when it cometh suddenly upon them; though he declares, that he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap; yet this does not discourage him from adding, truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. In the morning then sow thy seed, and in the evening withhold not thy hand;—and he assigns as a reason the very fact we have endeavored to establish;——for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good;——thou knowest not the works of God who maketh all.

B.

A SHOCKING PROCESSION.

In the reign of Francis I. king of France, some of his subjects who had embraced the protestant religion, imprudently affixed papers at the gates of the Louvre, which contained reflections on the doctrines and rites of the papal church. "Six of the persons concerned in this rash action were discovered and seized. The king, to avert the judgments which it was supposed their blasphemies might bring down upon the nation, appointed a solemn procession. The holy sacrament was carried through the city in great pomp; Francis walked before it, bearing a torch in his hand; the nobles marched in order behind. In the presence of the assembly the king declared, that if one of his hands were infected with *heresy*, he would cut it off with the other, and would not spare even his own children, if found guilty of the crime. As a dreadful proof of his being in earnest, the six unhappy protestants were publicly burnt before the procession was finished, with circumstances of the most shocking barbarity attending the execution."

This shocking account is given in Robertson's history of Charles V. vol. iii. p. 81. The conduct of these protestants in affixing the papers to the gates, and thus reproaching the established religion of the country, is by no means to be justified. But their being *protestants* in sentiment was the thing which the king denominated *heresy;* it was for this more especially they were doomed to the flames. The very religion which prevails through this country was *damnable heresy* in view of the papists of that day. Not only so, they claimed the right of punishing men for their religious opinions, if they dissented from the established creed.

What a solemn procession of the memorial of our Saviour's love in laying down his life for us, accompanied with the horrid slaughter of six of the persons for whom He died! Such are the genuine fruits of assuming power in matters of faith, and establishing human creeds. If the majority have a right in any country to require submission to a human creed, they had this right in France and Rome. If in any country the majority may inflict any evil on such as dissent from human creeds, and merely on account of that dissent, they may inflict burning and death. And if the object of inflicting evil on the dissenter be to prevent his propagating his opinions, or to deter others from embracing them, the more sudden and terrible his death, the more efficacious the remedy.

Do any of our readers shudder at the thoughts of burning people alive, for dissenting from a human creed? Then learn to prefer the BIBLE as the standard of faith, to treat with christian tenderness such as appear to you

to be in dangerous errors, and resist, with meekness and fortitude, every encroachment on the rights of conscience.

In view of this portion of history, the following questions may be proposed. From the time of our Saviour to the present day, have not a majority of those been on the side of truth, who have been reproached and persecuted as *heretics?* So far as men are in the habit of regarding dissent from a human creed as a crime, are they not generally blind to the errors of their *own tempers?* Do they not, as king Francis did, make a kind of righteousness of their zeal in opposing imagined *heresy* in others, so as to overlook that in themselves, which is more offensive to God than erroneous opinions? Was it not so with the scribes and pharisees in their treatment of Jesus and his apostles? Was it not so with the papists in their treatment of the protestants? And may it not be so in some instances at the present day?

REMARKABLE EXTRACTS.

The following extracts are from the Asiatic Researches, and are contained in a paper written by Sir William Jones "On the Gods of Greece, Italy, and India."

"LET us now descend from these general and introductory remarks to some particular observations on the resemblance of Jeus or Jupiter to the triple divinity Vishnu, Siva, Brahma; for that is the order in which they are expressed by the letters A, U, M, which coalesce, and form the mystical word O'M; a word which never escapes the lips of a pious Hindu, who meditates on it in silence. Whether the Egyptian ON, which is commonly supposed to mean *Sun*, be the Sanscrit monosyllable, I leave others to determine. It must always be remembered that the learned Indians, as they are instructed by their own books, in truth acknowledge only one Supreme Being, whom they call Brahma, or the GREAT ONE, in the neuter gender; they believe his essence to be infinitely removed from the comprehension of any mind but his own; and they suppose him to manifest his power by the operation of his divine spirit, whom they name Vishnu, the *Pervader*, and Náráyán or *Moving on the Waters*, both in the masculine gender, whence he is often denominated the First Male; and by this power they believe that the whole order of nature is preserved and supported; but the Vedántis unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of Supreme Goodness was left a moment to itself, imagine that the Deity is ever present to his work, and constantly supports a series of perceptions which in

one sense they call illusory, though they cannot but admit the reality of all created forms, as far as the happiness of creatures can be affected by them." Vol. i. p. 241, 242.

"Very respectable natives have assured me that one or two missionaries have been absurd enough, in their zeal for the conversion of the Gentiles to urge, 'that the Hindus were even now almost christians, because their Brahma, Vishnu, and Mahesa were no other than the christian Trinity;' a sentence in which we can only doubt whether folly, ignorance, or impiety predominates. The three powers, *creative*, *preservative*, and *destructive*, which the Hindus express by the triliteral word O'm, were grossly ascribed by the first idolaters to the *heat*, *light*, and *flame* of their mistaken divinity, the Sun; and their wiser successors in the East, who perceived that the Sun was only a created thing, applied those *powers* to its Creator; but the *Indian* Triad, and that of *Plato* which he calls the Supreme Good, the Reason and the Soul, are infinitely removed from the holiness and sublimity of the doctrine which pious *christians* have deduced from texts in the Gospel; though other christians, as pious, openly profess their dissent from them. Each sect must be justified by its own faith and good intentions. This only I mean to inculcate, that the tenet of our church cannot, without profaneness, be compared with that of the Hindus, which has only an apparent resemblance to it, but a very different meaning." p. 272.

"As to the general extension of our pure faith in Hindustan, there are at present many sad obstacles to it. The Muselmáns are already a sort of heterodox christians. They are christians, if Locke reasons justly, because they firmly believe the immaculate conception, divine character and miracles of the Messiah; but they are heterodox in denying vehemently his character of *Son*, and his equality, as God, with the Father, of whose unity and attributes they entertain and express the most awful ideas; while they consider our doctrine as perfect blasphemy, and insist that our copies of the scriptures have been corrupted both by Jews and christians. The Hindus, on the other hand, would readily admit the truth of the gospel; but they contend that it is perfectly consistent with their Sastras. The Deity, they say, has appeared innumerable times, in many parts of this world, and of all worlds, for the salvation of his creatures; and though we adore him in one appearance, and they in others, yet we adore, they say, the same God; to whom our several worships, though different in form, are equally acceptable if they be sincere in substance." p. 274.

THE VIEWS OF DR. DODDRIDGE IN RELATION TO HERESY.

In a former number we gave the opinion of Dr. Campbell on the scriptural meaning of the word *heresy;* we shall now give the views of Dr. Doddridge.

In his Lectures vol. ii. p. 242 he says, "It seems dubious whether *heresy* does in the New Testament, signify any thing different from a high degree of *schism*, or breaking the peace of the church by uncharitable divisions and separations." In p. 244, the Dr. quotes the opinion of Mr. Hallet —"That there is only a gradual difference between *schism* and *heresy*, and that schisms grow up into heresies when separations are occasioned.—The only rule to determine which is heresy in all places and all ages, is the declaration which God has made in the scripture of the terms of acceptance with him; and when any thing more than this is insisted upon in order to continue communion, there is the guilt of heresy on *that side* which insists on those unnecessary and unscriptural things."

In p. 245, the Dr. states the opinion of those who are disposed "to introduce some *human form* as a *standard of orthodoxy*, requiring those especially who are to be public teachers in the church, to subscribe." On which he observes:—

"Had this been requisite, it is probable the scriptures would have given us some such formularies as these, or some directions as to the manner in which they should be drawn up, proposed and received.

"2. It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did.

"3. It is plain in fact, that this practice has been the cause of great contention in the christian church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged.

"4. This is laying a great temptation in the way of such as desire to undertake the office of teachers in the church, and will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore best deserve encouragement.

"5. It is not likely to answer the end proposed, namely, the preserving an uniformity of opinion, since persons of little integrity may perhaps satisfy themselves in subscribing what they do not at all believe, as *articles of peace*, or in putting the most unnatural sense on the words."

Thus the good Doctor "being dead yet speaketh," and we hope his voice will not be heard in vain. From what he has said we are entitled to these conclusions:—

1. That the term *heresy* has been grossly misunderstood and misapplied.

2. That establishing a human

creed as a test for admission to christian privileges, is without the least warrant from the scriptures, and is of a pernicious tendency:—that it tends to produce that kind of heresy which the scriptures condemn; to lead many to act the part of hypocrites, and to shut out of the church the most conscientious christians. It is manifest that such *tests* are *no bar* to the admission of *dishonest men.* They operate as a *bar*, only to the "CHILDREN THAT WILL NOT LIE."

Finally, we recommend these extracts to the serious consideration of those associations of ministers, who require assent to a *human creed*, as a condition of approbating young men for the ministry. We are not disposed to impeach their motives; but, if we mistake not, their conduct in this particular, is calculated to have all the effect of a *base artifice for corrupting the integrity of honest men*, and to induce them to act a part which ought to be regarded as a disqualification for the sacred office.

POETRY.

RELIGION.

BY JAMES MERCER, ESQ.

RELIGION! heavenly maid!
Who lend'st thy willing aid,
To bear the pilgrim on his thorny way;—
Whose light, athwart the gloom
That saddens o'er the tomb,
Gives the sweet promise of a future day;
In vain the savage foes of man conspire,
To shake thy stable throne, and quench thy hallowed fire.

For though on summer seas
Th' adventurer courts the breeze,
Nor heeds the warning voice which sirens sing;
In life's declining hour,
When clouds begin to low'r,
And hopes fallacious vanish on the wing;
What guidance shall he trust but thine alone,
Appall'd by coming night, and on a coast unknown?

When reft of ev'ry stay,
He sees them swept away,
Whom love and friendship in his fortunes join'd,
What time with streaming eyes,
He mourns the sever'd ties,
That ardent youth first fasten'd on the mind,
To whose kind counsel shall the wretch attend,
But thine, that ever breathes the fervor of a friend?

Let philosophic pride
Our fears and woes deride,

And arm the callous breast in stubborn steel;
Thy lips a wisdom teach
Beyond the stoic's reach;
Thy votaries learn to triumph while they feel;
With sober joy receive the boons that flow,
And bless the chast'ning hand that deals th' afflictive blow.

O maid forever mild,
Sweet Mercy's darling child!
May those who plead thy cause, thy spirit share!
For in the christian's breast,
Should hate or envy rest,
Should pride or blind presumption enter there?
What boots the suppliant voice, the bended knee?
He follows faithless guides, and wanders far from thee.

RELIGIOUS INTELLIGENCE.

JEWS SUBSCRIBERS TO BIBLE ASSOCIATIONS.

[FROM "The Jew's Repository" a periodical work, published monthly in England, the two following articles have been selected. This work "is intended to contain papers on all subjects connected with Judaism, Jewish affairs, or Hebrew literature." The 16th Number, from which the following articles were taken, was published, March 1814.]

"It is a part of our plan to communicate to our readers all the information in our power respecting the Jews. The following fact we believe is not generally known; but the fullest reliance may be placed on the accuracy of the statement, which we have received from the best authority.

Among the subscribers to the Bible Associations, formed within the limits of the Southwark Auxiliary Bible Society, there are FORTY-SIX JEWS. These are all *free* subscribers, that is, subscribers to the support of the respective Associations, not requiring any part of their subscriptions to be returned to them in Bibles, but giving their money to furnish the scriptures to their poorer neighbors.

One of the most distinguished and active members of the Southwark Auxiliary Society says—"The report of one of our District Committees induced my calling on a Jewish subscriber residing in an obscure alley. I could not avoid congratulating him on the liberality he had evinced, and I concluded by asking him, how he who was a Jew, and required not the Bible, was prevailed on to subscribe. He replied, "Sir, I have observed that those of my neighbors who have Bibles, are *better people* than those who have none."

At the close of one of our General Meetings for establishing a Bible Association last summer, wherein, as I had observed some Jews present, I had taken occasion to advert to the cooperative spirit which they had evinced, one of them, a young man, came up to me and requested to know, whether we distributed the *Old* Testament *alone*. I answered in the negative; at the same time observing that his getting the *whole* of the scriptures by no means compelled him to *read* the whole; and that a perusal of the New Testament, after he had gone through the Old, could do him no injury, and might tend to explain some passages in the latter. To my astonishment he rejoined, "That is very true, Sir; I will set down my name as a subscriber for a Bible."

Extract of a Letter from Dr. Naudi of Malta to one of the Secretaries of the London Society.

MY DEAR FRIEND,

I RECEIVED your letter, dated the 17th of Jan. last, in which you inform me that your society have appointed me one of its foreign directors. I assure you, as I have done from my first acquaintance with your society, that through God's providence, by extending its exertions over Palestine, Egypt, and all the countries near the Mediterranean, it will most materially promote the restoration of our fellow creatures in those unhappy regions. You have already the prospect of the exertions in North Africa, of one of the Jewish people, Mr. Murtheim, who was converted to the christian religion through the medium of the Hebrew tracts that your society put into my hands some years ago in Malta. Farther accounts have stated that this man, so truly converted, has persuaded many of his brethren to leave their former prejudices, and look for their future happiness and salvation through the atonement and mediation of Jesus Christ. He has extended the same christian charity towards the Turks and heathens; and as this part of his exertions also has been crowned with success, how much will he be pleased to receive the tracts and scriptures, which you delivered to me for him!

ARTICLES FROM THE CHRISTIAN OBSERVER.

Extract of a letter from Dr. Carey, baptist missionary in India.

THE state of India, as to religion, is widely different to what it was twenty years ago. Then a christian could scarcely be found; now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native or country born minister visit them. There is a general spirit of inquiry about the gospel all over the country, and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the sabbath, and meet for christian worship before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition; and who, it is hoped, will be enabled to make a profession in due time. The cause of our Redeemer does prosper gloriously.

We are now going forward in printing the scriptures to a greater extent than ever. Thirteen versions are in the press; and three more are expected to follow soon. The church at Calcutta is become large, and still increases.

Extract of a letter from Dr. Marshman.

"ALMOST all the brethren at Calcutta are endeavoring in one way or other, to recommend the gospel to those around them.

This I esteem a precious token for good. The native brethren at Serampore too are much stirred up to seek the salvation of their countrymen. Nearly every one capable of speaking, is out on a Lord's day in the neighboring towns and villages. Nearly five hundred have been baptized in these twelve years; and they are spread over an extent of more than one thousand miles in length."

On the 20th of Nov. 1812, the number of children in the Benevolent Institution, was three hundred and eighteen boys, and one hundred and seven girls. The native free school has about forty boys. Such a method of spreading the gospel can hardly fail of the most happy effects.

African and Asiatic Society.

THIS society supports a public lecture to impart religious instruction to Africans and Asiatics at a chapel in Peter Street. They also support a School for the education of the children of Africans and Asiatics.

Methodist Conference.

THE seventieth annual conference of the Wesleyan Methodists, commenced at Liverpool, July 26, 1813. About three hundred preachers assembled. The numbers in the society are stated as follows:—

Great Britain	162,003
Ireland	28,770
France	100
Gibralter	127
Sierra Leone	96
Nova Scotia and Newfoundland	1,522
West Indies	15,220
United States	216,000
Total	423,838

Increase in the last year, about 10,000.

Sunday school union.

SCHOOLS for adults have been formed in Wales, Bristol, and many other places, where they have met with abundant success. It has been found by experience that adults are able to learn the art of reading with much more facility than children. Part of the sabbath, and a few evenings in a week, have been found sufficient for the purpose, and best adapted to the situation of those who gain their daily bread by hard labor.

Benevolent, or Stranger's Friend Society.

THE object of this Society is "to visit and relieve sick and distressed strangers and other poor at their respective habitations." The subscribers to this society choose a general committee, and divide London and its suburbs into eight districts. In each district a sub-committee is formed, who select suitable persons as visitors, and meet with them every week to receive reports of the cases visited, and the new cases that have been received, and to apportion suitable relief. A deputation from each sub-committee meet the general committee the first Friday in every month, to give an account of the money expended, the cases on the books, and the donations received, &c. In the year 1812 no less than 4732 cases were visited and relieved, and the sum of 2246*l.* 12*s.* 6*d.* was expended in relieving them. And not only do these visitors relieve the temporal wants of the afflicted, but take every opportunity of improving the affliction, under which the sufferers labor, to their moral benefit.

Yearly meeting of the Quakers.

THE yearly meeting of this sect was held in London from the 19th to the 29th of May 1813. The following extracts are from their circular Letter.

"Whilst we lament that many amongst us are still too much engrossed with the fading enjoyments of this life, and are refusing to follow our holy Pattern in the path of self-denial, we wish they may not be deprived of that encouragement to turn to the right way which often results from the faithful admonitions of those who have known the benefits of greater circumspection. We desire, dear friends, that such of you as often meet in small companies for the solemn purpose of worship, may not relax in your diligence. Your situation will at times appear discouraging; but although you may be seldom assisted by the company and travel of your brethren, never forget that you are under the continued notice of the Lord; and that his tender regard extends to all those who wait upon him in reverence and humility."

"From the epistles and other communications from America we find

that our friends, besides being attentive to the concerns of our society, are still pursuing their engagements for the welfare of the African and Indian race. But the war in which that country and this are now sorrowfully involved, has presented great obstacles to their efforts towards civilizing the Indians; and is likely for a time to suspend in some parts their successful exertions in that important and interesting cause."

"Amongst the numerous and benevolent undertakings which now interest the minds of our countrymen, we contemplate with much satisfaction, the general circulation of the holy scriptures. Our sense of that inestimable treasure has been frequently acknowledged; and we feel ourselves engaged to call the attention of such of our members as may be employed in this salutary work, to the supreme importance of giving heed to that Divine Word to which the scriptures bear testimony. This Word is Christ; the 'bread of life,' and the 'Light of men;' that 'Light which lighteth every man that cometh into the world' If we are earnest to obey the teachings of this unerring Guide, we shall be led to cry to the Lord, that he would preserve us from self-exaltation, from attributing to ourselves or others that honor which is due to him alone. We shall be on our guard lest we should mistake our proper sphere of usefulness, or suffer any pursuit, however laudable in itself, to divert us from our allotment of labor in the church."

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MISSIONS OF THE UNITED BRETHREN.

The following are extracts from letters.

From Greenland. The work of the Lord among our Greenlanders proceeds with his blessing. During last winter twenty-one persons have been made partakers of the holy communion, and many who were formerly excluded on account of transgressions, have returned as penitent sinners. On Maunday Thursday we had 170 Greenland communicants at the Lord's supper. These were days of great blessing both for us and our people.

From Labrador. Our communicants afford us pleasure; for it is the wish of their very hearts to live unto the Lord; and their conduct affords proof of the sincerity of their professions: thus, for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the holy sacrament, though at the peril of their lives. The schools, which have been kept during the winter, have been well attended by diligent scholars, who make considerable progress in reading and writing. All these blessings, which we can only briefly touch upon, afford both to us and you, abundant cause for thankfulness to the Lord for past favors.

Letters from Nain, Hopedale, and Okkak, contain pleasing accounts of the success of these benevolent missionaries.

From Barbadoes. A letter from Barbadoes gives an account of the alarm caused throughout the island by the extraordinary darkness which occurred on the 30th of April 1812, in consequence of the volcanic eruption of Mount Souffrier in St. Vincents. The darkness continued from six in the morning till past noon, attended with showers of dust.

About one, says the writer, a little light from the sun's rays appeared to the great comfort of every human being in the island. About three o'clock many negroes from far and near assembled together in our church, forming a large congregation, to whom a discourse was delivered on the scripture text of the day: "The works of his hands are verity and judgment; all his commandments are sure." Ps. cxi. 7.—concluding with fervent prayer. The attention and devotion of the auditory was great.

The great church at Bridgetown was, on this awful day, so much crowded, that it could hardly contain the people, who at eleven o'clock in the forenoon, with lanthorns in their hands,

took refuge in the house of prayer; so great was the consternation of the inhabitants.

Antigua. A letter from this island gratefully acknowledges the receipt of seven boxes of Bibles and Testaments from the British and Foreign Bible Society.

From Easter 1812 to Easter 1813 there have been baptized, or received into the congregation at St. Johns 195 adults; at Gracehill 97; at Grace Bay 18; total 310

Danish Islands. In the island of St. Thomas the brethren have two mission settlements, with congregations containing 2285 negroes, of whom 1188 are communicants. In the island of St Croix there are three settlements, and the congregations contain 8443 negroes, of whom upwards of 2600 are communicants. In the island of St. Jan are two settlements; the congregation consists of 1461 negroes, of whom 677 are communicants.

FRAGMENT SOCIETY.

THE Fragment Society of Boston held their annual meeting on the second Monday of the last month.

In making their yearly Report—"the directors present their renewed congratulations to the subscribers, on the arrival of their second anniversary. In contemplating the success which has attended this society since its institution, they would feel lively emotions of gratitude towards HIM, who alone can "prosper the work of our hands." To the intervention of HIS blessing must it be ascribed, that at such a time as this, when some of our most respectable citizens are more or less subjected to the inconveniences of privation or want, the resources of this little association have not been diminished; and it is sincerely hoped, that nothing but the imperious demands of necessity will hereafter induce any to withhold that charity, of which the poor feel the additional need, by a more than equal participation with the rich, in the sufferings of the times.

"In executing the trust committed to them, they have been anxious to discriminate between real and pretended want; and have made it their constant aim so to dispense your alms, as to soothe the miseries, and mitigate the sufferings of indigent merit; and not to encourage idleness or discontent. And although their means of usefulness have been limited, they indulge the humble belief, that through this society streams of comfort have been diffused into the abodes of sorrow, and cheered the hearts of their miserable occupants.

"The directors thankfully acknowledge many liberal donations of clothing and money; the amount received the past year in subscriptions and donations being 1252 dollars 57 cents. About 500 families have been assisted by the distribution of various articles of clothing, including in the whole 2800 garments. They have likewise contributed much to the comfort of the sick, by loaning necessary garments, which have generally been received with gratitude, used with care, and returned in a decent and cleanly state. 49 families have been assisted in this way. They have distributed among the children of the several charity schools much comfortable clothing; and in the course of the last winter loaned them a number of great coats for the purpose of enabling them to appear decent at church. The children in their turn, have employed much of their time in sewing for the Society, and have made many articles in a very neat manner."

The society respectfully solicit further encouragement from the liberal; and donations, either of money or clothing, will be thankfully received.

COMMODORE THOMAS MACDONOUGH.

RELIGION is so desirable and so rarely found in military commanders, that we think the following extracts worthy of preservation in the Christian Disci-

ple. They are taken from an article inserted in the Weekly Messenger, Oct. 7, 1814. "From the Baltimore Gazette."

"Commodore T. Macdonough, the hero of Champlain, was born at the Trap, in New Castle county, and state of Delaware, in Dec. 1783.—

In a very gloomy moment he answered the hopes of his countrymen, and in a radiance of glory dispelled the menacing storm. But it was not he! It was the Lord of hosts, who stooped to show an offending nation, in a moment of despondence, that he will listen to the prayer and nerve the arm of a christian hero. In a letter to a relative in Delaware, written in June last, after expressing his warm regard for the place of his nativity, and friends of his youth, and promising to visit them, if God should spare his life till the close of the present season, he declares the happiness he derives from his reliance upon the merits and atonement of Christ, and earnestly recommends to them a religious life, as the only one which good sense would point out to those who are convinced that there is another world. To his brother's widow, left in slender circumstances, he tenders liberal pecuniary aid, and delicately releases her from all obligation on that score, by declaring that it is his religion which makes him the widow's friend.

A victory obtained under the command of such a hero, ought to inspire us with the hope that God will stay his avenging hand, if the people will look up to and acknowledge him to be their God. Let the example of Macdonough teach those to whom the nation has confided its sword, that religion does not unnerve the arm of the brave, nor lessen the authority of its votary.—Before he went into action, he prostrated himself with his crew before the MOST HIGH, and confiding in the Almighty, they fearlessly met the enemy. When he saw the hostile fleet approaching, he observed to those around him, *they are superior to us in force, but by the blessing of God we can beat them.* And so indeed he did."

OBITUARY.

DIED at Salem, Oct. 8, 1814, the Rev. Dr. Thomas Barnard.

We hope to be furnished with some account of his character, for a future Number.

At Andover, Oct. 17, 1814, Rev. John L. Abbot, pastor of the first church in Boston, aged 31. His funeral was attended at Boston on the 20th. A sermon was delivered on the occasion by the Rev. E. Everett from Job xiv. 10.

Mr. Abbot was ordained, July 14, 1813, with agreeable prospects of usefulness and comfort; but it pleased a sovereign God to disappoint the flattering expectations of him and the people of whom he had taken the charge. He had preached but two sabbaths, when his labors were interrupted by a disease which finally brought him to the grave. In compliance with the advice of physicians and friends, he went to Lisbon to spend the last winter, in the hope that a change of climate would conduce to his recovery; but he returned in the spring without having experienced any permanent benefit from the voyage. A consumption was seated, which was not to yield to the skill of physicians, the power of medicine, or the most affectionate desires and endeavors of a numerous circle of anxious friends. He lived beloved, and died lamented. May all who knew him imitate his virtues, and prepare to follow him to that state where disease and death will no more disturb the joys of christian friendship.

The numerous and distressing inroads, made by death, within the circle of the clergy, in the course of a very few years, may well be regarded by the survivors as solemn admonitions to them, to work while the day lasts, to cultivate the spirit of love and unity, and to prepare for that blessed abode, where all the faithful disciples of Jesus shall be one, even as he and the Father are one.

THE

CHRISTIAN DISCIPLE.

No. 12. *DECEMBER*, 1814. Vol. II.

EXAMINATION AND MARTYRDOM OF LORD COBHAM.

Sir John Oldcastle, afterwards Lord Cobham, was born in the reign of Edward III. king of England. He became a disciple of the English Reformer, John Wickliff. At that early period the clergy in England were papists; they became alarmed at the progress of Wickliff's sentiments, and as Lord Cobham was a principal character among his followers, he was soon marked out as an object for destruction. Henry V. having then recently ascended the throne, and Thomas Arundel being archbishop of Canterbury, a convocation was called, and the growth of *heresy* was the subject of discussion. It was proposed without delay to commence a prosecution against Lord Cobham; but as he was then high in favor with the king, it was thought prudent to consult his majesty. The archbishop, at the head of a large procession of dignified clergymen, waited on the king, and "laid before him the offence of his servant, Lord Cobham, and begged his majesty would suffer them, *for Christ's sake, to put him to death.*"

The king expressed an aversion to shedding blood in the cause of religion; he proposed that the business should be suspended a few days; said he would converse with Cobham, and if this should prove ineffectual, he would then leave him in the hands of the clergy. He kept his word. He conversed with Cobham, and exhorted him to retract his errors; Cobham replied, "I ever was a dutiful subject to your majesty, and hope ever will be. But as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience." The king was shocked with the conversation, and left Cobham at the disposal of the clergy. The archbishop immediately cited the supposed *heretic* to appear on a fixed day. He did not appear, and was of course pronounced contumacious, and excommunicated. But on a future day he appeared before the bishops. The archbishop thus addressed him: "Sir, it was sufficiently proved in a late session, that you held many heretical opinions; upon which, agreeably to our forms,

you were cited to appear before us; and refusing, you have been for contumacy excommunicated. Had you made proper submissions, I was then ready to have absolved you, and am now."

Cobham paid little regard to the offer of absolution, but offered to read a paper containing his opinion on those articles about which he was called in question. This was permitted. The archbishop told him, that what was contained in the paper "was in part truly orthodox, but in some parts he was not sufficiently explicit, and that there were other points on which it was expected he would give his opinion." Lord Cobham refused to make any other answer. "You see me," said he, "in your hands, and you may do with me as you please."

This resolution seemed to disconcert the bishops; at length, however, the primate told him, "that on all these points holy church had determined; by which determination all christians ought to abide." They dismissed him for that time, but told him they should expect a more explicit answer on the Monday following. In the mean time they would send him in writing, "as a direction to his faith, the determination of the church on those points." They accordingly sent the following:—

The determination of the archbishop and the clergy.

"The faith and determination of the holy church touching the blessed sacrament of the altar is this, That after the sacramental words be once spoken, the material *bread*, that was before *bread*, is turned into Christ's very body; and the material *wine*, that was before *wine*, is turned into Christ's very blood: and so there remaineth from thenceforth no material bread, nor material wine, which were there before the sacramental words were spoken. Holy church hath determined that every christian man ought to be shriven to a a priest, ordained by the church, if he may come to him.—Christ ordained St. Peter, the apostle, to be his vicar here upon earth, whose see is the holy church of Rome; and he granted that the same power which he gave to Peter, should succeed to all Peter's successors, which we call now popes of Rome; by whose power he ordained in particular churches, archbishops, bishops, parsons, curates, and other degrees; whom christian men ought to obey after the law of the church of Rome. This is the determination of holy church. Holy church hath determined that it is meritorious to a christian man to go on a pilgrimage to holy places; and there to worship holy reliques, and images of saints, apostles, martyrs, and confessors, approved by the church of Rome."

Such was the orthodox creed of our forefathers about four hundred years ago; by dissenting from these articles Lord Cobham lost his life, being condemned as a *heretic*.

On the day appointed Cobham again appeared before the court of bishops. He was informed, that they expected at the last meeting to have found him "suing for absolution, and that the door was still open, if reflection had brought him to himself." He re-

plied, "I have trespassed against you in nothing; I have no need of your absolution." He then kneeled down, and in a pathetic manner confessed his many sins to God, and closed his prayer thus: "*Here absolution is wanted.* O my God, I humbly ask thy mercy."

Then rising up with tears in his eyes, and stretching out his arm, cried with a loud voice, "Lo, these are your guides, good people. For the most flagrant transgressions of God's moral law, was I never once called in question by them. I have expressed some dislike to their arbitrary appointments and traditions, and I am treated with unparalleled severity. But let them remember the denunciations of Christ against the pharisees: all shall be fulfilled."

They questioned him on the subject of transubstantiation; and he repeated the words used by Christ in instituting the sacrament,—then said, "*This is my faith, Sir, with regard to the holy sacrament.*" They wished him to say, whether after consecration there remained any material bread. He answered, "the scriptures make no mention of the word *material.* I believe that after consecration, Christ's body remains in the *form* of bread." Upon this the cry of "*heresy! heresy!*" was heard from every part. He told them that Paul plainly called it *bread* after consecration: "The *bread* that we break," &c. He was answered, "Paul must be otherwise understood, for it is surely *heresy* to say so." He asked, how that appeared? "It is," said they, "against the determination of the church."

After some farther discourse on the determinations of the church, the authority of which Lord Cobham denied, the prior of the Carmelites exclaimed, "What desperate wretches are these scholars of Wickliff!" Cobham answered, "Before God and man I here profess, that before I knew Wickliff, I never abstained from sin; but after I was acquainted with him, I saw my errors, and I hope reformed them." The prior made this reply, "It were hard if in an age so liberally supplied with pious and learned men, I should not be able to amend my life till I heard the devil preach."

"Go on, go on," said Cobham, "follow the steps of your fathers, the old pharisees. Ascribe, like them, every thing good to the devil. Pronounce them heretics who rebuke your crimes; and if you cannot prove them such, call in the fathers. Am I too severe? Let your own actions speak. What warrant have you from scripture for this very act you are now about? Where do you find it written in all God's law, that you may thus sit in judgment upon the life of man? Hold—Annas and Caiaphas may perhaps be quoted in your favor!"

The resolution which Lord Cobham displayed on this occasion, together with the quickness and pertinence of his answers, amazed his adversaries. After some further questions and answers relating to the articles of faith which had been given him in writing, the archbishop told him that he "found lenity indulg-

ed to no purpose. The day," said he, "is wearing away apace; we must come to some conclusion. Take your choice of this alternative, submit obediently to the orders of the church, or endure the consequence."

Lord Cobham answered, "My faith is fixed, do with me what you please." The archbishop then standing up and taking off his cap, pronounced aloud the censure of the church. With great cheerfulness Lord Cobham subjoined—"You may condemn my body; my soul I am well assured you cannot hurt." He then warned the people, and falling on his knees and raising his hands and eyes, "begged God to forgive his enemies." He was then delivered to an officer, and sent to the tower.

The clergy, finding that their proceedings were very unpopular, delayed the execution of LORD COBHAM for some months; and while they were in perplexity, not knowing what to do, by some unknown means, the prisoner escaped from the tower, and fled to Wales. In this retreat he was protected by some chiefs, against the attempts of his enemies. Here he continued four years, although many efforts were made by the clergy to apprehend him. At length by intrigue they accomplished their purpose; "and," says the historian, "with every instance of barbarous insult, which enraged superstition could invent, he was dragged to execution. He was hung up in chains upon a gallows, and fire being put under him, was burnt to death."

"Such was the unworthy fate of this nobleman; who, though every way qualified to be the ornament of his country, fell a sacrifice to unfeeling rage, and barbarous superstition." *See Gilpin's Life of Lord Cobham.*

Who can read this sketch of LORD COBHAM, and not be moved to tears, in view of the deplorable situation into which our forefathers were brought, by the usurpations of the clergy, and the establishment of articles of faith, in other language than that of the scriptures. By looking back only four centuries, we behold in that nation from which we originated, the great body of the clergy maintaining, as *essential articles of faith*, some of the most monstrous absurdities, which ever entered the mind of man. We behold the highest dignitaries of the English church, forming a solemn procession, and approaching the king. with the very humble request, that his majesty would, "FOR CHRIST'S SAKE," *suffer them to put to death* one of the most eminent and useful men in the nation. And for what must he be put to death? Because he had understanding and fortitude enough, to prefer the language of the Bible to human creeds, and to refuse to acknowledge the supremacy of the Roman Pontiff. It was not enough for LORD COBHAM to express his faith in the language of scripture: no, articles of faith in scripture language were *no test of orthodoxy* in that day, any more than they now are in this country. The supposed *heretic* had this only "alternative," he must submit to the absurd interpretations of the clergy, or be *burnt alive*. By a long course of usurpation and intolerance, free

inquiry had been suppressed, wisdom and christian love had been almost banished from the church, and the benevolent religion of Jesus had been made to consist in submitting to the doctrines and commandments of the clergy, and in a burning zeal for the ruin of those who dared to dissent from popular orthodoxy. Let us rejoice in the Lord, and give praise to his name, for his goodness in saving us from this tremendous despotism. Let us show our gratitude by standing fast in christian liberty, by cordially allowing to others the rights of conscience, as we wish to enjoy them ourselves; and by cultivating that love and tenderness one towards another, and towards all men, which the gospel requires, and which is the distinguishing characteristic of the true disciples of Jesus.

Believing that a great part of christians in this country have but imperfect conceptions of the value of religious liberty, the rights of conscience, and of the danger of violating those rights; we intend in the next volume to pursue the course we have begun, and present to our readers a correct view of the characters and trials of the most eminent of the Reformers, who suffered for dissenting from the orthodoxy of the times in which they lived. By such an exhibition, opportunity will be given for people to know, who have suffered as *heretics;* and also to see, that it has been no uncommon thing for the best of men, to be treated as the enemies of God and of true religion.

THE SLAVE TRADE.

The author of the pamphlet on "The Dangers of the Country," mentioned in a former number, has brought to view on the subject of the "Slave Trade" some striking occurrences and coincidences, which perhaps have not been known to many of our readers. They are, however, circumstances worthy of the consideration of every class of men. The particulars shall be stated in the author's own language.

"It may perhaps surprise many readers to hear that the unfortunate Louis XVI. a short time prior to the revolution, distinguished himself from all his predecessors, by zealous endeavors to extend the slave trade of France. Such, however, was the fact. That shocking trade had been nearly abandoned by the French merchants; and that misguided monarch, under evil advice, labored strenuously to induce them to resume it. By an ordinance, Oct. 1784, he offered a bounty of forty livres per ton, upon all ships that should clear out from the ports of France for the slave trade; and he offered premiums on negroes imported into the French colonies. The natural effect was so enormous an increase of this guilty commerce, that in 1787 and 1788—60,345 were imported into St.

Domingo alone. On the whole, it may be fairly computed, that 300,000 human beings were carried into a miserable captivity, at the direct instigation of that government which was soon after so terribly chastised.

"It may perhaps be equally unknown to the British public at large, that at the same memorable period Spain began a new career of oppression in her colonies, and framed a new system for them, expressly in order to encourage the importation of slaves." The writer here introduces a decree of his Spanish Majesty of Feb. 1789. In this decree the king says, "Having treated this serious subject with that attention which the importance of it demands, I have determined for the present, that this trade shall be carried on under the following regulations:—" In the 12th article the object of the decree is avowed to be. "to procure for all his subjects the greater advantages of the slave trade, as well as to augment the number of cultivators in the American colonies.

"The contemporary conduct of Holland was of the same opprobrious character. The Dutch slave trade had also languished, or rather was quite extinct. when in May 1788 the States General resolved on vigorous measures for its revival and extension. The leading resolution was in the following terms: 'That every means should be employed to promote the speedy enlargement of the slave trade.'

"Portugal also, there is reason to believe, was rapidly increasing her slave trade at the time of the French revolution.

"Thus cruelly did the great commercial nations of Europe, all at the same era, resolve to extend the desolation, the miseries, and the crimes of Africa, to the utmost of their power. Already they dragged away every year 74,000 of her unhappy children; and a great part of her coast began to be almost destitute of inhabitants; yet her insatiable tormentors were determined to drain the veins of her population still more copiously, and to obtain fuller meals for their avarice, though they should reduce her to a desert. But the eye of the Almighty was over them, and to avenge devoted Africa at least, if not to save her, he dropped down among them the French revolution.

"Surely it was a strange coincidence of events that so many different nations should, at the same era, offer new and extreme provocation to divine justice, by the same species of iniquity, though without any mutual concert; and that each of them should immediately after be involved, by the same cause, in new and extreme calamities. Induced by a common temptation, the lucrative oppression of the African race, many nations start together in a new race of guilt: a strange source of unprecedented evil immediately bursts forth, and suddenly overwhelms them all."

The events here recorded are worthy to be kept in remembrance, for an admonition to the rulers of states and nations. The tremendous judgments that have

befallen those nations of Europe, which were concerned in the slave trade, are but a righteous retribution for such iniquity. As our nation has shared in the guilt, so probably we must share in the fearful retribution.

The author of the pamphlet bestows much praise on our nation for taking the lead in the abolition of the slave trade; and in what has been done for that purpose we have reason to rejoice. But ceasing to *import* Africans, affords but little relief to the multitude who are still held in bondage. under our *free* government. If we have done going to Africa for negroes, still "the slave trade" is continued in another form, and our fellow beings are bought and sold like cattle, in the Southern States; and many of them are abused and driven about in a manner more cruel than it would be lawful to treat the vilest of the brute creation. We may therefore reasonably expect that "the shrieks and groans" of these slaves will be continually ascending to the righteous Governor of the world, calling for vengeance on the oppressors.

It will probably be pleaded, that those who keep no slaves have no concern in this guilt. But is this the fact? Do not those who keep no slaves protect the slave holders in their oppression? What would be the fate of these domineering lords, if those who have no slaves should *avowedly withdraw their protection*, and leave the masters and the slaves to settle this one question, *Whose turn is it to serve in future?* Do not the slaveholders depend on being protected in their merciless tyranny by the national government? If this be the fact, how is it possible that the nation, as such, should be clear from the charge or the guilt of holding in slavery more than a million of human beings? Suppose that in the district of Massachusetts fifty masters were protected by the state government in holding in slavery three thousand negroes; would not the whole state be involved in the guilt? Verily they would. On the same principle every state in the union partakes in the guilt of the southern slave holders.

We are aware that the subject is attended with very serious difficulties, on account of the great number of slaves. But do the difficulties diminish by delay? Are not the number of slaves annually increasing? And do not the difficulties increase in the same proportion? Is it resolved by the nation that negro slavery shall be perpetual in this land of liberty? Shall those who have their eyes open with respect to the magnitude of the evil, hold their peace, and do nothing to purge themselves and their country from this dreadful guilt, until a righteous God shall repeat in our land the horrors of St. Domingo? With what equity may the sovereign Disposer of events, strip the white inhabitants of these states of those privileges, which as a nation they deny to a million of fellow beings, who are as worthy of freedom as their masters!

If a small number of our white people happen to be subjected to bondage in the African states, or

pressed on board foreign ships of war, how soon is the *cry of injustice* spread through the land! Yet how many can tamely and silently behold a greater number of blacks subjected to the most degrading slavery, than the whole amount of population in Massachusetts! Will not God be avenged on such a nation as this? Had we no other national guilt, this, if persisted in, would be enough to sink us into the deepest gulf of national wretchedness.

If any of our readers shall think that this subject is too frivolous for the Christian Disciple; be entreated to consider what would be your views and feelings, should *you* be doomed to spend your days in slavery, and to have your children, from generation to generation, in the same deplorable state. What would you then think of the heart that could not feel for you, or the tongue that would not plead your cause?

OUR DEPENDENCE ON GOD IN THE DIFFERENT CIRCUMSTANCES OF LIFE.

(Continued from p. 341.)

In this essay we wish to show, that even if our views were generally attained, and our circumstances were always to correspond to our plans, we should find that we had consulted our own happiness much less frequently and successfully, than it is now provided for by what we call the ordinary uncertainties and accidents of life. No doubt most men at the close of their days imagine, that if they were to begin life again, they should conduct it with more prudence and greater success. But even this common sentiment we know to be extremely fallacious; how much more doubtful then, or erroneous, are the notions of those, who are entering into life, and who always imagine, that if they were once permitted to make their own fortunes, they should make their own felicity.

The majority perhaps of mankind, if allowed to have their first wish, would place themselves immediately in the possession of wealth. A few might be found of moderate desires; but most men, I suspect, would rush at once into opulence, under the vain expectation that they were insuring a reversion of good, in every treasure they deposited for future expenditure. As soon, however, as the first flush of acquisition be over, if you ask these men, whether they have found that wealth is happiness, they will tell you, that they made a most deplorable mistake, that they found to their astonishment that the anxiety of preserving property was at least as painful, as the anxiety of procuring it, and to possess was not to enjoy; that they have found to their surprise innumerable pleasures, which wealth did not assist them in enjoying, and thousands which

it strangely interrupted. Recollect too, my friends, that this person, whom we have now allowed to choose his situation, has chosen it for life. He is to be a rich man, a rich man only, a rich man forever. Infallible disposer of your own lot! you shall be allowed another trial.

Your ruling passion then is fame! Let my life, you say, be short, if it be but brilliant. Riches I disdain, for they are acceptable to any man; health I am proud to sacrifice, for it is possessed equally by an idiot; power I value not, except as it belongs to mind; station in the gross and interested grades of society, I am ashamed to aspire to; obscurity only is my dread; to be unknown is what alone can make me miserable. A life may be celebrated even because it is short; let me float, though it be but a day, a beautiful ephemera on the breath of popularity!

I have chosen my lot in life; grant my wish, and I am happy. Vain man! It is granted. And how do you find yourself? Envied, depreciated, sacrificed, pale with the laurels round your brow. You have succeeded; but success cannot restore the hue of health, which the anxiety of being great has worn away! Your temper too is ruined; you have become unnaturally sensible to every word or look which threatens you with censure; painfully jealous of those whom you ought to love, insensible to the clearest worth of your competitors; consumed with a feverish thirst for admiration, or swollen with a solitary vanity which shuts you out from half the pleasures of sympathy, from half the joys of benevolence.

This world then is no longer agreeable than while it praises you; therefore you pay court to posterity. This then is the portion you have chosen, to be applauded instead of being loved, to be vain instead of being happy; and you are rewarded by the unsubstantial honors in the gift of posterity, in place of the personal attachments of the generation in which you live. Do not say, my young friend, that I have deserted my first supposition, and that all this wretchedness is the attendant, not of fame attained, but of fame anxiously desired. The objection would be satisfactory if the love of fame were a passion which could be quenched by the attainment of its objects. But its appetite grows by what it feeds on. Like the small quantity of inclosed air which carries the adventurous aeronaut aloft into the atmosphere, the love of fame, the higher it is raised, the more violent are its efforts to expand, and the wider the little puff of native vanity tries to diffuse itself.

It would be perhaps superfluous, to imagine more of these cases, which are so easily supposed. It is plain enough that if we were allowed to choose our future lot, we should all prefer some change from our present situations. This man would put himself forward a step in the rank of society, and that would grasp at a little more power; one would seek for fame, another for wealth; some would choose uninterrupted health, and its attend-

ant activity, others would prefer inactivity, quietness, security, and comfortable weakness. But how is it that all these sagacious arbiters of their own destiny have failed so egregiously in the pursuit of a common object. How is it, that if left to ourselves, we should consult our own happiness less than it is already consulted by the uncertainties, the disappointments, the casualties of the present arrangements of human affairs? The reason is simply this; that happiness does not consist in external circumstances. Of course, adjust your situation in life as you please, surround yourself with wealth, power, influence, fame; still if you bring not with you the temper most proper for your situation, you have lost and not gained by the privilege you have exercised. But such is the wisdom of God's providence, that the temper most proper for every situation, can be formed only by feeling the very uncertainty on which that situation depends. However paradoxical it may appear, I will even venture to assert, that if the formation of our moral characters depended less than it now does, upon foreign circumstances, or if the virtues which men sometimes exhibit, were placed more within their own power, we should probably be not only less happy, but even less virtuous than we now are. One man, transported with lofty notions of patriotism, or glowing with the flame of universal benevolence, if left to choose for himself, would bend all the powers of his mind, and accommodate all the affections of his heart, to exhibit a character like Washington's or Howard's. Yet this man, though burning with a pure ambition of excellence, unable to conceive completely of what constitutes the perfection of this or that virtue, and overvaluing a particular form of character, would probably find himself ridiculous at the very summit of his attainments. You would see that in his wild pursuit of the splendid virtues, his private and particular affections had suffered; that what he had gained in universal philanthropy, he had lost in individual sympathy; that he was a less fond husband, a less affectionate son, a less careful parent, a less useful local citizen. If either patriotism or universal benevolence were to become his passion, you would find him sacrificing the great laws of mutual justice to imagined interests of his own country, or of the world at large. He would be forever erecting a standard of right in the undefined laws of state expediency, or of the general good; and we should find that his moral sense, which was once a nice test of right and wrong in human actions, would be destroyed by too great familiarity with the maxims of national policy, or with the speculations of universal philanthropists. Thus we may venture to predict, that this man, when arrived at the summit of the excellence he most earnestly sought, would in fact be a man of less moral worth, than if his character had been formed in the ordinary course of events, by the plastic power of the common situations, changes, uncertainties, disappointments, and casualties of life.

Let us suppose another man, impressed with a deep sense of the importance of religious opinions. He looks round on the world, and his heart aches when he views the creatures of God perishing in ignorance of what alone can constitute their felicity. He glows with a zeal which to him appears the purest of human passions. If he were to choose the character he would exhibit to the world, it should be that of a man passionately devoted to the progress of religion. Nay more, he would even consummate the character to which he aspires by marching cheerfully to the stake, if it were necessary, and dying a martyr in the cause of his God. He is continually uneasy that no more opportunities are presented of promoting the progress of his opinions, afraid of incurring the suspicion of lukewarmness, and would change any situation in life if he could, to open a wider field for the exercise of his zeal. But, my good friend, take care that you are not too impatient to burst the limited sphere in which God has placed you. Your zeal, if it had all the scope you wish, might break out into passion; your deep sense of the value of religious opinions, might tread on the brink of uncharitableness, and your ardor for reform might, if your station would admit it, lead you to reform by *power* instead of *persuasion;* and this would be persecution. No! my friend, trust the shaping of your character in the hands of Providence. God has prudently placed you in circumstances where you are obliged to love men with whom you differ, and to cooperate with men whom you burn to reform. Sometimes he cools your ardor in his own cause, by disappointments, for which you find it difficult to account; sometimes he places you in situations which you find it difficult to accommodate to your principles of conduct, and gives you a glimpse of views which make you doubt the infallibility of your own conclusions. In short, God, by the kind of circumstances and connexions in which you have been placed, has made you truly useful where you might have been only zealous; he has kept you candid, when you might have been uncharitable; he has given you influence only, when you wished for power; and has preserved you a mild example of the excellence of his religion, when your own enthusiasm might have dishonored the cause you have espoused, or your passion have led you to the stake, a vain and unprofitable martyr.

Here is a third person, whose ruling passion is *honor.* If he were allowed to fashion his own reputation, he would be distinguished for an excessive sensibility, for a delicacy which feels a stain as it would a wound. Inflamed by the contemplation of imaginary characters, he endeavors to form himself after the model of heroes he has admired in history, or beings he has contemplated in the lustre of romance. But as soon as this man enters into the world of actual existence, he finds that he has been preparing himself for a different sphere. He is disgusted to discover men so insensible to the lofty notions of honor which he has cherished, and so unac-

quainted with those sublimated sentiments of delicacy on which he has been practising in his closet. He finds that the every day virtues of sober and industrious citizens meet with a better reception, than all the refined excellencies of superior spirits, with the light of which he hoped to encircle his character. He begins to suspect that a new world must be created, to furnish him with opportunities to display the virtues which he has so extravagantly estimated. He may soon wish in vain, that he had been cast from his youth among the usual roughnesses and disappointments of life, that he might have acquired a disposition adapted to the world in which he is to bustle, and if God should allow him once more to choose the character to sustain in life, you may find this child of sensibility casting away in disgust all the unnatural delicacy and honor with which he had hoped to envelop himself, and seeking for comfort in the customary track of human virtues. O God, we know that the way of man is not in himself; it is not in man that walketh to direct his steps. O God, correct us but with judgment, not in thine anger, lest thou bring us to nothing, and we vanish with our plans, our imaginations, and our hopes. For as the heaven is high above the earth, so are thy thoughts above ours; for the foolishness of God is wiser than man, and the weakness of God is stronger than man.

From the facts exhibited, two conclusions follow; 1st, that God alone disposes of our lot in life; and 2dly, that his arrangements are made with the kindest intentions. These conclusions are most interesting and most consolatory. For if God's providence extends to the minutest circumstances of our lives, all that current vocabulary which so often supplies our want of reflection, time and chance, fortune, casualty, luck, and its whole train of synonymous terms, become at once the mere nominal currency of conversation, which retain in the mind of the pious no substantial meaning. Bow then at the feet of the omniscient Being, who orders your circumstances in life, and say, 'O God, I am ashamed of my pride, my discontent, and my vain expectations. I have been disappointed in life, but it was God who disappointed me, and I murmur not; I have been fortunate, but it was thy blessing which gave this unexpected success to my projects, and I am humble. When I look back upon my life, I see that thou hast trained me up in the sure and progressive order of thy dispensations, to the character and the hopes which I now possess. When I have thought myself abandoned, thou hast been watching me with paternal care; when I supposed myself most miserable, I have found myself nearer to the acquisition of the only permanent good which I now value. The very circumstances in my life which I thought the most inauspicious, I now find the most favorable; and the very trials, which I thought would terminate in my misery or death, I now find had the most benevolent tendency and the most cheerful conclusions. My predictions have been often

defeated and my views altered, but I still find myself crowned with loving kindness and surrounded with opportunities for virtue and happiness. In all the events of life then I will bless thee. Though the fig tree should not blossom and there should be no fruit on the budding vine of my hopes, yet will I bless the Lord, and joy in the God of my salvation. B.

Illustrations of passages in the New Testament, which refer to sentiments &c. of the Jews in the time of our Savior.

37.

Luke iv. 23. "Ye will surely say unto me this proverb, '*physician, heal thyself.*' Whatsoever we have heard done in *Capernaum*, do also here *in thy country*."

PHYSICIAN, *heal thyself.* This was a proverb in common use among the Hebrews, Syrians, and Arabians. Lightfoot quotes it from the Talmuds. [See also Grotius on the text.]

Our Lord was now in Nazareth, which city, and Capernaum, were both in Galilee. Nazareth was called *his country*, because there he had resided before his public ministry; but after he began to preach, he appears to have made Capernaum the place of his residence, and there to have wrought several miracles. But Nazareth was in *lower*, and Capernaum in *upper Galilee*. This seems to have been the ground of the expression in the text, "whatsoever we have heard done in *Capernaum*, do also in *thy country*." [See Whitby on the text. Carpenter's geography, pp. 39, 40. and Comp. Matth. iv. 13.]

38.

Luke iv. 28, 29. "All they in the synagogue, when they heard these things, were *filled with wrath;* and rose up, and *thrust him out of the city*, and *led him unto the brow of the hill whereon their city was built, that they might cast him down headlong*."

The Jews seem not to have hesitated at putting a man to death, even without the form of a legal process, if he had said or done any thing, which they thought was in opposition to their religion. We have lately heard much of the persecutions, which this unhappy nation has sustained from christians; and indeed we greatly lament, that an encroachment has ever been made by the followers of Jesus, on the rights of others to inquire and to think for themselves; and much more, that the hand of a christian has ever been raised, for the destruction of one whom he thought to be a *heretic*, or an *unbeliever*. But it may be proper, both for the sake of Jews, and the advocates of Jews, to recur to facts, to prove that christians were neither the first, the most bigoted, nor the most cruel of those, who have persecuted men only for their opinions. The text presents an example, which is surely of no common malignity: nor was this the only attempt which was made by the Jews upon the life of our Savior. (See John viii. 59.)—With the same ungoverned rage,

did they likewise seek the life of Paul, because he was a follower of Jesus, and a preacher of his religion; (see Acts xxi. 27—31.) and not only in a moment of sudden and powerful excitement, but we find "forty men" engaged in a conspiracy, "*binding themselves by a curse, that they would neither eat nor drink, till they had killed him.*" (Acts xxiii. 10—15.) Most deep and dreadful must have been the depravity of public sentiments and manners, when such a compact could have been formed, for the murder of a man, because he had changed his religious opinions; and had become a preacher of the new religion which he had adopted. But even here we see not the consummation of their depravity as a nation. These forty conspirators go to the council of the *chief priests and elders*, and declare their murderous purpose; and it is plainly implied, that the council readily entered into the measures, which it was thought were necessary, for the accomplishment of this base, and most unprincipled design. And, being disappointed by the vigilance of Lysias, THE HIGH PRIEST AND THE CHIEF OF THE JEWS soon after apply to Festus, their new governor, beseeching him, that Paul may be sent for to Jerusalem; and at the same time *laying wait in the way to kill him.* (Acts xxv. 1—3.) These however, might the Jews say, are testimonies from the *New Testament.* They are. The authority of Philo and Josephus then will be less exceptionable. We subjoin them.

Says Philo, in speaking of what may be done to a Jew, who forsakes the worship of the true God, "It is highly proper, that all who have a zeal for virtue, should have *a right to punish with their own hands*, without delay, those who are guilty of this crime; not carrying them before a court of judicature, or the council, or any magistrate whatever; *but indulging their abhorrence of evil, the love of God which fills their minds, in the immediate punishment of those impious wretches.* They should consider themselves," he says, "for the time, to be all things; senators, judges, prætors, serjeants, accusers, witnesses, the laws, the people; that, *nothing restraining them, they may without fear espouse the cause of piety.*"—Was ever testimony in more exact accordance, than that of Philo and the Evangelists? Philo lived, A. D. 40.

Hear also Josephus. Having given an abridgment of the Mosaic law, he says, "Moses called together the people, with their wives and children, their slaves being present likewise; and adjured them to observe his laws; and if any one of their kindred, or any city should attempt to alter, or dissolve the form of government, they should both *jointly and singly*, (or publicly and privately,) *take vengeance of them. And the multitude swore to do so.*" And did the Jews indeed understand, that this obligation extended, not only to the case of idolatry, but to all their laws? What extravagances then may we reasonably suppose that it must at this time have occasioned, when, deprived by the Romans of all civil authority, it was only

by individual resentment, or by daring conspiracies, that they could gratify their zeal, in restraining apostasy from their faith!

A recurrence to Jewish sentiments and feelings at this time, perfectly accounts therefore for the facts of the New Testament, to which we have referred our readers in this article. See Lardner, v. i. p. 212—216.

ON THE BLESSINGS OF PEACE.

"I am for peace."

In the last Number we considered some of the evils of war; let us now dwell on the blessings of peace.

1. We remarked that it was one effect of a state of war, to make a whole nation, in our view, objects of abhorrence; to blind our judgments to all which is estimable in their characters, and useful in their friendship, and to close our hearts against all the sympathies which they may claim even as fellow creatures. In peace, reason takes the throne of the mind, and benevolence and candor and uprightness, her favorite ministers, give their counsels and follow the guidance of her decisions. No sooner is the harmony of intercourse with an enemy restored, than the ties of mutual interest increase and strengthen. The world becomes a family, of which God is the Father. We feel towards all a fraternal regard. In this single view what an amount of virtue and happiness does peace restore to a country!

2. Peace has a most happy influence in allaying party spirit, in restraining its operations, in diminishing the number of objects about which it is exercised. The return of peace may and will give a new course to the party feelings and tempers, which have been, and still are, in so much exercise among us. A patriot *now*, is one who hates those whom we hate; who wishes the destruction of one whom we would destroy. A patriot *then* will every one be who loves his country, and who feels its interests and happiness to be his own. O happy day! may my eyes behold thee! O my country! how favored of God wouldst thou be, did thy children thus love one another!

3. War impoverishes a people, loads them with debts, relaxes the arm of labor, and represses the spirit of enterprize. Peace opens all the sources of prosperity, which works for itself channels through all the classes of society. Such, but a short time since, was our distinguished condition, that there was not a man who had health and integrity and temperance, who could not, with the blessing of God, soon easily obtain for himself all the privileges of a citizen, and all the independence of an estate of his own, which would support his family, and help to enrich his children. Unhappily with this unexampled prosperity came a spirit of extrav-

agance and of luxury, almost as extensive in its influence. But we have been most impressively admonished of our ingratitude and our iniquity, and happy will it be for us, if the warning—the chastisement—is effectual. Should peace again revisit us, plenty would follow in its train; of which the most remote, the most obscure, would become partakers. God grant that with these blessing of his providence, we may receive hearts wisely to use, and piously to enjoy them.

4. As a state of war long continued deadens the sensibilities of a nation to the distresses which it occasions, so by peace is a mildness and benevolence of temper given to society. In war the means of effecting our objects are the destruction of the property and persons of enemies; and the habit of associating pleasure with the intelligence of such destruction, naturally hardens the heart, and gives a savageness to the passions. We learn to estimate the worth of a few acres of captured land, or the importance of a temporary advantage, by the number of lives lost in obtaining it; and I appeal to experience if much more is felt, while the passions of war are in full exercise, in reading or hearing of the loss of a thousand men, than of a thousand cattle. This is a dreadful feature in the character of war. It is a cold blooded calculation of men, as we calculate money; an estimate of loss and gain, in which we are not a little gratified, even if there be but a fraction in our own favor. Peace restores the empire of milder and more beneficent sensations. We are then disposed to consider life as dear to every individual, as to ourselves, because like ours it is his term of probation for eternity. We receive and are exposed to exercise the offices of kindness; and the voice of distress touches a string in our hearts which vibrates the sentiment, *he is my brother.*

5. On the young and rising generation, most important are the effects of peace, contrasted with those of war. I have already alluded to the moral dangers to which they are exposed who early breathe the air, and are exposed to the sentiments and manners of a camp. But not to these alone is the infection confined. Moral principle becomes corrupted in all the branches of society; and some, by the greater hope of impunity than they felt before, are tempted to crimes; and others excited by the passions of the times, and associated with the vicious, whom they otherwise would have avoided, adopt their profaneness, plunge with them into their intemperance, and abandon themselves to vice and impiety. I need not point to examples; I would rather dwell upon the bright and happy prospect of a race of youth educated under the milder influence of the sentiments of peace on earth and good will among men.

In the last place, may we not hope that the return of peace will essentially aid the advancement of the great interests of religion? In a country which is engaged in war, it is to be feared that religion will be made by many a mere engine of power;

and that many even of those who are otherwise pious, are affected even in their devotions by a most unchristian and relentless spirit. In hearts disposed to the exercise of piety, in hearts sincerely at peace with the world, devotion must surely be higher, and purer, and stronger. He whom we worship as our Friend, and Guide, and Father, is the God of peace. He, through whom we approach to the throne, is the Prince of peace; and the fruit of the spirit is love, joy, peace. From the throne of his glory God looks with peculiar complacency on those, who worship him with a spirit of universal love. He has said, "blessed are the peace makers, for they shall be called the children of God." He requires us to pray that his kingdom may come, that kingdom in which men will learn war no more. Who then will not pray for peace? Who will not humble himself under the judgments of war, and fervently pray for pardon, and for preservation from still greater calamities?

Many important considerations have been necessarily omitted, but if the things which have been thus concisely suggested, should be duly weighed, they may be found sufficient to justify any person in saying, "*I am for peace.*"

REVIEW.

A Defence of Christianity against the work of George B. English, A. M. Entitled the Grounds of Christianity examined, by comparing the New Testament with the Old. By Edward Everett, Minister of the Church in Brattle Square, Boston.

It is now a long time since any direct and public opposition has been made to the truth of the christian religion. This has arisen, we conceive, partly from the universal perception of its beneficial tendency, but much more, from the full examination which its evidences have received during the last century. Within that period, it has been assailed and defended by men on both sides, whose talents will hardly be surpassed; and every possible objection and reply has been thoroughly investigated, and set in the strongest light. It will not be doubted by any who have examined the subject, that christianity has in every point of view been a gainer by this discussion. Its evidences are incomparably better understood. It was found that the system was vulnerable only in some points, which made no part of it as it came from the hands of its Author; but were engrafted on it during the darkness and superstition of the middle ages. The inquiry which this circumstance produced into the real nature of the doctrines of the gospel, has brought them back nearly to their primitive simplicity; and as they are understood by men of liberal and enlightened minds, they are exhibited, we may hope, in a good degree, in their original purity and lustre. With regard to the

general evidences of the gospel, it seems now to be practically admitted, that they are unanswerable. The writings of Butler and Paley may be said to contain the essence and close of the great argument on the part of its defenders; and the writings of these men have never been answered, and never even been *attempted* to be answered. It is now, indeed, so long since any man of real knowledge and talents has lent himself to the public defence of infidelity, that we may predict with confidence that no such man will be found in Protestant Christendom, while it continues to enjoy its present lights and privileges. The phenomenon of one in a state of mind similar to that of Lord Herbert, will probably never again be witnessed.

After these remarks, it may seem a little strange that we proceed to speak of an attack on christianity, published in this place about a year since, by Mr English. A short account, however, of this gentleman and his publication will show, that it forms no exception to the observations we have been making. In the facts we shall state, we shall omit the animadversions which they may seem to justify. We should very reluctantly give pain to friends who lament the errors into which Mr. English has fallen. At the same time, however, they will not forget, that as a system with which all the best interests and hopes of mankind are connected, has been assailed with so much bitterness, it is right that all those statements and remarks which are necessary to its complete defence, should be made with the greatest freedom.

He passed through College a few years since with the reputation of many amiable qualities, and powers of mind by no means contemptible. While there he looked into an infidel work, and at once proclaimed himself a convert to its opinions. A sensible and benevolent friend, becoming acquainted with this perversity, put into his hands some defences of christianity. He soon passed over to the opposite opinions, and embraced them with the greatest ardor. It was indeed so great, that he became passionately desirous of preaching the gospel he had despised; and though designed for the bar, and actually passing through the preliminary studies of that profession, his desire was not to be restrained, and he commenced the study of theology. His singular devotion to his new opinions, (which could only be attributed to the most disinterested views,) excited a warm interest in his favor in this vicinity. When he began to preach, he was invited into most of the pulpits of the clergy, and his performances were listened to with great benevolence. He did not, however, succeed. Whether this want of success had any influence on his subsequent conduct, we do not take upon ourselves to determine. In a short time he retired from the profession he had embraced.

The situation in which he was placed gave him access to many books. He read a work of the last century by Anthony Collins, in which the applicabil-

ity of the Jewish prophecies to the christian Messiah is denied. His proneness to change again appeared by his becoming the disciple of this writer. To strengthen his new faith he read the letters of David Levi, and looked into a collection of Jewish tracts made by Wagenseil. In a short time his conversion was completed, and he exhibited a singular spectacle for the nineteenth century—a Christian becoming a Jew!

He now became anxious to propagate his new opinions, and began to prepare a book. It was soon completed; because the process he adopted was very expeditious. He spread before him the two works of Collins, Levi's letters, and a few other authorities, and transcribed the arguments of these writers for the most part *word for word*. Now and then he changed an expression, or interpolated a remark, and between his different transcriptions he interspersed occasional comments, consisting chiefly of assertions of the same thing in stronger and more offensive language, violent invectives against St. Paul and the christian advocates, positive denials of the authenticity of the New Testament, and of the sufficiency of the historical testimony, and the most confident challenges of refutation; all conveyed in a style of coarse, but not always ineloquent declamation. In this way he made up a book of two hundred pages, *ninety-four* of which were transcribed from other authors.*

Such was the work which Mr. English gave to the world under the title of "the Grounds of Christianity examined." It was prepared with so much haste that, as Mr. Everett repeatedly shows, the errors, and even the very typographical blunders of the authors, from whom he borrowed, were all preserved. Before it could be got through the press, this unhappy young man had again changed his faith!

"When he drew up his book in manuscript, he was a firm believer in the Old Testament. It contained some eloquent passages, asserting its inspiration, authenticity, and divinity. And this of course gave weight to all he said upon the dissonance of the Old and New. But before he put his work to press he had begun to doubt, and finally, as I suppose is pretty apparent, ceased to believe in the Old Testament; and the eloquent passages setting forth its inspiration were omitted. He still however preserved the chapter upon the excellence of the Mosaic law, and felt himself obliged often to throw in here and there an answer to the anticipated application of his objections against the New Testament, to the Old. We might make some profitable observations upon the unjustifiable precipitancy, with which a work upon God's revelations was pushed into the world, even while its author's opinions were wavering and indigested." Defence, p. 43.

The reception which was given to this work we cannot but think highly honorable to the community in which it appeared. The sentiment of disgust and disapprobation was universal. The feeling excited, resembled that which men display, when an attempt is made to rob them of a treasure which they believed to be as secure as it is inestimable. It was a feeling of surprise and

* Mr. Everett in his Defence gives a very exact table of these transcriptions, accompanied with references to the pages of the authors transcribed.

of indignation; yet mingled with something of compassion for the wanderings of a misguided young man, capable of better things. Assuredly, Mr. English could not have chosen a spot in the world more unpropitious for his undertaking, than one where christianity is known only under its most benignant aspect, where its evidences are so generally understood, and where faith is therefore founded on the best dictates of the understanding, as well as the purest feelings of the heart.

From the oblivion into which this book soon fell, it is now recalled by Mr. Everett. We do not regret this; for if it was so little injurious before, it cannot be mischievous now, when every argument it contains is fully and eloquently refuted. It is right that the materials of a reply to the objections adduced by Mr. English, should be put into the way of all into whose hands they may have fallen. These objections are borrowed from some of the ablest and most subtle of the enemies of the gospel; and it is not possible that any private christian should be able to answer them all without some study and research. He may indeed safely conclude, that, as they do not affect the main pillars of the christian proof, they cannot be otherwise than sophistical and fallacious. Yet it is desirable that he should not only be able to show this on general grounds, but to *prove* it in every particular case.

Mr. Everett replies in detail to the various arguments adduced by Mr. English. In his first chapter he proves, in opposition to Collins, that miracles as well as prophecies are a proof of revelation, and that the demand that the merits of the question should rest on one branch of evidence, when two are accessible, is impertinent and unphilosophical. In his second chapter, he gives a very eloquent comparison of Jewish and christian opinions of the character of the Messiah, and proves, by a large induction of passages, that the prophets foretold not a political, but a religious institution; not a temporal prince, but a moral teacher and spiritual Savior *. In the third chapter he considers minutely those prophecies on which the christian interpretation is founded, and vindicates it against the cavils which Mr. English has collected. The same subject is continued in the fourth chapter. These two chapters display an extent and accuracy of critical learning, of which we have had no example in any work, which has appeared in our country. In chapter fifth he confirms the Christian interpretation of these prophecies, by showing the historical fact, that before the advent of our Lord, the Jews themselves were led by them to a powerful and general expectation of their Messiah about the time of the christian era, and had communicated it to other nations. Chapter sixth is a very important and a very able one. It is an answer to the objection of Collins, drawn from some quota-

* We hope to present our reader with an extract from this part of Mr. Everett's book in a future Number.

tions of the Old Testament in the New, and applied, it is alleged, to events and circumstances to which they had not an original reference. We do not hesitate to say, that we consider this as the best survey of the subject with which we are acquainted in any language. With this chapter the argument relating to prophecy is closed.

"And here it was my original intention to have left the subject; trusting that whoever else might be dissatisfied, it would not be Mr. English, whose repeated written declaration is before the publick, and whose verbal assertion is well known to many, that all that was important in his controversy was the prophetical argument for the Messiahship of Jesus Christ. But as he has apparently changed his opinion upon this subject, and now demands a reply to what he had previously proposed to discard as worthless; and as there are in the subsequent part of his work many false reasonings which should be corrected, and false statements which should be exposed, I venture to solicit the reader's indulgence to a review of the remaining portions of the Grounds of Christianity examined. These I shall examine chiefly in the order in which they stand, though from the haste with which his work was composed, or some other less respectable reason, this order is to a high degree confused and illogical." p. 293.

This outline of the principal topics of Mr. Everett's book will scarcely give any idea of its value. We should take great pleasure in presenting our readers with some of the disquisitions which it contains. But we should only injure them by an abridgment, and our little work is not fitted to receive them entire. The only objection we have heard made to this book is, that it is too learned for common readers. Learned it undoubtedly is, and very truly and deeply so. But the learning is so skilfully managed, that it does not obscure the argument, even to those who are little familiar with critical studies; and we are persuaded that no attentive reader of common intelligence, will find any difficulty in following the course of his reasoning, except, perhaps, on a few purely critical points. We hope, therefore, he will be generally read; and no one, we are sure, will read him without the highest pleasure and advantage. Especially is it incumbent on every one who has read the work of Mr. English, to study this reply. We feel a perfect assurance that it will be found full and satisfactory on every point. If christianity must be assailed, we should be well pleased that it should always be attacked by such antagonists as Mr. English, and defended by such advocates as Mr. Everett.

It ought to be remarked among the merits of this book, that it possesses the excellence, so rare in a work of controversy, of being perfectly free from acrimony. There is a calmness and moderation in every page, which becomes one who occupies the high ground on which a defender of christianity must always stand, and which gives a double effect to all his statements and reasonings. Notwithstanding he is perpetually obliged to clear his way through the grossest misrepresentations, and the most absurd and ignorant misstatements and blunders, he never loses his dignity and self-possession. Sometimes he corrects his opponent's

errors, without indulging in a comment on their enormity. Sometimes, to relieve the austerity of the discussion, he sports with his ignorance and positiveness; and sometimes he holds them up to their author's view in a language of gentle and pathetic remonstrance, which we should think would wring his heart with shame and remorse.

We must now bring our remarks to a conclusion, though the merits of this work are far from being exhausted. We consider it as the first fruits of a mind destined to be an illustrious ornament to the church of God; and when we remember the circumstances under which it was composed, we regard it with equal wonder and delight. We cannot forbear to indulge our readers, before dismissing it, with one extract on the christian morality, which seems to us an example of genuine eloquence.

"Mr. English has much declamation, through which I do not care to follow him, about our "wanting human virtues in this world," and "virtues which enable us to attain lawful pleasures." Doubtless these are very good. But after all, the object of life is not this world, but the other; and our ultimate business is not to be useful to society, nor to build up the glory of the community or the nation. All this indeed follows from the laws of unbending justice, purity, and charity, which the gospel enjoins—and Montesquieu exclaims, as justly as eloquently, "Chose admirable! la religion chrétienne, qui ne semble avoir d'objet que la félicité de l'autre vie, fait encore notre bonheur dans celle-ci." But it enjoins with these laws a care for higher things. Mr. English writes, he will smile to hear me say it, like an unpractised man. He talks in a fervid strain about "the happiness and duties of life." But there are those who would think themselves derided by being addressed on topicks like these, and in the spirit which animates Mr. English. There is something in the burden of heavy care, in bitter repeated disappointment, in lingering disease, to subdue the feelings which we cherish in the hours of youth, prosperity, and health. Mr. English was drawing from the fountains of science, and was writing a book in which he was to display his talents to the world, and to pull down the prejudices which eighteen centuries had reared. He felt himself the undaunted advocate of truth, the generous champion of an injured nation, and his heart was swelled with the thought, that society was waiting with impatience to thank him for breaking her fetters, and asserting her rights. But all this vision is as fleeting as air. He sees already that nothing can be done, and to this change in his feelings, which is a personal matter, will succeed the common operation of the lapse of time, and the vicissitudes of the world. Thirty years hence, should he live so long, and experience a common share of what there is in the world to offend, perplex, and grieve him, he will look upon his "human virtues" as bitter mockeries. When the tide of generous feelings, which now rises in his bosom, is forced backward to freeze there, and he finds that to pass through life, is to row against a tide, and to face the storm, he will think better of the solitary and contemplative virtues. He has already found occasion to call it a world "of fraud and falsehood," and the affecting allusion he has made to his prospects therein, has many a time restrained me, when I ought to have used the language of indignation. It is not only a world of fraud and falsehood, but a world of trial, sickness, or death. I do not think one sentence in Mr. English's book will prepare him to meet either, with coolness and fortitude; and the cautious testimony he bears to the purity of Jesus, will soon, I doubt not, be a subject of happier recollection than all the merriment he has indulged, the arguments he has urged, the learning he has arrayed against the gospel." pp. 426—428.

REFLECTIONS ON THE GREAT EVENTS OF THE PAST YEAR.

As the present month closes another year, we are naturally led to offer some remarks on the events by which this portion of time has been distinguished.—In looking back on the past year, the mind is at no loss for objects of contemplation. One event immediately arrests and fastens the attention, an event so unexpected, so wonderful, so vast in its connexions, so important in its influences, so beneficial beyond all human hopes, that it not only holds a distinguished place in the history of the past year, but in the history of the world. I refer to the fall of the French Despotism, a revolution which changed the destinies of nations, and shed a sudden and cheering light not only over Europe, but every civilized region of the earth. The political influences of this event belong not to this work; but its influence on the moral and religious state of the world, a topic still more interesting, it is our province to consider.

The fall of French Despotism is one of the most auspicious events in the records of modern ages, as it gave the stroke of death to that system of atheism and infidelity, to that conspiracy against the religion, and moral feelings, and virtue of the human race, which gave so remarkable and baleful a character to the French revolution. Former times have witnessed attempts to establish a universal empire. But the ambition of former conquerors has been limited to political changes, to the acquisition of political power. But in France we have seen an unexampled attempt to revolutionize the human mind, to subvert old and venerated principles, and to tear the sentiments of nature and religion from the heart. With the purpose of raising France to the dominion of the world, was united the purpose of changing the moral face of society. A frenzied passion for innovation broke forth, which seemed unwilling to rest, until it had subdued human nature itself, and made man a new creature.

Had this project been marked by any thing like nobleness of sentiment; had the visionary sophists, who excited the French revolution, been impelled by any generous extravagance of feeling, any exalted conceptions of the dignity of human nature and of its boundless destiny; had they wished to overthrow ancient establishments, that they might found on the ruins a purer piety, a severer morality, a more intimate connexion between man and his Creator, between man and eternity; could we discover in them any thing of that romance which sometimes hurries away noble minds, which, sickening at the present imperfections of mankind, hopes by some bold effort to reinstate them in innocence and happiness; such a character, an insanity so generous, would restrain our indignation, and even convert it into pity and respect. But we see no such elevation in the men, whose writings and principles convulsed France, and shook to its very

centre the civilized world. These pretended reformers were cold hearted and selfish sophists, inflated with the conceit of their own wisdom, jealous of their superiors, and delighting in the work of destruction, because to destroy was to display their power. Instead of noble conceptions of human nature, they persuaded themselves that the soul of man was mere matter, made up of the elements which they had discovered in their crucibles. They discovered too, that this thinking dust was soon to be dissolved, and forever dispersed; and that all its moral sentiments, its virtuous instincts, its devout and generous tendencies were arbitrary prejudices, casual impressions, the work of education, which it was the glory of philosophy to undo. Man came out of the hands of these cold blooded experimenters a mere machine, a little more complicated than the brute. The great law of his nature was interest, and nothing was binding on him but what served to gratify himself. Those elevating qualities, disinterestedness, devotion to God, unshaken adherence to a good but persecuted cause, promptness to live and to die for the welfare of mankind, these were found to be wild and excessive movements of the mental machine, and were all to be reduced to the calculations of self love. And this was not all. Man was not only proved to be a machine—it was found, that he was *a machine without a maker.* It was discovered that the atoms of the universe had by some strange chance fallen together into the human shape, and had struck out by collision the spark of thought. This, this was the wonderful discovery to which the venerable name of philosophy was affixed—that *there is no God,* that the mighty spirit which pervades the universe is a dream of fancy, that man has no Father in heaven, that there is no kind providence extended over nature, that we have no Almighty Comforter, to whom we may repair with our sorrows, and no Almighty arm to rescue us from everlasting death!

In vain was it urged to these boasting sages, that the heart of man carries within it a sentiment of piety, a consciousness of the divinity, which in all ages has broken out in some forms of worship; that the immensity of the heavens speaks to him, in language which he cannot resist, of the greatness of their Author; that in every plant and animal, and in the kind adaptation of every part of nature to his own frame, he cannot but recognize a wise parental care; and that this sentiment of piety is precisely what he needs, is suited to exalt and console him, and to cast a brightness over every scene of nature and society. These deep and intimate convictions were treated as the tales of the nursery. They were called shackles of the human mind, which could never be free, until God was dethroned, and *eternal sleep* was engraven on the portals of the tomb.

The horror with which I describe these principles is mingled with a strange incredulity. I can hardly represent to myself

a man, who can so rend from his heart the feelings of nature, so tread under foot all that exalts and sustains humanity, as to hold up these sentiments with exultation and joy. There is something so monstrous and unnatural, as well as impious and abandoned, in proclaiming with triumph, that man is akin to the brute, that God is the creature of fancy, and death eternal hopeless extinction, that I turn to see whether these doctrines can issue from human lips, whether some fiend, escaped from Hell, is not breathing his impiety into my ears.

Such were some of the principles, which lay at the foundation of the French revolution, and which were extended with the French power; and on this account the fall of this power, connected as it has been with a signal and tremendous display of the influence of these principles, is the most auspicious event in the history of modern ages. We do not expect that this event is to issue at once in millennial peace and felicity. Great calamities may yet be appointed to the guilty nations of the old and the new world. But the greatest calamity, the most menacing storm, has past over us. The dearest interests of humanity are safe. The *moral and religious sentiments* of mankind have sustained and survived the fiercest assault, ever made on human virtue; and whilst these are left us, we ought not to fear for the cause of God and mankind. Let these sentiments once give place to the maxims of an atheistical philosophy; let conscience, that voice of the divinity within us, be silenced; let the conviction of our near relation to God be effaced; let no sense of responsibility impose restraint on the passions; let no hope of a future being give a consciousness of dignity and nobleness to the mind; and human improvement and human happiness are gone. Let these sentiments be eradicated, and the light and hope of the world are extinguished. A chilling selfishness would seize as with the grasp of death on every glowing and generous emotion of our nature. Craft, perfidy, ferocity, and brutal licentiousness would rend asunder the ties, and trample on the virtues of social and domestic life. And not only would the heart be debased. The intellect, no longer quickened by moral sentiment, would lose its bright and strong conceptions. Imagination and taste would be palsied, and cease to respond with solemn and tender emotion to scenes of grandeur and beauty. The whole soul would become a ruin; and society, robbed of principle and affection, could only be restrained by terror, force, and an iron despotism. Let us never forget, what the experience of our age has so impressively taught us, that *moral* and *religious sentiment* is the quickening principle, the spring of improvement, the glory, the ornament, the defence, the hope, and the joy of human nature. Better would it be, that our race should be exterminated; that the name of man should be lost from the works of God; that the labors and monuments of all past ages should sink into undistin-

guished ruin; that the earth should become a dreary and unbroken solitude, the abode of everlasting silence; than that moral and religious sentiment should be torn from the human heart, and society be abandoned to the influence of infidel and atheistic philosophy.

POETRY.

OUR SAVIOR'S LAST WILL.

HEAR what the Prince of glory saith,
To those who bear the Christian name;
His dying counsels and his prayer,
His love and heavenly will proclaim.

"In very deed are ye my friends,
If this be your unceasing care,
To do whatever I command,
And every breach of love forbear.

"As God, my Father, loveth me,
So I have lov'd and chosen you;
Thus ye shall one another love,
And this shall prove your friendship true.

"By this sure test it shall be known,
That I am yours, and ye are mine,
If mutual love and sympathy,
In all your words and actions shine."

These words spake Jesus to his friends,
Then raised his eyes to heaven above,
Poured out his soul in prayer to God,
And still expressed his ardent love.

"Keep, holy Father, through thy name
These dear disciples of thy grace,
And all who shall believe on me
Among the sons of Adam's race.

"May they be one, as we are one;
From sinful variance hold them free,
That by their union all may know
That I, thy Son, was sent by THEE."

O christians! hear your Savior's voice,
Obey his counsels and be wise,
Abandon strife, abound in love,
Unite, and seek the heavenly prize.

CHRISTMAS HYMN.

HAIL, sacred day! To thee belongs,
Our solemn vows, and rapturous songs.
Away with each perplexing care,
And on thy mind the impress bear
Of HIM, whose precious life was given,
To raise thy soul to God and heaven.

O let no vulgar, low desire;
Let no unhallowed, earthly fire;
No sordid passion dare to blend,
With the blest image of thy Friend;
But pure devotion o'er thy heart,
Its holy, tranquil peace, impart.

All hail that sweet, divine repose,
Which the rapt seraph surely knows,
When, round the *beaming Source of light*,
Celestial choirs their songs unite;—
And, mingling with the praise they pay,
The song of mortals finds its way.

Perhaps some sainted soul may hear,
The lay to friendship ever dear;
And, while it swells from lips below,
Even *there* a brighter rapture know.
Angels with joy repeat in heaven,
GLORY TO GOD ON EARTH IS GIVEN.

RELIGIOUS INTELLIGENCE.

THE SPANISH DECREE FOR REESTABLISHING THE INQUISITION.

TWELVE months have passed away since we announced in this work, that the Inquisition in Spain had been abolished. Little did we then expect to hear of its restoration. But we live in perilous times, and it is our duty to observe the events of Providence.—For some reasons, to us unfathomable, a sovereign God has suffered Ferdinand, the king of Spain, to decree the reestablishment of the terrible tribunal, misnamed "The holy Office." The decree bears date, "Palace, 21st July, 1814," and is thus introduced:—"The glorious title of *Catholic*, by which the kings of Spain have been distinguished among the other princes of Europe, because they *do not tolerate* in their kingdom any one who professes another religion than the catholic, apostolic, and Roman, has powerfully excited my heart to employ all the means, which God hath placed in my hands, in order to make myself worthy of it."

Who but an infatuated monarch would think of making himself "worthy" of the "title of *catholic*," by reviving a tribunal, which takes from ten millions of people the inestimable blessings of christian liberty and the rights of conscience; and which sacrifices the lives of men under the pretext of supporting that religion which consists in humility, meekness, and love!

As a reason for the decree, the king suggests, that "foreign troops of different sects" had "fixed on many persons pernicious opinions, by the same means with which they had been propagated in other nations." In the paragraph which contains this suggestion, his friends and his enemies are indiscriminately censured. He then proceeds:—

"Desiring therefore to provide a remedy against so great an evil, and preserve in my dominions the holy religion of Jesus Christ, in which my people live, and in which they have and do live happily—as likewise being the most proper means to preserve my subjects from intestine dissensions and maintain them in peace and tranquillity, I have thought it would be very convenient in the present circumstances, that the tribunal of the *Holy Office* should return to the exercise of its jurisdiction."

Here we see how easy it is for men to adopt the most oppressive and cruel means, to preserve "the holy religion of Jesus Christ." But who could advise the king to such a course of conduct? He answers the question:—

"Upon which subject *wise and virtuous prelates*, and many corporations and serious persons, both *ecclesiastical* and secular, have represented to me, that it was owing to this Tribunal that Spain was not contaminated in the 16th century, with the errors that caused so much affliction in other kingdoms. Wherefore, they have ardently requested me to reestablish that Tribunal;—I have therefore resolved, that the Council of the Inquisition, and the other Tribunals of the Holy Office, should be restored and continued in the exercise of their jurisdiction."

How affecting the thought, that the *prelates*, the professed ministers of the meek and benevolent Savior, should be the first in advising a monarch to restore a Tribunal, which had been for several centuries an engine of the most dreadful despotism, a terror and a curse to the Spanish nation! The doctrines and principles of the reformation, are what the king calls the "errors that in the 16th century caused so much affliction in other kingdoms." Luther and his followers asserted the rights of conscience, and boldly dissented from the opinions of the papal church. This was called "damnable heresy" by the papists. From *such heresy* Spain was preserved by the terrors of the Inquisition! What a privileged people!

We have not copied the whole of the "Spanish Decree;" but we have quoted

the principal things, and more than we can pronounce "very good." We have been disappointed in the conduct of Ferdinand and the Spanish prelates. We must leave them in the hands of that wonder working God, to whom they are responsible. We must also deplore the fate of the Spanish nation, and endeavor to improve the event by which they are afflicted, to the benefit of our own country.

Considering the greater light enjoyed in this land, than has been enjoyed in Spain, perhaps the conduct of the Spanish clergy is not more wonderful than some things which have taken place nearer home. The protestant clergy abhor the *name* of the "Inquisition," and happy would it be for them, and for others, if they all had a just abhorrence of the *principles* on which that tribunal was founded. It is of little consequence what *name* is assumed by an ecclesiastical tribunal. The *principles* assumed are the things to be regarded with horror. The principles of the Inquisition may be assumed by a General Assembly, a General Association, or a Council.

In the view of the papal clergy, it is not enough to entitle a man to the privileges of a christian, that he receives the Scriptures as the word of God, and makes it his care to conform his faith, his heart, and his life, to the doctrines, the precepts, and the examples of Jesus, the Messiah, "*whom God hath sent.*" No; in their view, the Scriptures are not a sufficient rule of faith and practice. A man must assent to articles of faith *invented by men*, or suffer as a *heretic*. On these principles the Inquisition was founded; on these it has been reestablished. When clergymen of any sect exalt articles of man's invention as the criterion of christian or ministerial fellowship, and on that ground exclude dissenting brethren, they act on the very principles of the Inquisition. There may be a difference in the mode of punishing dissenters, while the principle is the same. A papal tribunal may take *life*, while the protestant tribunal takes only the *character* and the *means of living*. The difference however in the two cases, as to the injury done and the crime of doing it, may be less in God's account than some people imagine. As the principle is the same in both cases, the same may be the motive; and if the protestant may be justified in the one case, the papist may in the other. Let him therefore who censures the papal tribunal, renounce the principles on which it was founded, lest in the final reckoning, the Lord should say, "OUT OF THINE OWN MOUTH I WILL JUDGE THEE."

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In the Palladium Nov. 22, we have the following.

Rome, Aug. 12.

"We are assured that Ferdinand VII. has transmitted a memorial to the Pope, praying his holiness to regulate by a Bull the jurisdiction of the Supreme Council of the Inquisition. His Majesty proposes to abolish the code called *Directorium Inquisitorum*. It is in this code of the Dominican Nicolas Rimerie that we read the following sentence. *No person should say he is unjustly condemned, or complain of his Ecclesiastical judges and the judgment of the church; but if he is unjustly condemned, he ought to rejoice in this,* THAT HE SUFFERS FOR THE SAKE OF JUSTICE. Mahometans, Jews, and other infidels, will no longer be admitted as witnesses against Catholics accused of heresy; the wife, children, parents, domestics, shall no more be liable to judicial proceedings on the first denunciation; torture shall be entirely abolished. The offences charged shall be so distinctly specified, that the suspicion, slight or strong, of heresy, shall not be sufficient, without a certain degree of proof, for the arrest of any individual.——The property of those condemned is in no case to devolve upon the Inquisition. The families of the condemned to succeed to their estates.

"This memorial, filled with wise views, and such as accord with the glory of religion, has been favorably received by his Holiness."

The plan here proposed would reduce the power of the Inquisition nearly to a level with the *assumed*

power of some modern protestant tribunals. Should the plan be sanctioned by the Pope, some hope for the poor Spaniards might be entertained, were it not that clerical domination is of a *growing nature*. Give an inch, and they will soon take an ell.

The Report of the Trustees to the Evangelical Missionary Society, at their annual meeting, holden at Waltham, October 5th, 1814.

WHILE our country is suffering under the oppression of war, and the means of our people for pious and charitable purposes are diminished, the Trustees join the Society in offering thanks to heaven, that the return of peace with its attendant blessings to the nations of Europe has given increased facilities for the more extensive operation of Bible and Missionary Societies, in promoting the interest of the Redeemer's kingdom. Although the calamities of our nation have in some degree retarded the prosecution of our measures, yet we have occasion of gratitude to the Author of all gracious influences, that our small means have been productive of much benefit to the people, upon whom these have been expended.

Since the last annual meeting, the Legislature of the Commonwealth, in compliance with the petition of the Society, readily made them a body corporate; but, through a mistake respecting the notice for the first meeting under the act, the Society has not been able to avail itself, this year, of its benefits.

In 1813, the Rev. Mr. Keith performed missionary service in the township of Dixmont, in the District of Maine. He was received with attention and respect by numbers; but on account of great divisions, as we learn from a respectable inhabitant, that an association could not there be formed of sufficient importance to contribute in any proportion to the support of a preached gospel, the present season, the Trustees are therefore discouraged in the attempt to afford them aid.

Letters from the Rev. Messieurs Warren and Nurse, confirmed by other testimony, give encouraging information of the success of their labors. In Jackson and Washington the stated congregation of Mr. Warren has increased in numbers and influence. Renewed attention to religious concerns appears to be excited in those places; the Church has been enlarged; and at the date of Mr. Warren's letter numbers had presented themselves as candidates for admission. Mr. Warren spent three months of the last year in a school, and the children and youth of his charge were benefitted by his moral and literary instruction.

The continued, the indefatigable efforts of Mr. Nurse, by divine blessing, have been followed with distinguished advantages. A congregational society is established in Ellsworth apparently upon a permanant basis. The best evidence of increasing piety is exhibited among that people, and the tone of public morals is evidently raised.

The attention of Mr. Nurse to his school has been unremitted. Under his auspices many children and youth have been well instructed in the most useful branches of education; numbers of his scholars, both male and female, are already fitted to be instructers in the neighbouring towns, and each succeeding year has gradually extended the sphere of his usefulness.

Gratified and delighted with the prospect presented to their view in Ellsworth, and in the apprehension that the war might press with peculiar weight upon that section of our country, the Trustees have made the support of Mr. Nurse a primary object. Instead of employing Missionaries in new places, they directed that the surplus of $300, appropriated last January, after deducting the sums absolutely necessary to aid the people of Jackson and Ellsworth, be expended

upon schools in towns and plantations in that neighborhood, under the direction of the Rev. Mr. Nurse, whose agency in transactions of this nature fully meets the approbation of the Trustees.

The people of Ellsworth have manifested a disposition to contribute to the utmost of their ability to the maintenance of a preached gospel; and your Trustees anticipate the time, when the Society, wholly released from his support, will be at liberty to direct their charitable endeavors to other destitute places.

The following is the present state of the funds of the Society, viz.

Balance in the hands of the Trustees at the last annual meeting	$1176,79
Received since by donations and annual subscription of members	395,29
Expended in promoting the objects of the institution during the last year	300,00
Remaining in the Treasurer's hands, appropriated as an accumulating fund	1060.00
For future appropriation	216,08

The above is exclusive of monies received since closing the account, settled October 5th, 1814. The Trustees distributed last year, 25 copies of Doddridge's Rise and Progress of Religion in the Soul, and 50 copies of the Catechism of Worcester Association. They have on hand 30 copies of Doddridge, and 80 copies of the Address of the Trustees to the people of the new settlements.

Past success encourages to persevering exertions. The means must be derived from the charity of the pious and good. We commend the institution to the notice of all christians, and we implore the blessing of God upon our humble endeavours.

EZRA RIPLEY, *Vice Pres.*
Attest, NATH'L. THAYER, *Sec.*

BIBLE SOCIETIES.

Society of Newark, N. J.

"A number of *young men* from the town and its neighbourhood met on the 30th of June last and formed themselves into a Society by the name of "the Auxiliary Bible Society of Newark and its vicinity."—The design of the Institution is to raise funds, to be exclusively appropriated to disseminate the sacred Scriptures among those who are destitute.

Officers.

"Rev. Mr. Jones, Pres. Rev. Mr. Cumming, 1st Vice Pres. Rev. Mr. Robertson, 2d Vice Pres. Henry Mills, 3d Vice Pres. William Ward, Sec. Moses Lyon, Ast. Sec. James Crane, Treas.

"The Society consists of upwards of 100 members." Panoplist.

Society at Fredericksburgh, Vir.

This Society was established May 5th, 1814.

Officers.

Rev. S. B. Wilson, Pres. Benjamin Day, Vice Pres. Rev. E. C. McGuire, Cor. Sec. W. F. Gray, Esq. Rec. Sec. David Henderson, Esq. Treas.

Portsmouth Society for the suppression of vice.

At a meeting of the Board of Council of the Portsmouth Society for the suppression of vice, on November 2d, they voted to publish in the Newspapers an exposition of the nature and design of the Society for the information of the public. The vote is signed by "John Goddard, President" and "N. A. Haven jun. Secretary." We have room only for an abstract of the communication.

"Complaints of the prevalence of

vice have so frequently been made that they have almost ceased to attract the attention of mankind. The apprehension and dismay with which good men regard the moral state of the world are considered as the idle fears of a weak and desponding imagination—yet to a reflecting mind there is something in the state of public morals and opinions, which may well excite apprehension and alarm. There is a disposition pervading all classes of society, to loosen the salutary restraint of law—to relax the discipline of the young, and to suffer breaches of decorum to pass without punishment or censure.—Our ears are so accustomed to indecency and profaneness, that we scarcely expect in the young and ignorant, either purity of heart or reverence of God.

"A reformation of morals is always practicable. We have good laws, and a sufficient number of magistrates. —To change the whole appearance of society, it is necessary only to carry these laws into effect.

"Impressed with these considerations, a large number of gentlemen in this town, without distinction of party in politics or religion, have associated together for the purpose of *suppressing vice*, by persuasion and entreaty, and by using their influence in promoting a due execution of the laws.—They are willing that the responsibility of the attempt should be shared among them all—They are pledged to afford one another countenance and assistance in whatever may be honorably and lawfully undertaken for the preservation of good morals.—The society propose to do nothing rash or violent; but by a firm and steady application of their exertions and influence, as individuals, and of their collective weight as a society in aid of the civil magistrate, to convince their fellow citizens that their interest will be promoted by their reformation.—They feel themselves pledged to the public to perform effectually whatever they undertake.

The vices to which their attention will be particularly directed, are profaneness, intemperance, breach of the sabbath, and petty thefts.—The society hope that every man who wishes well to the public, will unite his exertions with theirs. They claim no preeminence. They do not wish to restrain the liberty, or diminish the rights of others.—But they wish to preserve the morals of the young from contagion; and they are desirous of having their children brought up in an orderly and regular town, among a moral and religious people."

Ordinations.

At Medway West Parish, Oct. 26, Rev. J. Jell—Sermon by Rev. Dr. Woods of Andover.

At New-Bedford, Oct. 26, Rev. Ephraim Kendal. Sermon by Rev. Dr Harris of Dorchester; Charge by Rev. Dr. Read of Bridgewater; Right Hand by Rev. Mr. Pipon of Taunton.

At Otisfield Nov. 2d, Rev. Josiah G. Merrill—Sermon by Rev. E. Payson; Charge by Rev. J. Scott; Right hand of fellowship by Rev. Mr. Cresey.

Obituary.

Died in France, Aug. 24, the celebrated Count Rumford, aged about 70.

At Windsor, (Con.) Oct. 21, Rev. Ashbel Gillet, aged 60.

At Randolph, Nov. 9, Rev. Jonathan Strong, D.D. aged 50.

At Boston, Nov. 11, Rev. Joshua Haywood of Dunstable, aged 53.

At Portland, Nov. 12, Rev. Samuel Deane, D.D.

It may be worthy of remark, that within four days, three ministers, all of this state, finished their course! How solemn the call to their surviving brethren!

THE TIMEPIECE.

THE long and freezing night, the shortening day,
The leafless trees with pointing fingers say;—
'Awake, ye slumbering souls, awake, arise—
'See Nature's *Timepiece*, mark the *hands*, be wise:
'The year, so lately new, will shortly end:
'How stands the vast account with God, your Friend?

'His daily loans to you, O how immense!
'Your every breath, by his kind providence:
'Your life, your all on earth, your hopes of heaven
'Are by his boundless care and mercy given.
'What have you done to balance this amount?'
Mere bankrupts, Lord, are we, in thy account.

But O the grace! when bankrupts may be free!
Through Christ, O God, we cast ourselves on THEE,
If with this closing year, our breath must cease,
May we by grace ascend to realms of peace:
If to our lives more days shall be subjoin'd,
May we display a more obedient mind.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.
Mr. John E. Abbot, Boston.
Mr. David Reed, Cambridge.
Mr. Joseph Allen, Cambridge.
Mr. Jonathan P Dabney, do.
Mr. David Damon, do.
Mr. Nath'l L. Frothingham, do.
Mr. Thomas Prentiss, do.

New Publications.

PROPOSALS have lately been issued for publishing by subscription a volume of Sermons, selected from the manuscripts of the late Dr. Kendal, pastor of the church in Weston: and it is confidently hoped, that the friends of virtue and religion will cheerfully contribute towards perpetuating the memory of departed worth; while, at the same time, they diffuse the blessings of the gospel, and perform a deed of christian benevolence. Subscriptions are received by the publishers of the Disciple.

Mr. Editor,

Through the medium of the Christian Disciple I wish to recommend to parents and instructors of children, a little work, entitled, *A summary of the evidences of natural and revealed religion, by A. Clarke, A.M. Preceptor of Salem Street Academy, Boston.* It is a pamphlet of twenty-four duodecimo pages; and, as the author informs us in the preface, was originally compiled for the youth immediately under his care.

"The Child's Friend."

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neglect the said
aforesaid, as the said

hath forfeited, by
saith, the sum of
one moiety thereof to the said
Clerk as aforesaid, to his own proper use and
Captain as aforesaid,
although
the forfeiture aforesaid,
of the complainant, Clerk as aforesaid, as he saith, the sum of
Wherefore the said
aforesaid, prays that process may commence and issue, in due form of
for the recovery of the said forfeiture
aforesaid, the
day of
of our Lord one thousand eight hundred and
and the day and year aforesaid.

Justice of the

Esquire, one
signed to keep the Peace in and for the County of
As
of the
Company of Foot of which
Regiment commanded by
in this particular, to wit
Captain, on the
day of
in the
noon, suffered the said Company at
purpose of examining their arms and other equipments, and of exercising the
and directed by a law of said Commonwealth, in such case made and
being of the Training-Band, and belonging
duly notified, according to said law, to appear armed and equipped as the
place appointed, for the purposes aforesaid, did unnecessarily neglect

neglect the said
said, as the said
hath forfeited, by
saith, the sum of
one moiety thereof to the said
Clerk as aforesaid, to his own proper use and
to the said
Captain as aforesaid,
although
the forfeiture aforesaid,
of the complainant, Clerk as aforesaid, as he saith, the sum of
Wherefore the said
aforesaid, prays that process may commence and issue, in due form